This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

377.06
N277

THE

NATIONAL SOCIETY'S

Monthly Paper

FOR

MDCCCLVIII.

NATIONAL · SOCIETY · FOUNDED · A · D · 1811
MY
FEED
LAMBS
IHS

LIBRARY
LELAND STANFORD, JUNIOR
UNIVERSITY

LONDON:
PUBLISHED AT
THE DEPOSITORY OF THE SOCIETY,
BROAD SANCTUARY, WESTMINSTER.

1858.

LELAND STANFORD, JUNIOR UNIVERSITY
LIBRARY

110897

LONDON.
PRINTED BY LEVEY, ROBSON, AND FRANKLYN.
Great New Street and Fetter Lane.

INDEX

TO THE

NATIONAL SOCIETY'S MONTHLY PAPER.

Nos. CXXXIV. TO CXLV. INCLUSIVE.

1858.

Adderley, the Right Hon. C. B., 321.
Annual Meeting of the Society, 189.
Appeal, the Society's, 289.
Arithmetical and other Puzzles, 150.
Arithmetical Books, 98.
Asaph, St., 7, 245, 269.
Assurance Society. Schoolmasters', 215.
Attendance, Regularity promoted, 330.

Bangor Diocese, 7.
Bath and Wells Board, Proceedings of, 70, 87, 98, 168, 242, 293.
Bath Deanery Association, 55,
Battersea Training College, 162.
Behaviour in Church, 255, 279.
Benevolent Institution, 63, 117, 159, 287, 339.
Book-Grants, 98.
Books, Notices of, 31, 127, 159, 187, 215, 239, 263, 339.
Books, Use of, 329.
Brecon Board, 242.
Brighton Training College, 318.
Building Grants, *see* Grants.

Cambridge Board, 4.
Canterbury Diocesan Board, 292.
Canterbury, the Archbishop of, 189, 292.
Capitation Grants, 204, 254.
Central Schools, Subjects of Instruction, 291.
Chester and Manchester, 197, 242.
Chichester, Bishop Otter's College, 318.
Chichester Diocesan Association, 318.
Choral Society, the National School, 31, 63, 95, 127, 159.
Ciphering Books, 21.
Class-Teaching, 19.
Coleridge, Rev. D., Address to Pupil-teachers, 11.
Collectors, Local, 219.
Collects, Questions on the, 28, 60, 92, 123, 155, 183, 211, 231.
Commission, the Education, 295.
Committee of Council on Education—
    Assistant-Masters, 39.
    Class Lists, 72, 164.
    Drawing Certificates, 78.
    Infant-Schools and Capitation Fees, 136.
    Memorial to, from Associated Body of Schoolmasters, 321.
    Needlework, &c , Circular on, 104.
Common Things, Prizes for, 316.
Conference, Educational, 39.
Cooke, Rev. F. C., 317.
Cornwall, West, Local Board, 98, 197.
Coutts, Miss Burdett, 316.
Coventry Prize-Scheme, 270, 319.
Cowie, Rev. B. Morgan, 39.
Cowper, the Hon. W., 190.

Depositories, Provincial, 34.
Depository, the Society's, 65.
Deputation to Committee of Council, 321.

Derby Archdeaconry, Inspection Report, 5.
Derby Archidiaconal Board, 98.
Diocesan Boards, 242.
Diocesan Inspection, *see* Inspection.
Durham Diocesan Society, 167.

Education Commission, 95.
English Grammar, Lesson on, 54, 172.
English History, 230, 254.
English Language, Progress of the, 205, 239, 249, 276.
Essex Board, 98, 242.
Evening Schools, Registered Teachers for, 193.
Evening Schools, *see* Night-Schools.
Examination Papers—
    Arithmetic, 322.
    English Grammar, &c., 271.
    For Candidates for Registration, 7.
    Geography, 246.
    History, 137.
    On School-management, 47.
    Religious Knowledge, 106.
Examination, Results of the Christmas, 116.
Exeter Diocesan Board, 98, 242.

Ffoulkes, Rev. H. P., 35.
Furniture for Schoolrooms, 49.

Geography, Lessons on, 114, 148, 173. 227.
Geography, Plan for teaching, 79, 146.
Geography, Remarks on, 195.
Geology, 201.
Gospels, Notes on the, 25.
Grammar, Lesson on, 54, 172.
Grants for School-Building, 2, 33, 65, 129, 162, 265, 313.
Grants in aid of Teachers' Salaries, 422.

Half-time Schemes, Agricultural, 84, 230.
Half-yearly Abstract of Proceedings, 241.
Hereford Diocesan Board, 219.
Hertfordshire Board, 98, 242.
History of England, Teaching the, 278, 339.
Home-Lessons, 118, 150, 232.
Home-Lessons for Sunday-scholars, 232.
Huntingdonshire Board, 98, 242.

Industrial Education of Girls, 81.
Industrial Training combined with Book-learning, 15, 51.
Ink-Stains, 254, 278.
Inquiry, Church-School, 241, 289.
Inspection, Diocesan, 5, 193, 217.
Interchange of Questions and Criticisms, 150, 178, 254.
Invisible Ink, 22.

Ladies' Help in Schools, 85.
Lectureships on School-management, 229.
Letter-writing, 327.
Lichfield Diocesan Board, 219.
Lincolnshire Board, 98, 167, 267.

Llandaff Board, 167, 242.
Local Collectors, 219.
Logarithms. 86.
London Diocesan Board, 98, 134, 242.
London, the Bishop of, 316.
Lyttelton, Lord, Letters by, 16.

Management, School, 83.
Managers, School, How their pecuniary Responsibility may be decreased, 176.
Maps and Atlases, 195.
Maps, on the Construction of, 18, 145.
Meetings of Teachers, 245.
Memorial from Bath and Wells Board, 244.
Mixed Schools, 116, 193.
Monmouth Board, 167, 242.
Monmouthshire Prize Association, 250.
Monthly Paper, Progress of, 313.
Museum, the Kensington, 159.

National Society's Annual Meeting, 190.
Needlework of Pupil-teachers, 175.
Night-Schools, 21, 246, 324.
Northamptonshire Board, 98.
Norwich Diocesan Society, 167.
Nottinghamshire Board, 98.

Organising Masters, 7, 34, 37.
Oxford Diocesan Board, 98, 242.
Oxford Diocesan Prize-Scheme, 222.

Parochial Collections Fund, 4, 66, 194, 266.
Payments by Children, 245.
Pensions, 204.
Physical Education, 326.
Playgrounds, 245.
Popular Instruction, 200.
Prints, Lessons on Scripture, 236, 261, 284, 308, 336.
Prize-Schemes, Diocesan, 144, 193, 222, 250, 270, 319.
Prize-Schemes, Objections to, 252.
Proceedings. the Society's, 34, 242.
Proper Lessons, Notes on the, 56, 88, 120, 153, 181, 207, 233, 257, 280, 305, 333.
Punctuation, 111, 140, 169, 199, 225, 248, 274, 298.
Pupil-teachers in Schools, Number of, 150, 205.
Pupil-teachers' Lectures, 53.
Pupil-teachers—Letter-writing, 327.
Pupil-teachers' Obligations and Prospects, 11.

Queen's Scholars, List of, 40.

Ragged Schools, 54.
Reading as it is taught in Schools, 276.
Reading-Lesson Books, 131.
Religious Instruction, 245.
Religious Works, 163.
Report of the Society, 241.
Ripon Diocesan Board, 102, 242.

Salisbury Board, 242.
Salop Archidiaconal Board, 98.
Saltley, *see* Worcester Training College.
Scarcity of Situations, 254, 277, 301.
School-Building, 34.
School Inquiry, 34.
Schoolmasters' Associations—
    Associated Body, 216, 287, 312, 321.
    Aylesbury, 127, 240.
    Barnsley, 32, 64, 127, 187.
    Bath Deanery, 55, 63, 160, 239, 312.
    Brigg, 64, 160, 240.
    Brighton and Sussex, 32.
    Bristol, 312.
    Cheshire, North, 187, 311.
    Cirencester, 95.
    Derby and Derbyshire, 32, 95, 127, 188, 216, 287.
    Devon and Exeter, 63, 95, 160, 187, 216, 263, 287, 311, 340.
    Dorking, 160.
    Dunster Deanery, 263.
    Frant, 187, 340.
Schoolmasters' Associations—
    Frome, 160.
    Kent, East, 64, 188, 311, 340.
    Leeds, 95.
    Leicester and Rutland, 128, 240.
    Lynn and West Norfolk, 288.
    Metropolitan, 32, 63, 95, 215, 287, 311, 339.
    Northampton, 340.
    Northern, 160, 215.
    Nottingham and Nottinghamshire, 216, 287.
    Nottingham and West Lincoln, 32, 160.
    Oxford Diocesan, 263.
    Salisbury, 159, 240.
    Shrewsbury and Salop, 288, 311, 340.
    South Staffordshire, &c., 339.
    Warwick and Leamington, 188.
    Wentworth, 95, 127, 159, 311.
Science, National Association for Social, 293.
Scripture-Reading, Course of, 256.
Seats at Church for Children, with Parents rather than with the School, 23.
Secretaries' Meeting, 129, 192.
Short-time Systems, 230.
Single School-Attendance on Sundays, 23.
St. Asaph, Meeting of Teachers, 269.
St. Mark's College, 97, 162.
Stowell, Rev. Canon, Address on Sunday-school Management, 24.
Stray Notes, 62, 214.
Subjects, fixed, for Examinations, 291.
Subjects for Examination by Committee of Council, 46.
Subscription Associations, Proceedings of, 2, 35, 66, 100, 132, 165, 194, 218, 243, 265, 289, 314.
Suffolk Archidiaconal Society, 197, 242.
Sunday-Schools—
    Age of Children leaving, 256, 279.
    Courses of Scripture-Lessons, 280, 304.
    How Sunday-schools lose their Scholars, 55.
    How to conduct Teachers' Meetings, 55.
    Irregularity of Attendance, 55, 119.
    Notes of Lessons, *see* Proper Lessons; also Prints, Lessons on.
    One School-time for, 87, 119, 152.
    Proposals for a Supply of Material for the Instruction of Sunday-scholars, 179.
    Story for Advent Sunday, 303.
    Story for Christmas Day, 331.
    Thoughts on, 151.
    Tracts for, 332.
Swings for Girls, 254.

Tales for Sunday-scholars, 303, 331.
Teachers for Rural Districts, 33, 130.
Teachers, Hints to Village, 49, 83, 116, 202, 253, 329.
Teachers, how to remain in their Situations, 143.
Teachers, how their Pay may be increased, 176.
Teachers, Meeting of, at Southwell, 267.
Teachers, Meeting of, at St. Asaph, 269.
Teachers, why, so frequently change Situations, 85, 113.
Training Colleges, 34, 67.
Training Colleges, Government Allowances to Normal Masters, 229.
Training Colleges, Is Teaching taught in them? 177.
Treasurers, Local, Remittances from, 100.

Ventilation, 118.
Village Schools, 325.

Whitelands Training School, 143, 316.
Winchester Board, 197.
Worcester Board, 219, 242.
Worcester Diocese, Organising Schools in, 37, 68.
Worcester Prize Scheme, 319.
Worcester Training College, 219.
Words, Analysis of common, 20.
Words, Notes on Scripture, 30, 126, 186, 238, 262, 286, 310, 338.
Writing, 202, 246.

York Training College, 318.

No. CXXXIV. JANUARY. 1858.

THE
Monthly Paper
OF THE
NATIONAL SOCIETY.

THE Meetings of the Committee of the National Society have been attended during the past month by his Grace the Archbishop of Canterbury, the Earl of Romney, the Lords Bishops of London and Oxford, Rev. Lord John Thynne, Sir H. Thompson, Bart., Sir Thomas Phillips, the Ven. Archdeacons Sinclair and Harrison, and Rev. Canon Jennings.

The subscription to this Paper, 2*s*. 6*d*. payable in advance, is now due. The amount may be remitted as usual in postage-stamps. The Editor desires to observe, that this direct mode of remittance is preferred to payment through local channels with subscriptions to the general funds of the Society.

In the notice given in the December Number respecting copies of the *Sunday-school Paper*, a serious error occurred. It was stated that any subscriber to the *Monthly Paper* could have six copies of the *Sunday-school Paper* sent to him regularly under the *Monthly Paper* cover for 2*s*. 6*d*. extra a-year, if paid in advance; while *the correct amount is 5s. extra.* As remarked in the December Number, wherever it is practicable, the mode of obtaining the Paper through a bookseller is much to be desired, as more generally advantageous to the Society.

In commencing the series of Numbers for the new year, regard has been shown to the expressed wishes of many contributors that the typography of the Paper should be improved. In future it is proposed to allow more space for the several articles which may appear, and to avoid as much as possible the use of very small type. The best thanks of the Society are due to those correspondents who have so kindly contributed to the pages of the Paper during the past year. With the new year it is to be hoped, that the deep interest taken in the work of education will continue to call forth communications which may edify alike the promoter, manager, and teacher of day as well as Sunday schools. Correspondents are requested to observe, that rejected contributions cannot be separately acknowledged as heretofore. A large portion of the papers sent are not inserted because it is found impossible, even if it were desirable, to devote space to numerous communications on the same subject.

377.06
N277

Parochial Collections Fund.

The following is a further List of collections, in lieu of those heretofore made under the authority of a Royal Letter. The List is continued from the November Number 1857, and made up to 15th December.

BERKS.			
Great Coxwell	£7	0	0
CAMBRIDGE.			
Soham . . .	7	0	3
Cambridge—St. Mary the Great . .	5	0	10
CORNWALL.			
Landewednack	1	4	0
Tintagel . .	0	10	0
CUMBERLAND.			
Brigham . .	0	17	0
DERBY.			
Long Eaton Chapel . .	2	10	0
Dethwick-in-Ashover. .	1	17	2
DEVON.			
Huntsham .	3	2	3
South Brent .	1	5	6
Cadeleigh . .	0	15	0
DURHAM.			
Birtley . . .	1	6	7
Tweedmouth	1	10	0
ESSEX.			
Salcot . . .	0	4	0
Birley . . .	0	5	0
Margaret and Berners Roding. . . .	£0	12	10
Prittlewell .	1	7	5
GLOUCESTER.			
Oddington . .	2	2	1
Oakridge . .	1	1	6
Bourton-on-the-Hill . . .	2	15	0
Moreton-in-Marsh . .	3	0	6
LINCOLN.			
Kimpton . .	2	12	6
West Rasen .	0	10	0
MIDDLESEX.			
Cornhill—St. Peter .	2	8	10
MONMOUTH.			
Llanelly . .	2	0	0
NORFOLK.			
Barton Turf .	0	10	0
Attleburgh .	4	3	0
NORTHAMPTON.			
Overstone . .	0	13	5
Gt. Harrowden	1	1	11
Pattishall . .	1	0	0
Irchester . .	1	2	3
Preston Deanery	2	5	3
SALOP.			
Stirchley . .	£1	10	0
Uppington .	3	1	0
Sidbury . .	0	4	0
SOUTH HANTS.			
Guernsey—St. Peter Port	5	0	9
Portsmouth—St. Mary's Chapel . .	3	0	6
STAFFORD.			
Swinnerton, Stone . .	2	8	6
SURREY.			
Byfleet . . .	4	0	0
Frimley . .	1	16	0
SUSSEX.			
Ore	4	1	11
WARWICK.			
Berkeswell .	4	12	0
Lapworth . .	2	10	0
WORCESTER.			
Grimley w. Hallow . .	5	10	0
Hagley . . .	6	6	0
Pershore, Abbey Church .	£3	4	6
Gt. Comberton	2	4	8
Wick . . .	0	17	0
Harvington .	1	5	0
Halesowen .	8	4	6
Holt and Little Witley . .	1	12	0
Redditch . .	4	3	9
WALES.			
DENBIGH.			
Bettws-yn-Rhos	3	0	0
GLAMORGAN.			
Coychurch and Peterstone .	0	17	0
MERIONETH.			
Llanenddwyn & Llanddwywau . .	1	1	6
MONTGOMERY.			
Llansantfraid-yn-Mechan .	1	12	2
RADNOR.			
Boughrood .	1	13	8

Diocesan Proceedings.

DIOCESE OF ELY.

CAMBRIDGE AND ISLE OF ELY BOARD.—The Eighteenth Annual Report of this Board states, that although the expectations of its most active supporters have not been fully realised, a very great influence for good has been exerted throughout the county and isle in the cause of education.

About two-thirds of the schools throughout the county and isle are now in union with the Board; and there is every reason to hope that this proportion will still be considerably increased. Assistance to the amount of 2367*l.* has been granted by the Board towards the building and fitting-up of schools; and with this help, schools to the number of 54 have been either established where they previously did not exist, or enlarged and refitted so as to adapt them to the improved methods of modern instruction. Seven annual grants of 20*l.* each have been made to the Battersea Training College, the advantages of which institution have been enjoyed by many pupil-teachers from this district. In furnishing schools in union with books, maps, and school-materials at reduced prices, the Board have expended 356*l.* The Board supported a few pupil-teachers in schools before the present Government system was introduced, and in this way expended 68*l.* The school-inspection which was carried on for two years, but which the Board have not yet been able to recommence, cost 39*l.* Subscribers may thus see that very much has been done in a quiet and unobtrusive way; and may with good reason hope that their endeavours to assist and improve the education of the poor around them have been blessed with much success.

A hope is expressed, that as no general scheme for the education of the poor has been sanctioned by Parliament, every friend of education will promote the work through the agency of Boards, and other such means. The extension is noticed of the system of capitation grants to *all* parts of England and Wales.

The Board has voted 50*l.* in aid of building a school at Croydon; and a grant of 20*l.* has been again voted to Battersea Training College. That institution has received many pupil-teachers; and to some extent is considered as supplying the place of a diocesan training school.

The Board give considerable assistance to schools in union with it, when purchases of books and materials are made at the Depository at Cambridge. The books are sold at very reduced prices.

The Board were desirous of co-operating with the Bedfordshire and Huntingdonshire Boards of Education in securing the services of an Organising Master. The National Society was prepared to provide one of these officers on the usual terms of half-payment of salary by the Society, the other moiety and travelling expenses being paid by the Board. The Bedfordshire and Huntingdonshire Boards, however, declined to undertake so large an expense, and the scheme in consequence was abandoned. Under these circumstances, it is proposed again to adopt the system of diocesan inspection, which might have been unnecessary if the services of an organising master had been secured.

DIOCESE OF LICHFIELD.

ARCHDEACONRY OF DERBY.—A Report on the Diocesan Inspection by Rural Deans of Parochial Schools within this archdeaconry was presented to the Bishop of Lichfield by the Rev. R. Hey, Inspectional Secretary, on the 21st September last, when the Archdeacon and Rural Deans were assembled at Eccleshall, the Bishop's Palace.

The Report reviews the efforts which have been made during the past year for the promotion of education in the archdeaconry, and the results of the inspection of schools by Rural Deans. It appears that the plan of employing an assistant-inspector and organiser of schools terminated on the 25th of March last, on account of the failure of the health of Mr. Flint, who had for two years been actively engaged in the duties of his office. It is observed, that "great improvement has evidently taken place in many schools in consequence of the suggestions and advice of Mr. Flint;" and that his unavoidable resignation was received with universal regret. In a letter from him to the inspectional secretary, printed with the Report, the following extracts are of practical importance:

> . . . In my last report I dwelt at considerable length on the need there was that all the children who passed out of the schools to engage in daily labour should carry away with them, stored in the memory (I may say, the heart) a fund of devotional language—such as entire psalms, chapters, prayers, and hymns—meet for the wants of the spiritual man in the ordinary occurrences and exigencies of life,—serving (as such language often has) as an anchor for the soul amid gloom, despondency, sickness, and death; I could not refrain from pointing to its value, and at the same time to the neglect with which it seemed in many cases to be regarded. I attached considerable weight to the possession of such knowledge when examining the schools; and if I may judge by my second examination of the same schools, not without effect. In the line of improvement to which I have referred, I had much reason to be pleased. In most of the schools I found at the time of my second visit that great prominence had been given to this department of study; whole psalms and chapters had been committed to memory by the children, and they had also learned a collection of very expressive and comprehensive prayers provided for them by their clergymen. I sincerely hope that throughout the archdeaconry this kind of instruction may every day receive increased attention. . . .

The book-hawking scheme, which was set on foot just before I quitted the diocese, has, if judiciously managed, a most important sphere of action before it in close relation to the schools. . . . Children are every day passing out of the schools sharpened in their intellects by the superior training afforded them; a taste for reading has been to some extent created among them; and food for the mind, good or bad, they must and will have. It is therefore the highest interest, as it is the bounden duty, of the Church to furnish them with pure and cheap literature, such as will carry with it pleasure and improvement of the mind without subsequent pain and pollution of the heart.

The following are some of the statistics which appear in the Report:

The number of schools at present under inspection is 226: of these, 35 are separate boys' schools, each under a master; 33 girls' schools, each under a mistress; 83 mixed schools, each under a master; 55 mixed schools, each under a mistress; and 20 infant-schools, under mistresses. Hence there are 118 masters and 108 mistresses in charge of separate schools, 68 separate schools for boys and girls, and 158 mixed schools. 117 of the 226 teachers have been trained, and 54 of them have received certificates from the Committee of Privy Council on Education. 66 pupil-teachers and 42 assistant-teachers, or paid monitors, are employed in the above schools; making a total of 334 persons engaged in tuition in the schools of this archdeaconry which accept diocesan inspection. The number of scholars in the above-mentioned schools is 15,896. I find, on comparing this statement with that published by the Rev. H. J. Ellison in 1851, that an increase has taken place in every item. The increase in the number of schools inspected by the Rural Deans is 21; of trained teachers, 40; of certificated teachers, 44; of pupil-teachers, 19; and of children under instruction, 3000.

Attention is drawn to the necessity of supplying *all* the schools with a sufficiency of good books and school-apparatus; and notice is taken of the scheme recently adopted by the National Society of co-operating with the Boards of Education in making grants for this purpose through the Local Board. The parent Society has voted 50*l.* to meet another 50*l.* provided by the Derby Board; and already several schools have been assisted by the Board out of this joint fund.

Many valuable suggestions are given in the Report which may assist teachers and managers in rendering their schools efficient. Among others may be named the necessity of "a time-table whereby the daily routine of lessons should be regulated, and a systematic course of instruction be adhered to;" and "a register of *conduct and progress*, as well as the usual registers of admission and attendance." It is suggested that the inspector should make a point of always asking for these registers. If attention were thus regularly called to them, the deficiency complained of would soon be removed.

The progress and value of Government inspection is shown in some concluding observations in the Report to the following effect:

I have not until this year been able to point out the proportion of schools which receive Government inspection. A question was inserted this year for the first time in our inspectional returns as to whether or not the school was under Government inspection. From the replies which I have received from 146 schools, I find that 79, that is, rather more than one-half of the schools, avail themselves of the benefits arising from inspection by her Majesty's Inspector of Schools. And it is very gratifying to find from the reports of her Majesty's Inspector for Derbyshire, that the subject which engages principally the attention of your Lordship's Diocesan Inspectors is that upon which great stress is laid by her Majesty's Inspector,—I refer to the subject of religious instruction. I allude to this because fears have been expressed lest the requirements of the Government inspection in secular instruction should induce a neglect of the religious instruction in our schools. The report for the present year of the Rev. J. J. Blandford, her Majesty's Inspector of Schools for the Midland Counties, must allay any such apprehension. I venture to repeat the remarkable passage of Mr. Blandford's report which your Lordship quoted in your charge to the clergy at your late visitation. He says, under the subject of religious instruction, 'It is now well understood by all who are candidates for certificates that, however satisfactory their attainments may be in other respects, they cannot be successful unless they possess a good knowledge of holy Scripture, and in Church-of-England training institutions, of the Articles, Liturgy, and Catechism; and it is a matter of fact, that those candidates who show a satisfactory knowledge of the foregoing subjects do, in the majority of cases, acquit themselves creditably in others, and seldom fail in passing the examination. It is very gratifying to find that the importance attached to a good knowledge of holy Scripture at the Christmas examinations for Certificates produces good fruit afterwards in the prominence that is given by the students to religious teaching when they take charge of their schools; and I may further observe, that when the religious knowledge exhibited by a class of children is good, I expect to find ordinarily a corresponding progress in other branches of instruction.'

And again, Mr. Blandford says in another part of his report, 'The necessity of watchfulness over a school by the managers, particularly by the clergyman, cannot be brought too prominently forward.' 'It is superfluous to comment upon the good effects likely to result from the judicious visits of the clergyman to his school: any teacher, therefore, who looks upon such supervision as an interference, or who is disposed to treat lightly the suggestions which come from that quarter, because they do not coincide with his own opinions, forms a very inadequate conception of his true position and of the duties of his minister.'

From these remarks, it is evident that the Church has reason to rejoice in and welcome the visits of the Government Inspector to her schools.

Dioceses of St. Asaph and Bangor.

These dioceses are in future to have the advantage of the services of one of the National Society's Organising Masters. Mr. Gruzelier, an experienced master, has been selected for the work. He entered upon his duties October 1st, in the rural deanery of Wrexham, and has since visited the schools in the deaneries of Oswestry, Welshpool, and Caedewen, and goes, January 1st, to the diocese of Bangor, where he will be similarly engaged till April 1st; when he will return to the Diocese of St. Asaph. In each deanery he has acted under the superintendence of the Deanery Inspector of Schools, to whom clergymen desiring his services may apply.

For several years Mr. Stammers, one of the Society's Organising Masters, has been employed in South Wales, where the value of his services has been repeatedly acknowledged.

Examination Papers.

General Examination of Candidates for Registration.—Easter 1857.

A Candidate is not permitted to answer more than one question in each section.

Religious Knowledge.

Sect. I.—1. Write out a short history of the Patriarch Isaac, stating when and where he lived.

2. Give the history of the Israelites, from the crossing of the Red Sea until the death of Moses.

3. Write out the history of Samuel.

Sect. II.—1. Write out the history of King Josiah.

2. Draw a map of Palestine, with the tribes of Israel when settled there.

3. Write out the history of Elijah.

Sect. III.—1. "Forgive us our trespasses." On what conditions only does our Lord teach us to expect that this prayer will be granted? Write out His own words.

2. Write out the parable of the Talents, and explain the way in which you would apply it practically to the children of your first class. Look at your account, and write out another version of the same parable in the gospels. What difference do you observe in the circumstances, and how would this difference affect your lesson upon each form of the parable?

3. "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil." (St. Matt. v. 17.) Explain this passage.

Sect. IV.—1. State briefly the different occasions on which our Lord showed Himself after His resurrection.

2. "And they asked Him, What then? Art thou Elias?" (St. John i. 21.) To whom were

these words spoken and how do you account for them?

3. "The Lord thy God will raise up unto thee a prophet from the midst of thy brethren, like unto me; unto Him ye shall hearken." By whom, and of whom, were these words spoken; and on what occasions in the New Testament do you find the fulfilment of this prophecy asserted?

Sect. V.—1. "I believe (*a*) in the Holy Ghost; (*b*) the holy Catholic Church; (*c*) the communion of saints; (*d*) the forgiveness of sins; (*e*) the resurrection of the body; (*f*) and the life everlasting." Prove each of these articles from Holy Scripture.

2. Narrate the circumstances under which the Sacrament of the Lord's Supper was instituted; and write out (in the simplest and briefest form you can) *the Scriptural reasons which you would give to scholars newly confirmed* for diligently resorting to the celebration of that sacrament.

3. "Give us this day our daily bread." Quote the words in which this part of the Lord's Prayer is explained in the Catechism, and write out the notes of a lesson upon it.

GEOGRAPHY.

Sect. I.—*Great Britain.*—1. Describe the position of Great Britain on the globe. State, in round numbers, its greatest length and breadth. Describe its shape.

2. Name six of the chief manufacturing towns of Great Britain, their situation, and kind of manufacture.

3. Trace the course of some river in Great Britain running to the east, and also of one running to the west.

4. Mention the chief sea-ports on the east coast of Great Britain, their principal exports, and the ports with which they trade.

Sect. II.—*British Colonies.*—1. Name the chief West-Indian islands belonging to Great Britain, and their general produce.

2. Mention and describe the position of the lakes and rivers of Canada, with some of the towns on them.

3. Where is Australia? Name its divisions, chief towns, and principal products.

4. What are the Presidencies of British India? Give a short account of the origin and progress of British dominion in that country.

Sect. III.—1. Who cultivates the soil in the West-Indian Islands? Why?

2. What is a *colonist?* What is the use of colonists.

3. How many *zones* are mentioned in geography? What families of the human race occupy the temperate zones?

ENGLISH HISTORY.

Sect. I.—1. What is known of this island from the earliest records?

2. What people occupied it between A.D. 450 and 1066? Mention the most famous persons who lived in England during these centuries.

3. Write a short account of William the Conqueror.

Sect. II.—1. What was Magna Charta? In whose reign, and what century, was it granted, and under what circumstances?

2. What are the principal powers assigned by the British constitution to (*a*) the Crown; (*b*) the House of Lords; (*c*) the House of Commons; (*d*) the Judges?

3. During whose reigns was the Reformation of religion in England effected? and in what did it principally consist?

Sect III.—1. In what year was the battle of Bosworth Field fought? What were its most striking circumstances and results?

2. In what reign, and for what purpose, was the Spanish Armada fitted out? What became of it?

3. Under what circumstances did the British Crown pass to the Royal Houses of (*a*) Stuart; (*b*) Orange; (*c*) Brunswick?

GRAMMAR.

Sect. I.—1. Enumerate the parts of speech, and give an instance of each.

2. Explain the precise difference between (*a*) nouns proper and common; (*b*) nouns substantive and adjective; (*c*) nouns and pronouns; (*d*) nouns and verbs; (*e*) prepositions and conjunctions; (*f*) verbs transitive and intransitive.

Sect. II.—1. Paraphrase the following passage: "The force of *education* is so *great, that* we *may* mould the minds and manners *of* the young into *what* shape we *please*, and *give* the impressions of *such* habits *as* shall *ever* afterwards *remain*." Parse fully the words which are printed in italic.

2. Give the literal meaning of the words *mould, shape, impressions*, in this passage. By what figure of speech are such words applied to "minds and manners?"

Sect. III.—1. Paraphrase the following passage: "Had the Roman tongue continued vulgar, it would have been necessary, from the many terms of art required in trade and in war, to have made great additions to it."

2. What connection is there between the Roman tongue and (*a*) English history, (*b*) English grammar.

3. Analyse the following passage into subject and predicate, and distinguish the subordinate from principal clauses: "The organs of speech are managed by so many muscles that speech is not easily destroyed, though often somewhat vitiated as to some particular letters."

4. Classify the consonants of the English alphabet according to the organs used in pronouncing them.

Sect. IV.—1. Paraphrase the following passage:

"About his neck
A green and gilded snake had wreathed itself;
Who, with her head nimble in threats, approach'd
The opening of his mouth; but, suddenly
Seeing Orlando, it unlink'd itself,
And with indented glides did slip away
Into a bush."

2. Do you notice any irregularity in the concord of genders in the third and fifth lines? If so, state and explain it as to a junior class.

ARITHMETIC.

Sect. I.—1. Explain what is meant by *units, tens, hundreds.*

2. What is meant by *carrying*, in addition? Explain the terms *subtrahend, difference, sum.*

3. Multiply 3201 by 23, and explain each step in the process.

Sect. II.—1. A clock strikes 156 times a day; how many times does it strike in 3 years of 365 days each?

2. Multiply 67*l*. 11*s*. 4*d*. by 255.

3. How many allotments of 18 poles each can be made from 19 acres 3 roods?

4. What is the difference between the number of acres in a parallelogram, one of whose sides is 738 yards, and the other 514 yards, and those in a square whose sides measures 1720 feet?

Sect. III.—1. How many farthings are there 27 sovereigns, 50 halfcrowns, 87 shillings, and 43 sixpences?

2. Make out a bill for the following articles: 31 ells of holland, at 5*s*. 8*d*. per ell; 39 yards of Irish cloth, at 2*s*. 4*d* per yard; 17½ yards of muslin, at 7*s*. 2½*d*. per yard; 13¼ yards of cambric, at 10*s*. 6*d*. per yard; 27 yards of linen, at 2*s*. 5*d*. per yard.

3. How many pieces worth 2¼*d*. each are there in 150 guineas, 70*l*., 34 crowns, 17 half-crowns, and 89 sixpences?

Sect. IV.—1. If 15 lbs. of sugar cost 9*s*. 10*d*., what was the price per cwt.?

2. A person reaches a town in 18 days by walking 8 hours a-day; what number of days would he have taken had he walked 12 hours a-day?

3. A wall 28 feet in height was built in 15 days

by 68 men; how many men, working at the same rate, could build a wall 32 feet high in 8 days?

SECT. V.—1. Give the meaning of the words *fraction*, *integer*, *mixed number*, and *proper fraction*. Subtract $7\frac{2}{3}$ from $8\frac{1}{6}$.

2. Reduce $\frac{7}{8}$ of a pound to the fraction of a penny; $\frac{1}{6}$ of a week to the fraction of an hour; $\frac{4}{5}$ of a yard to the fraction of a mile.

3. If $\frac{7}{8}$ oz. cost $\frac{11}{13}$*l.*, what will 1 oz. cost?

4. Divide 14 by ·7854.

5. Reduce 19*s.* $5\frac{3}{4}$*d.* to the decimal of a pound.

SECT. VI.—1. What is the interest of 47*l.* 10*s.* for 4 years and 52 days, at $4\frac{3}{8}$ per cent?

2. A person invests 7500*l.*, and receives $2\frac{3}{4}$ per cent upon his investment; what is his rent?

3. By selling 26 yards at 3*s.* $4\frac{1}{2}$*d.* per yard, a draper gains 6*s.* 5*d*, ; what was the prime cost per yard, and what is the gain per cent?

SCHOOL-MANAGEMENT.

1. Give a copy of your own time-table, and mention what means you employ to ascertain whether it is working well.

2. What faulty habits are boys most apt to contract when learning to write? How do you guard against them?

3. What expedients do you use to bring particular boys up to the rest of their class when they fall behind in penmanship?

4. Give a specimen of what you consider the most difficult kind of sum in subtraction, not going beyond tens of thousands.

5. How do you prevent boys from forgetting numeration and notation while they are going on to higher rules?

6. What use can you make of the simultaneous method in teaching children to read? Describe a reading-lesson conducted on that method?

7. What lessons do you give to children to learn by heart? and why do you select those lessons in particular?

8. What lessons do you give to be prepared at home? Explain what principles should guide the teacher in setting such lessons. Point out their advantages?

9. How do you endeavour to secure (*a*) punctual attendance on each day, (*b*) regular attendance from day to day?

10. Do you give special instruction to your monitors? and if so, at what time? How do you superintend them when they are in charge of classes?

11. Do you make the same classification of your school for all subjects, or do you make one classification for arithmetic, another for reading, and so on? If the latter, state what is the ordinary number of your scholars, and the exact steps which are gone through in order to change the grouping of the scholars?

12. Describe the registers that you use? When and how do you fill them up? What is the use of keeping accurate registers?

13. Fill up the last column on the right hand, and the three lines at the bottom, in the following table. The figures denote whole school-days:

	1st Week.	2d Week.	3d Week.	4th Week.	5th Week.	6th Week.	7th Week.	8th Week.	9th Week.	10th Week.	11th Week.	12th Wcek.	13th Week.	Quarterly Results.
John Cross	3	4	4	2	4	4	5	5	5	3	·2			
James Betts....................	4	4	3	2	1	3	5	5	1	2	3			
Charles Frost....................	2	3	4		1	4	2	5	4	3				
William Short	5	5	2			3	1	5	5	5	1			
William Hibberd														
Thomas Hand	5	5	3		3	4			3	3				
George Jones	3	4		4	2	4	1	2	5	5	3			
William King	5	5	5	4	5	4	5	5	5	5	3			
Number of Days the School has been open	5	5	5	5	5	4	5	5	5	5	3	0	0	
Average Number of Children present														
Number of Children present at all														
Average Number of Days attended by each Child present at all														

SCHOOL-MANAGEMENT.

For Students in Taining as Infant-School Teachers.

1. Describe exactly the best shape and arrangements for a school of 120 infants.

2. What assistance would you require in teaching this number of infants? Show very precisely the way in which you would employ your assistants, and the means by which you would provide for their own instruction and training.

3. Describe very exactly and assign reasons for the course you would adopt in dealing with the following offences committed by children between five and six years old: deceit, cruelty, pilfering.

4. To what points should a teacher chiefly direct her attention in lessons on religious subjects addressed to her youngest children?

5. Describe the extent of religious knowledge which you would deem satisfactory in children of six years old.

6. What physical exercises in and out of the schoolroom are best for children between five and

seven years old? Shew exactly at what special objects you aim in each of these exercises.

7. Describe the best apparatus for a playground, and the use for which each part of the apparatus is intended.

8. By what means do you propose to cultivate the senses of sight, hearing, and touch?

9. What are the chief difficulties in teaching children to articulate distinctly? By what means are those difficulties most effectually surmounted?

10. What combinations of letters are most easily learned? Upon what system do you propose to teach the elements of reading? Give reasons and examples.

11. Explain clearly the system on which you propose to teach arithmetic, and the progress which you would consider satisfactory in children between four and five, and between six and seven years old. Explain clearly the common rule for subtraction.

12. What is the best system of teaching the elements of geography? How would you explain the use of a map to young children?

13. What are the best subjects for collective lessons in the first division of a good infant-school?

14. Explain the different objects which you have in view in giving lessons upon some animal to two classes of children between three and four and between six and eight years old.

15. In what order are the mental faculties of children usually developed? By what lessons are the principal of these faculties best exercised?

16. Give a clear account of the substance of lectures which you have heard on causes affecting the health of children.

Extra Paper.

N.B. This paper contains three subjects (viz. *geometry, algebra, and mechanics*), one or other of which must be taught to male Pupil-teachers in the later years of their apprenticeship.

Candidates are not permitted to answer questions in more than *one* of the three sections into which this paper is divided. *No marks will be given for papers in which this direction is not observed.*

No Pupil-teacher is allowed to commence apprenticeship with Masters who have neither obtained certificates nor passed for registration (*including this paper*).

Mistresses are not required to attempt this paper.

Masters *declining this paper, but passing satisfactorily in others*, will be accepted in fulfilment of the conditions of the Minute of 2d April 1853, and will not be disqualified to remain in charge of all Pupil-teachers apprenticed to them before 1st January 1855.

I.—EUCLID.

1. Define a plane rectilineal angle, and show how to bisect one, that is, to divide it into two equal angles.

2. Any two *sides* of a triangle are together greater than the third side.

Is the same proposition true of the *angles* of a triangle?

3. What is a parallelogram? Prove that the opposite sides and angles of a parallelogram are equal to one another, and that the diagonal bisects it.

4. If a straight line be divided into any two parts, the rectangles contained by the whole and each of the parts are together equal to the square of the whole line.

5. Describe a square that shall be equal to a given rectilineal figure.

6. When are circles said to *touch* one another? If one circle touch another internally, they have not the same centre.

7. The opposite angles of any quadilateral figure inscribed in a circle are together equal to two right angles.

8. If two straight lines cut one another within a circle, the rectangle contained by the segments of one of them is equal to the rectangle contained by the segments of the other.

II. ALGEBRA.

1. Add together

$$5a+3b-4c,\ 2a-5b+6c+2d,$$
$$a-4b-2c+3e, \text{ and } 7a+4b-3c-6e.$$

2. Find the sum, difference, product, and quotient of $(a+b)^2c^3$ and $(a-(b^2c^2$.

3. Find the least common multiple of a^3+1 and $(a+1)^2$.

4. Find the single fraction equivalent to

$$\frac{2}{x}-\frac{1}{a+x}+\frac{1}{a-x}$$

5. Prove that

$$\frac{x+\sqrt{x^2-1}}{x-\sqrt{x^2-1}}-\frac{x-\sqrt{x^2-1}}{x+\sqrt{x^2-1}}=4x\sqrt{x^2-1}$$

2. Solve the equations—

$$(a)\ x+\frac{x}{2}-\frac{x}{3}+\frac{x}{4}=17$$

$$(b)\ \frac{11x-29}{3}=\frac{2x+1}{1\frac{1}{2}}-\frac{17-3x}{5}$$

7. Solve the equations—

$$(a)\ \sqrt{x-a}=\sqrt{x+a}-\frac{b}{\sqrt{x+a}}$$

$$(b)\ \frac{y-3}{5}=2x-4$$

$$3y-\frac{x-2}{5}=9$$

8. The head of a fish is 5 inches long; the body is as long as the head and tail together; and the tail is as long as the head and body together. What is the length of the fish?

III. MECHANICS AND MENSURATION.

1. If a door be 7 ft. 6 in. high, and 4 ft. 3 in. broad, what does it cost at 2*s*. 9*d*. per square foot?

2. Give a rule for finding the area of a trapezium.

What is the acreage of a field in the form of a trapezium, of which the diagonal is 1375 links, and the two perpendiculars on that diagonal from the opposite angles respectively 295 and 417 links?

3. The pit of a theatre is in the form of a semicircle, with a diameter of 58 feet: how many persons may be seated in it, allowing two square yards for every three seats?

4. How many cart-loads of clay will there be in a drain 90 ft. long, 2 ft. wide, and 3 feet deep, allowing 1½ tons for each load, and assuming the weight of a cubic foot of clay to be 2160 ounces?

5. Describe the mechanical power called the "Wheel and Axle;" what advantage would be gained if the diameter of the wheel were 3 feet, and that of the axle 6 inches?

6. In the handle of a common pump the piston rod is fixed at a distance of 3 inches from the fulcrum, and a force of 90 lbs. is applied at a distance of 28 inches from the fulcrum: what is the force lifting the piston?

7. How is mechanical work estimated? Calculate the work done in raising a ton of coals from a pit 160 fathoms deep.

8. What is friction? If the friction on a railway be 8 lbs. per ton, at what uniform rate will a train of 90 tons be drawn, by an engine of 60 horse-power?

PAPERS AND CORRESPONDENCE.

[*The Committee of the National Society are thankful for any communication likely to assist School-managers and Teachers, or otherwise promote the cause of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

PUPIL-TEACHERS' OBLIGATIONS AND PROSPECTS.

The following is an Address to Pupil-teachers at the close of their apprenticeship, by Rev. Derwent Coleridge, M.A., Principal of St. Mark's College, Chelsea:

MY YOUNG FRIENDS,—You have now come to the end of your apprenticeship, and have to consider whether you will go on in the way of life for which you have to a certain extent been prepared—in plain terms, whether you wish, or at least are willing, to be a schoolmaster, or whether you mean to seek a livelihood in some other way. This is the most important question which, in all probability, you will ever be called upon to decide: if it is settled for you by the force of circumstances,—which is as much as to say, by the will of Providence,—do not regret this, rather make it an occasion of thankfulness; for then you will only have to do your duty, steadily, earnestly, and cheerfully, committing yourself to the guidance of your Heavenly Father: come what may, you will have no cause for self-reproach. But if, as more commonly happens, you have to make a choice, then you will do well to weigh the matter carefully, to seek for information, to listen to advice, and above all, to ask the help of God in prayer. If you make up your mind to be a schoolmaster, you will probably seek to enter a training college, as well for the advantage of further instruction, as that you may obtain a Government certificate; but before you take this step, you are bound, as a point of duty, to consider the obligations which you will incur; and ought, as a matter of prudence, to consider the prospect which it will open to you. And first, what will be your obligations?

You will, in the first place, bind yourself to follow the calling of a schoolmaster, unless prevented by ill-health, or by other circumstances beyond your own control. Before you enter a training college, you are free to make a choice. You have done your work, and have received your wages. There is no claim against you for further service, and you have no claim for any further payment. It matters not whether you consider yourself to have been well-paid, or ill-paid; whether you could have earned more or less in any other situation; whether you would have been better off, or not so well, had you not been a pupil-teacher. You have had all that was promised, and have done no more than you agreed to do. The advantages offered to a pupil-teacher in a good school are indeed very considerable, the annual stipend being the least part of his remuneration; but whether these advantages have been greater or less, whether they have been improved by diligence and good conduct, or lost by negligence or incompetence,—the bargain is now closed. You must look for nothing more,—except the opportunity of entering a training college, and so turning to the best account the skill and experience which you have already gained as a teacher. If you resolve to avail yourself of this opportunity, and present yourself as a candidate for admission into a training college, you do in fact renew your engagement. A large sum of money, supplied partly by the Government, partly from charitable sources, will now be spent upon your maintenance and education, in order to fit you for the calling of a schoolmaster; and you cannot, without gross dishonesty, make use of this money, or of the advantages which it procures, for any other object than that for which it is offered. It does not follow that you will be bound to continue a schoolmaster during the whole of your life, or for any given number of years. Circumstances may occur, which might justify, or even require you, to seek your livelihood in some other way; and you are not expected to fetter your liberty of action in such a case: but if you are truly honest, you will have no difficulty in understanding the nature of your obligation. You will feel that you are bound to carry out the objects of the institution, the benefits of which you enjoy, to the best of your ability. You will enter into the college with this *intention*, and you will suffer no prospect of present advantage, nor any fancied change of inclination, to alter your purpose.

Similar considerations will make it plain to you that you will be bound to conform to the rules and discipline of the institution with which you connect yourself, because it is obvious that you would not be admitted except on this understanding. You will comply with the regulations of the college, not because you think them necessary or expedient, but as your part of an engagement from which you expect to receive considerable advantages.

Among these rules the most important is that which binds you to comply with the injunctions which you may receive from those who are placed in authority over you, in all matters within their proper jurisdiction. It matters not whether it be the principal himself from whom you receive an order, or one to whom he has delegated a portion of his authority, and who acts in his name. Your obedience is as much due to a monitor, or other delegate, so long as he is acting in his proper place, and performing the duty which has been assigned to him, as to the master by whom he has been appointed to his post. If you suffer any wrong, you have your remedy; you may make your complaint in the proper quarter, when your case will be fairly considered: but you must not refuse to comply with an order merely because you do not think it to be necessary, just, or expedient. In this, as in every other case, you must conform to the rules of the place. No community, from the greatest to the least, could be governed on any other principle. You will see and acknowledge this when you are yourselves the masters of schools, and have pupil-teachers and monitors assisting you in your work: it is right and necessary that you should acknowledge it now. Till you have learnt to obey, you will not be fit to govern; meanwhile it is sufficient to remind you, that compliance in this particular forms part of your *engagement*.

On precisely the same grounds, you must resolve to give your best attention to the lectures of the several masters, and to follow exactly the course of study which may from time to time be prescribed to you. You may or may not think a particular lecture well adapted for its purpose; you may perhaps sometimes think that you might employ your time more usefully in some other way: you have voluntarily placed yourselves under guidance, and are bound to comply with the directions which you may receive, not only in form, but truly and heartily. You must remember that you come to a training college, not simply for the acquirement of knowledge, but of such knowledge as will fit you for the business of elementary instruction. Your information had need be rather accurate and well-grounded than extensive; you must know both the principles, and to some extent the details, of the subject-matter which you will have to teach; and the process by which this sort of knowledge is to be gained may perhaps be more tedious and elaborate than would be necessary if your object were merely to inform your own minds. I hope that you will soon be convinced of this, and will see more and more plainly as you go on that the method of learning pointed out to you is well adapted to the end proposed. But whether you see this or not, it will still be your duty to make the best of the means placed at your disposal for the acquirement of knowledge in a docile and earnest spirit; because you will by your own act and deed have placed yourselves under guidance, and in so doing will have surrendered for the time the right of self-direction in this matter.

Again, as regards the art of teaching, do not imagine that the experience which you have gained as a pupil-teacher will enable you to dispense with further practice. You will have both to study the science and to practice the art of teaching under special direction, and the two must go on together. The theory cannot be learnt to any purpose apart from the application. This is indeed the leading study in a training college, to which all others are subordinate. You will carry it on in the schools connected with the college under peculiar advantages; but whether you see this or not, you must understand that the cheerful and zealous performance of your allotted task in the practising schools is a *duty* which you will have voluntarily taken upon yourself.

In all these particulars you are bound to act according to the spirit of your engagement: and I put the case before you in this form because, when you see this to be a *duty*, there can be no further dispute or doubt about the matter, and because I think it is far better in every way that you should consider what is *right*, not what you may fancy to be *expedient*. But it would have come exactly to the same thing if I had addressed you with a reference solely to your own advantage. The rules and discipline, the course of instruction, the mode of life which the students are required to observe, have, and can be supposed to have, but one object, namely, the general welfare. There neither is, nor can be, any private interest to be served by any thing that is allowed or forbidden, given or withheld, done or left undone; all is intended for the advantage of the college at large, and of the students in particular. The whole course, and every part of it, is the result of much consideration, grounded upon long experience, expressly with a view to your benefit. You will therefore act not only more honestly, more honourably, and more gracefully, but more prudently, more wisely, even in a worldly point of view, by simply doing what you must know to be your duty, than by seeking to benefit yourself by any devices of your own.

Hitherto I have spoken to you of your *obligations;* I will now say a few words to you of your *prospects;* and here, as in the former case, I believe that by referring to your sense of duty, rather than to your hope of worldly advancement, I shall appeal not only to the nobler, but to the more influential motive, while at the same time it will not be difficult to show that your duty and your interest, even in a worldly sense, really coincide.

Your term of residence in the college will extend to one, to two, or to the full period of three years. If your stay be limited to one year, I cannot hold out to you any strong inducement, beyond the desire which you may feel to fill a post of humble usefulness, to seek the calling of a schoolmaster. You will, in the first place, be entitled only to the lowest of the three classes of certificate, according to which the augmentation of your salary by the Government will be regulated; but this is not the only nor the most important consideration. Your training will in itself be incomplete; so much so, that you will find the knowledge and ability with which you may leave the college decline in most cases, and wear out in a few years, lying, as it mostly does, almost entirely on the surface. Of this I have been assured on very high authority, as well as by the reason of the case; and consequently you will not, under ordinary circumstances, be furnished by the college with a testimonial of competency. Still, *if you can do no otherwise*, there is scarcely any amount of outward disadvantage which may not be overcome by resolution and force of character; and you will certainly carry with you the best wishes and prayers of those who have had, though for so short a time, the charge of your education. Only, be it observed, that this *force of character*, where it really exists, will in almost every case have made provision for a second year's training, considering the helps that are now afforded to the pupil-teacher and to the Queen's scholar by the Government; or if unexpected difficulties occur, will find the means of overcoming them.

But you will most probably remain at least two years; and then you will obtain the highest augmentation of salary from the Government which your place in the examination, seconded by the report of the Inspector on the state of your school, may entitle you to receive; while from the college, not only a testimonial of competency, but such a recommendation as your conduct and ability may warrant. No appointment, much less such an appointment as you may expect or desire, will indeed be *guaranteed* to you; neither, on the other hand, will you be required or expected to accept any particular appointment which may be offered you: but no effort will be spared to assist you in obtaining a suitable situation; and although you will then have to depend for advancement mainly on your own efforts,—seconded by the recommendation of your employers, and the reports of the Government Inspectors,—yet your welfare will continue to be a matter of interest to those who have aided you in making the first step. Let me advise you as a point of prudence, let me exhort you as a point of duty, not to make the amount of your salary a primary condition—at all events, when you first leave the college. What you have to desire is, first and above all, a place in which you may labour usefully in your vocation; and then, what comes pretty much to the same thing, an opportunity of continuing your education as a schoolmaster, of gaining serviceable experience, and of earning such a character as may carry you forward in life. You will not be deterred by any petty annoyance or difficulty of whatever kind; nay, if there be any thing noble in your disposition, any special fitness for the calling which you have adopted, you will rather covet a missionary post,—there are many such in your own country,—and seek to try your strength in humble dependence upon your Divine Helper under circumstances of more than ordinary trial. Assuredly you will not lose your reward.

But some of you will desire to remain for a third year under training in the college; and if your abilities and attainments are such as to enable the college, with a due regard to prudential considerations, to take this charge upon itself, you will be permitted to do so. This, however, is a special privilege, the value of which you can hardly over-estimate. As regards literary and scientific instruction, including under these heads all the higher accomplishments of a schoolmaster, its educational effect is greater than that of either of the previous years; while on the character, manners, and tone of mind, its influence is still more marked and striking. This, like all other privileges, carries with it an increased responsibility. It is intended, and experience has proved that it is calculated, to make you more useful and efficient schoolmasters than you otherwise would be. In some cases, it may fit you for the higher posts connected with national education; but if it withdraw you in any degree from the business of elementary instruction, it will probably end in disappointment, and some loss of self-esteem. The more complete training which you will have received, may tend to dignify and adorn the honourable calling to which you are devoted; but it will not ordinarily qualify you to compete in other lines of duty with those whose advanages have been different, if not greater, than yours.

And now, in conclusion, attend to me a little longer, while I tell you in a very few words what I think of the calling itself, for which, if you enter a training college, you will have to be prepared. Looked at from a worldly point of view, it has, like every other way of life, its inducements and its drawbacks: it will, in the first place, oblige you to maintain, not only the strictest sobriety of manners, but a somewhat graver, more quiet, and regular deportment than might otherwise be necessary. Your success will depend on the good opinion of those who will value nothing so highly as an exemplary life; and any excess or folly of which you may be guilty will be visited upon you more heavily than it would be almost in any other vocation. Again, your work will have to be carried on almost always under difficulties, and yet you will be required to show year after year that you have produced some fruits. These considerations may act, the first as a safeguard to your morals, the second as a stimulus to your industry; but they imply a certain amount of risk which the careless and the indolent ought not lightly to incur. Thus much of your future mode of life;—and what does it promise as to the means of support and the hope of advancement? You may, on the one hand, by a fair amount of prudence and good conduct, expect, almost from the first, to be placed above want, and to occupy a highly respectable and honourable position in the community. On the other hand, you must not look for that sort of worldly success which is occasionally met with in the paths of commerce or manufacturing industry. You must not expect to win wealth or any high estate of worldly honour. Your pleasures and rewards will be for the most part of a quiet unpretending character. You will have an assured maintenance and a comfortable home, and may look forward to the peaceful enjoyment of domestic life. If you are fond of books, or have learnt to take a pleasure in the pursuit of science or natural history, you will never be without a resource in your hours of leisure; but when all is said, it is from your work itself, your daily occupation and course of duty, that your chief satisfaction must be derived. And though at first you may be led to enter upon this with spirit from the hope of distinction (and I would not discourage a generous ambition in youth, if kept under the control of reason and conscience); though you may persevere in the regular performance of your duties, and probably will do so, from the necessity of earning your daily bread,—yet there is no motive which will last through life, no feeling which will keep you always cheerful and always earnest, except the sense of duty, and the consciousness that you are working for the benefit of your fellow-men, under the eye of God, in the brotherhood of Christ, and with the continual help of the Holy Comforter. That you may enjoy ever more and more this precious grace, live in the constant practice of prayer, and in steady communion with that portion of Christ's holy Church into which you have been visibly engrafted at your baptism, and through which, in the fullness of time, you hope to obtain your portion in heaven, is my earnest prayer.

CAN BOOK-LEARNING AND INDUSTRIAL TRAINING BE COMBINED GENERALLY IN SCHOOLS FOR THE POOR?

To the Editor of the National Society's Monthly Paper.

Hagley, Stourbridge, 16th December, 1857.

SIR,—The "Author of a History of a Church-Teacher" writes in so facetious and contemptuous a style about industrial work in schools, and has so evidently made up his mind on the matter, that I doubt whether he will attend much to any reply to the invitation with which he concludes his last letter. But it may be worth while to set down the result of a *little* done in this way with fair success.

I do not want to controvert all that the "Author," &c., says; nor do I know any thing of industrial schools on a large scale, and professing to be self-supporting; nor am I acquainted with *girls* industrial school-work beyond the ordinary sewing, &c., universal, as I suppose, in our schools, and which, I must observe, seems nearly as much opposed to the principles advocated by the "Author" as any other industrial work.

In this school we have a little carpentering taught to some of the bigger boys by a carpenter on two afternoons in the week in lieu of school, for which the teacher is paid 10*l.* a-year, which is probably more than enough.

We have also fifteen small allotments of ground near the school for similar boys, which they are only allowed to cultivate out of school-hours, rent-free, but attended with no other appreciable expense (nor, indeed, can the loss of rent be so called).

I am not the owner of more than a moderate part of the parish; of a "close phalanx of obstacles" we know nothing; and it is needless to say, that there can be no question of "superhuman energy" or "abundant friends."

The results of this medicum of work have been noticed by Mr. Bellairs in several of his reports. These, I imagine, the "Author" would look upon suspiciously; but if, as he says, he could get into this parish, and look about, and ask his own questions, I am in error if he would not find the effect pleasant and satisfactory, as far as it goes, on the character of the boys, on their average age, and the length of their school-attendance.—Yours, &c. LYTTELTON.

November 14th, 1857.

SIR,—A letter appeared in the *Monthly Paper* for November, written by the "Author of the History of a Church-Teacher," upon the subject of industrial training in National schools, in which he seems to have devoted a vast amount of study and consideration to the subject; and he has been led, undoubtedly for some excellent reasons, to come to the conclusion that "ordinary schools, under ordinary circumstances," do not admit of the practicability of giving such teaching. If I understand rightly, he refers to the ordinary schools which are established for the education of the poor. Now, do the children of the poor reap the full benefit which they ought to reap from schools? If not, why not? It is very evident they do not; for if you enter a school you will find the teacher is surrounded by infants, the biggest of whom can scarcely read a verse of the Bible correctly, set aside the understanding it. Any one who in the slightest degree knows any thing about the state of our schools, is aware that the evil is not in the school, nor apparatus, nor teacher; but it is the parent who finds that his boy is old enough to bring in a shilling or so a week: nor is this matter of wonder, when the parent is surrounded with a large family, and earning but twelve or fourteen shillings a-week. To such a parent every sixpence is a great help. Now, if industrial training could be introduced, so as to relieve the parent a little, and could show him that his child was really *earning* something as well as getting the benefit of a good schooling, this difficulty would to some extent be overcome. Suppose, for example, a boy big enough to go out to work were made to labour in the school-grounds, and receive his dinner (something will be said about dinner presently), and, where possible, a trifle a week in return for such work. Again, in the case of girls, suppose they had their dinner and whatever they earn in school at needlework, after the cost of material is deducted. None but the first class ought to be allowed to enter on the industrial department; there would then, I think, be a looking forward by the younger ones.

In your correspondent's letter, he speaks of making cooks, washerwomen, and housemaids of the girls. I fear that this is the general idea of those who recognise industrial training. In my humble opinion, the object in teaching cooking should be to teach the poor girls *how* to make the *most* of a *little*; and how, by careful management, that which appears useless on account of its smallness in quantity, may, by the addition of something else, be made into a good meal. Some girls would naturally have a taste for being cooks; and eventually, after having left school and served as kitchen-maids, would become such. This previous training, however, would not make them *worse* cooks, but of the two better. Again, as to washing, I believe much good might be done by teaching the girls to wash their own and their parents' clothes; and also to employ the proper *time* of the week to wash, so as to avoid the clothes being hung out to dry on the Sunday. And if they simply knew how to wash their own clothes well, what a blessing this would be to them, both as to health and comfort! Gentlemen's fancy linen, &c. may for the present be put out of the question, unless one or two should show a peculiar taste for such work.

As to housemaids. How often, when you are attempting to get into a cottage to say a few words to the father or mother, a great many things have to be put out of the way before room can be made for you to sit down! The mother also is often seen getting dinner before the breakfast-things are cleared away. And often, alas, when the husband returns in the evening from his hard day's work, he looks into his house and turns to the alehouse in consequence of the disturbed state of the room, whereas, had the room looked tidy, he would have stayed there. Now I think if any way can be found out by which you can train school-girls in habits of neatness, cleanliness, and economy,—such as would lead them to take a pride in the neatness of their cottage, the cleanliness of their person and dress, and to "waste not" that they might "want not,"—we ought to help it forward with all our might. In schools where the girls are taught cooking in the way I have mentioned, boys might cultivate vegetables for their dinner, &c.

As for trades, "ordinary schools" are not the places to learn them. If you can help a boy who is preparing to learn a trade in your teaching, this is all very well; but no more than this can be effected.

I write this at the request of a lady who is deeply interested in the education of the poor. With the view of making our school more useful, it is proposed to enter on something of industrial training. Your correspondent's letter seemed to shut out all hope, until I stated my views on the subject as I have expressed them above, when she clearly saw the course plain and open. Your insertion of the above will greatly oblige.—Yours, &c. SPARKS.

SIR,—An excellent letter by the author of the "History of a Church-Teacher" appeared last month on the subject indicated above. I entirely concur with his views, and believe that few, except mere theorists, will dissent from his conclusions.

The outcry for industrial training has arisen from a desire to meet two separate evils, viz. (1) the ignorance of young people after all their schooling in common things —such as washing, cooking, housekeeping in general, attending the sick, &c., on the part of girls; gardening, various handicraft trades, mechanical appliances, &c., on the part of boys; and (2) the early removal of children from school. It has been argued, that if we teach children at school what will be *useful* to them in after-life, we shall, in the first place, better than ordinarily prepare them for their subsequent employments, and materially assist them to gain a livelihood; and, as a second advantage, afford an inducement to parents to allow their children to remain longer at school.

Now as to the first view, that instruction, in order to be *useful*, should include experimental acquaintance with industrial arts and processes which adults are required to put in practice, this is nothing but mere *utilitarianism*—a depreciation of moral and intellectual culture in favour of *productive* ability. It is taking the slave-owner's view of a man,—estimating his worth by the amount of profitable work he can be made to perform. As to the second view, that parents would highly appreciate such tangible results as ability on the part of their children to accomplish various kinds of manual work, it is extremely probable that parents would consider these things *without the province* of school-training, and would suppose that their children might as well be learning the same to better purpose elsewhere.

Surely a great mistake is made respecting the nature of education, the office of the school, and the end of school-training, when it is suggested that shoe-making, carpentry, &c. should be taught at school to boys,—washing, cooking, &c. to girls. It is forgotten that there are young minds to be stored with ideas, hearts to be cultivated like a garden, faculties to be developed, mental powers to be educed, moral principles to be inculcated. It is forgotten that school is preparation, not for the pursuit of a trade, calling, or particular accomplishment, but for the whole life of a responsible moral being, who will fulfil the purpose of his existence in proportion as he is indued with the highest and best principles, and can bring the greatest amount of intelligence and mental activity to bear upon all his avocations.

In short, not to speak for the moment of moral culture, school-training is not intended to teach a trade or process, but to prepare the minds of youth for the ready and efficient acquirement of any trade or occupation, and for intelligently making acquaintance with any process or accomplishment. School-training is like the manufacture from rough ore of the well-tempered iron, which can afterwards be applied to any one of a thousand useful purposes,—to make a scythe or a penknife, a piston-rod or a gun-barrel. The trade and the process are to be learned after school-days are over; they are the adaptation of the prepared material to its future special use.

But a distinction should be drawn between practical acquaintance with industrial operations and the acquirement of information respecting common objects and transactions. It is right that school-teaching should aim to impart information and correct ideas concerning matters of ordinary social experience, as, for example, savings-banks, investment societies, the laws of wages; ventilation, sanitary regulations, outlay of money; the mutual interests of employers and employed, &c. To descend in the scale, let school-teaching also embrace such matters as the natural history of articles in common use, as tea, coffee, sugar, cotton, linen, &c. Instruction about these "common things" will serve to render children thoughtful, awaken a spirit of curious inquiry in their minds, and supply an exceedingly interesting sphere of study. But let it be carefully borne in mind that information of the kinds suggested is to be imparted, not simply for its own sake, but rather as a means to an end, viz. for the development of the faculties and storing of the mind with ideas.

It is exceedingly important that correct views should prevail on this subject; for nothing but disappointment, failure, and mischievous loss of time, can result from mistaken aims and chimerical designs. Let, then, the true province of the educator and the educational establishment be recognised, and the true nature of education be understood. Let not this general culture be confounded with special acquirements of skill, or practical knowledge of details. The proper time for learning a handicraft business, or process requiring skilful manipulation, evidently is after school is done with, with the single exception of sewing. Then, by all means, if possible, let instruction in specialities be continued after school is left. Girls in large manufacturing towns grow up fearfully ignorant of housekeeping, cooking, attendance on the sick, &c. Can our theorists offer no suggestions for remedying this defect without invading the few school hours we can command? Can they provide no means of instruction that shall be subsequent to the school career? Certainly the brief period of this career affords no time for such instruction, were it practicable; but the author of the "History of a Church-Teacher" has shown it to be impossible.—I am, &c.

CURATE.

ON THE CONSTRUCTION OF MAPS.—No. II.

Gillingham, December 16th, 1857.

SIR,—I proceed to describe the method of drawing a map with curved parallels and straight-lined meridians; and for the purpose of illustration, I will suppose we have to draw a map of Europe.

Draw a straight line down the centre of the paper to represent the meridian of 20° E. Then, supposing you wish to draw your lines 5° apart (as in Hughes's *Atlas*, to which it may be well to refer), take a point near the bottom, through which the parallel of 35° is to pass. Then, since Europe extends northwards to about 70°, set off on the central line from this point eight divisions, larger or smaller according to the size of your paper. These divisions will show the points through which the other parallels are to pass. Through the points for 45° and 65° draw straight lines at right angles to the central line. Take on a slip of paper the length of one of the above divisions (5° of latitude), apply it to the scale, and divide it into tenths. Then, referring to the table, you see the proportional lengths of 5° of longitude on the parallels of 45° and 65° to be ·707 and ·422 respectively. Therefore set off those parts on each side of the central line, and through the points thus found the meridians of 15° and 25° are to be drawn. Let them be drawn and produced upwards till they meet. (If necessary, your paper may be lengthened by another piece placed under that you are drawing on, the whole being fixed by pins or weights to the table.) The point where they meet is the centre from which by means of compasses or, if necessary, a piece of string, the parallels are to be struck, passing through the points of division on the central line. This being done, set off continually on the parallels of 45° and 65° the distances ·707 and ·422, above found, as often as necessary, and through the points so indicated draw the remaining meridians. In this way, a map of Asia, Russia, North America, &c. may be drawn.

The above method of making curved parallels is less convenient in maps of smaller countries on account of the great distance to which the meridians would in general extend before meeting. But an approximation to the same end may be made in the following manner: First draw three central meridians precisely as above directed. The short straight lines joining them at 45° and 65° may be considered parts of the curves of those parallels. At the points where they meet the meridian of 25° draw other short lines at right angles to it (this may be done with great facility by a small flat ruler having a scratch across it at right angles). Set off the parts ·707 and ·422 as before, and draw the meridian of 30°. Draw other lines, set off again, and draw 35°; and so on, as often as necessary. Do the same on the left side for meridians 10°, 5°, &c. When these points are joined, you will see they approximate to the curve required. Divide each meridian to correspond with the central one, and join the points in like manner, and the projection is made.

Similar to this is the method of projecting a map of Africa or of South America (see Hughes's *Atlas*); but here the *parallels* are straight lines, and the *meridians* curves. The central line is drawn; the number of divisions set out; the parallels drawn at right angles; and, one division being divided into tenths, the proportional number of parts set off on each parallel right and left of the central line: these points being joined, the projection is made.

I fear I shall trespass too far at one time upon your valuable space if I say any thing now about a map of the world, which is all that remains of my intended subject; I must therefore beg leave to trouble you with one more letter next month.—I am, &c. J. SHEPPARD.

CLASS-TEACHING.

A correspondent states that the following points requiring attention in conducting a class have been found useful in a practising school attached to a training institution:

I. *Reading.*—Let the enunciation be clear and distinct. Point out whenever a word is mispronounced or wrongly accented. Take pains to read the sentence once to the children; and allow successive children, or the same child, to read the sentence until the emphasis, pronunciation, and punctuation are correct. The books should be held in the *same* way by all; on the desks, if seated in one of the groups, or in the *left* hand when standing, or sitting out of the desks. The difficult words should be explained, and the general scope of the passage made clear to the children. Some portion of time (to be decided by the acquirements of the class) should be devoted to simultaneous reading.

II. *Arithmetic.*—Every morning explain the working of a sum, with the help of the black-board; then write several sums on the board, to be worked *individually*, so that when a child has finished one sum she may *not* be kept *waiting* till the others have done, but go on with the next sum. Impress on the children the necessity of learning the multiplication table, in order to secure accuracy in working. Every Friday morning to be employed in *working sums* in the *elementary* rules previously learnt.

III. *Dictation.*—Give the dictation out in the usual way, dividing the sentences, so that each portion may convey some idea; while the children are writing, the teacher will write the same on the side of the black-board turned from them; writing to continue till *half* the time has elapsed, the teacher noticing the position of the children, and the method of holding their pencil, impressing on them the dishonesty of *copying.*

Method of Correction.—1. Children change slates with each other, and correct the errors in spelling from the copy on the black-board. For those who finish before the rest a sum might be placed on the black-board. When all have finished, exchange slates, and each write out six times the correct spelling of the words underlined; or, 2. Each child keep her own slate; the teacher spell each word, or the longer words,—if to an advanced class, naming where the capitals and stops occur,—while the children underline their errors and mark the omission of capitals, &c. The board may be turned, and from it the children may correct their errors, writing out the words six times. While this is going on the teacher may test the *honesty* of the corrections by taking up several of the slates and glancing over the piece written, on no account passing over the slightest approach to dishonesty or carelessness. For those who finish before the others, the teacher will write a sum on the board. When all have finished, if any time remain, the children may spell *simultaneously* the words *generally* misspelt by the class.

IV. *Writing.*—Pay attention to the position of the children and method of holding their pens; point out in each line the difference between it and the copy, and encourage the children to write slowly and carefully, taking pains to keep their books clean.

V. *Needlework.*—Prevent all waste of time by not allowing the children to sit without work, needles, cotton, &c. Look frequently at each child's work, and point out when a piece is not done neatly, occasionally taking a few stitches to show the proper way of holding work, needles, &c. Show the children the injuriousness of stooping over their work.

Analysis of Common Words.

[The following analysis by a correspondent, "J. J. M.," may be of service to teachers in explaining a few words in common use.—Ed. *M. P.*]

	THAT.	THIS.	WHICH OR WHAT?
About	thereabout	hereabout	whereabout
After	thereafter	hereafter	whereafter
At	thereat	hereat	whereat
By	thereby	hereby	whereby
For	therefore	—	wherefore
From	therefrom	—	wherefrom
In	therein	herein	wherein
Into	thereinto	hereinto	whereinto
Of	thereof	hereof	whereof
On	thereon	hereon	whereon
To	thereto	hereto	whereto
Unto	thereunto	hereunto	whereunto
Upon	thereupon	hereupon	whereupon
With	therewith	herewith	wherewith

Notes and Queries.

CORRESPONDENTS' ANSWERS TO INQUIRIES.

NIGHT-SCHOOLS.—SIR,—If you think the following remarks are likely to be of use with reference to the inquiry by "J. W. H.," I venture to state the plan upon which night-schools may be worked. I have for several years taught, in an agricultural district, a village night-school composed of young men and lads. At present I have twenty in attendance, divided into three classes, and taught as the table below indicates. I teach them the first four nights in the week, the vicar of the parish attending the fifth night, merely to teach them the truths of religion. For this they pay to me the sum of 4*d.* per week. The attendance of the vicar on one night in the week is found to tend much to improve the character of the evening-school; more so, indeed, than if he attended every night. Some of the young men in this parish seemed at first ashamed to come to an evening-class; now, however, they avail themselves readily of the opportunity, and I am afraid I shall be compelled to refuse others who wish to attend, inasmuch as I am the only instructor. In teaching writing to my first class, I never allow them to write copies in the same manner as they are written in ordinary schools; but I give them English proverbs, *e.g.* "A bad workman quarrels with his tools," "A straight tree may have crooked roots," &c. The writing of these proverbs is very popular; and not only small hand, but round and text hand also, is employed. The second class write sentences only of three or four words, or from easy books; the third class merely copy words progressively. Hoping the few hints here given, with the subjoined table, will be of use to "J. W. H.," I am, &c.

W. W. WATSON.

Time-table for an Evening-School (from 7 *to* 8·30).

Class.	7 to 7½.	7½ to 8.	8 to 8½.	
1	Writing on Paper.	Dictation, or Writing from Memory.	Ciphering.*	Friday Evenings, the truths of religion for three-quarters or an hour.
2	Writing on Slates from Books†	Writing on Paper.	Ciphering.*	
3	Ciphering with Black-board.	Writing on Slates from easy Books or Manuscript.	Writing on Paper.*	
N.B. The same routine is continued throughout.				

In reply to "J. W. H.," I would state, that for the last six and a half years I have by myself conducted a night-school for boys and young men in a village of 300 inhabitants. The admission has been quite free, including the use of copy-books. The school-time is one hour and a half on two evenings in a week. The first half-hour is devoted to arithmetic, each one doing such sums as he can; the second half-hour the more advanced read in *Kings of England* or the Bible, while the others are writing; the third half-hour these latter read in the Society for Promoting Christian Knowledge's Second Book, or the Psalms, while the others write from copies or from printed books. This is a substitute for dictation. My room being small, I have never had more than seventeen. The number that can be effectually taught by one person must depend on his power of keeping order and silence. In such a school, a clergyman can make use of no other punishment than expulsion, either for one evening or for longer. I have only once been obliged to resort to this.—I am, &c.

A CURATE.

CIPHERING-BOOKS.—SIR,—Your correspondent "R. K. C.," in your December Number, asks for information respecting the use of ciphering-books. I beg to say, that I have

---

* A lesson on geography for the whole school may be introduced occasionally.

† Dictation at the discretion of the teacher.

had more than twenty years' experience in one school, and during the whole of that time, all my elder boys have entered their sums in ciphering-books. I believe with your correspondent, that it is now becoming fashionable to give these books up; but as I am rather a stickler to old customs, when useful, not else, I disapprove altogether of this modern fashion, because I am fully persuaded that they are of great use. I apprehend there are two or three reasons why many *young* teachers discard them. One is, they say they have not time to attend to them. Why, all *old* teachers knew very well that boys require to be shown *how* to set their sums down in their first attempt, just the same as they require to be shown any thing else that is new to them; hence a little extra labour for the teacher. Another reason is, expense of procuring proper books; but where, I ask, are the parents who desire to see their children's work entered in ciphering-books, and who will not with pleasure procure for them proper books? I have never yet found an instance of this sort, but the contrary; in fact, the parents take the lead in my neighbourhood, and are frequently urging me to allow their children to set sums down before they are sufficiently advanced to do so. This shows that the parents take an interest in *seeing* something that their children have done. Some teachers say it is wasting time. Well, 'tis a pity this old friend should be wasted, or even trifled with, for every one of his moments is very precious. Now a good deal depends upon what some teachers consider a *waste* of time. If they maintain it to be a waste of time for the boys to enter their work in ciphering-books, I beg respectfully to dissent from that opinion, for several reasons; I will at present give but one. Every intelligent teacher knows perfectly well that for a boy to understand *any* subject thoroughly, he must go over it many, many times. Now, I know from experience that those who are allowed to set their sums down will take pains to do the work *neatly*, and will have a better knowledge of the subjects entered than those who never enter any.—I am, &c.
J. M.

PSALM-TUNES AND CHANTS.—"A Curate" recommends *Seventy-four Metrical Tunes*, 2*s*., J. Ollivier, 59 Pall Mall; *Accompanying Harmonies to the Psalter and Canticles, noted*, 3*s*.; *The Canticles, noted*, 1*s*.; and *The Psalter, noted*, about 3*s*. Novello, Dean Street, Soho.

INVISIBLE INK.—"P. G. W." says, dissolve green vitriol and a little nitrous acid in water; write your characters with this liquid, taking care to use a new pen; next, infuse small Aleppo galls, slightly bruised, in water. In two days pour the liquor off. By drawing a camel-hair brush dipped in this second solution over the characters written with the first they will appear a beautiful black.

INQUIRIES BY CORRESPONDENTS.

BOOKS WANTED.—List suitable for a teacher to study who is desirous of reading for registration.

PORTABLE INSTRUMENT FOR SINGING-CLASSES WANTED.—A cheap and very portable instrument that might be used in the instruction of school singing-classes to convey a correct idea of the sound and nature of the notes; one that contains the scale of the bass as well as treble notes.

◆

SUNDAY-SCHOOLS.

[*The Committee of the National Society are thankful for any communication or Notes of Lessons likely to promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

[THIS portion of the Number of the *Monthly Paper* is published as a separate Paper, under the title of the *Sunday-school Paper*. For the mode of obtaining copies see standing Notice at the back of title-page.]

* * *

Correspondence.

SINGLE SCHOOL-ATTENDANCE ON SUNDAYS.

SIR,—In answer to "W. W. S.," who asks whether "any of your correspondents have tried the plan of having but one 'school-time' on the Sunday," I may say, that I have lately started a Sunday-school in an outlying district in a parish in the north; and owing to the distance from the mother church, have been obliged to have it only once on Sunday, viz. from two to three o'clock; but a little experience has led me to believe it would succeed better were I able to have school in the morning as well. Many of the parents, and in some cases even the children themselves, evidently prefer the "twice-a-day system;" so much so, that some have sent their children to the Dissenting meeting-house, because there is school there morning and afternoon. It seems to me also, that we are more likely to get people to attend church twice on Sunday, if we can bring the children into the habit of attending twice; and I don't see how this is to be done, unless they came to school twice. If this information should be of any use to "W. W. S," he is welcome to it.—I am, &c. A. A. P.

THE PARENT'S SEAT *versus* THE GALLERY OR SIDE-AISLES.

SIR,—In your last *Monthly Paper*, "A Teacher" asks whether the plan of Sunday-school children sitting with their parents has been adopted.

It is with much pleasure I answer in the affirmative, and bear testimony to its excellence. The children of my village have sat with their parents since the rebuilding of our church, viz. upwards of eight years. The plan, I believe, was introduced, if not originated, by one of our present greatest promoters of Sunday-schools. I have seen it working more than three years and a half, and should very much regret (for several reasons) to be forced to return to the prevailing system of huddling the children together by themselves; though I well remember with what prejudice I regarded our present plan when first made acquainted with it. I could not help remarking mentally, "I am afraid I shall have a good deal of trouble with my children. O, that I could have them directly under my eye!" and I began to fear I must purchase a good cane for the idle ones (for I felt confident I should have plenty of them); but a few Sundays' experience convinced me that my fears were groundless. Instances of misconduct are very "few and far between," and the cane has never been administered.

I could write more; but as you have, I presume, received other letters in which the merits and demerits of both plans have been ably discussed, for the present I conclude, and am, &c. GEORGE.

HOW TO CONDUCT MEETINGS OF TEACHERS.

"A Country Curate" will feel much obliged by a few practical hints from clergymen who have had experience in the matter, as to the best method for conducting a meeting of imperfectly educated Sunday-school teachers. How often should it be held? what should be the subject brought forward? and should it assume the character of a lecture, or of a catechetical lesson?

Proceedings.

The following is the Address of the Rev. Canon Stowell at the Manchester Conference, mentioned in the December Number of this Paper, on the subject of Sunday-school management:

The Rev. Canon Stowell asked, "Whence is it that so many of those who have been taught in our Sunday-schools subsequently withdraw from the ordinances of religion? And what measures should be adopted to remedy the evil?" He looked upon this subject as one of a most grave and solemn character, and it was one that had often made his own heart sad, and his own hands hang down. The fact was too patent to need proof. We could not find the rising generation, after they had left our schools, to any great extent frequenting our churches. If they did so, the free and cheap sittings would not be so deserted as they were. All orthodox Christians lamented the evil. Were it otherwise, we should have a church-going generation; and the present generation had passed through the Sunday-schools. Amongst the causes of the evil, was the want of more vitality in the godliness of the clergy, superintendents, and teachers themselves. There was a tendency also to exalt the Sunday-school so as to overshadow the church, instead of subserving it. The more conscientious the teachers were, the more was this the case. Now, valuable as the Sunday-school was, it was subsidiary to the church; it was a human institution, while the church was of divine appointment. The teaching of the Sunday-school was not enough interwoven with the instruction of the sanctuary, and it became rather an independent machinery than an adjunct to the house and worship of God. He would have the Sunday-school, like the woodbine or the ivy, trained round the stem of the church, not standing independently by itself. The more it was interlaced and interwoven with the sanctuary, the more it honoured God, and the more God would honour it. Often there was a substitute for public worship in the schools, which, in the case of the young, might be a necessary evil; but at the best it was an evil. Another evil was the placing the children in out-of-the-way parts of the church. In many old churches any dark corner was thought good enough for the children; and, indeed, their riotous and disorderly conduct made it necessary to put them into a kind of durance; but by doing so we stereotyped their disorderly and irreverent behaviour. He would give, as far as possible, to the children one of the best and most prominent places in the church, because children were the hope and strength of the Church. Children heard through their eyes more than through their ears, and were controlled and influenced by the moral power of the eye more than by the authority of the voice. The bad position of the children in the church, and their consequent indifference, was one cause of their after alienation from the sanctuary. If possible, he would have the children sit with their fathers and mothers. Another cause of the evil was the want of supervision over, and sustained sympathy with, the children when they left school. As remedies, he would have the Sunday-school look up to the Church as its mother; that they be instructed as far as possible in accordance with the plan and purpose of the Church itself. He would have the Catechism taught in every school; for a more sound compendium and digest of doctrine and practice could not be put before the scholars. The collect for the Sunday should be learned and explained, and, as far as possible, the lessons of the day also. The children ought to be trained to sing and chant and make the responses in church, to give them an interest in the service; no clerks, they were excrescences; we had done with them. Let the children be the clerks, and the teachers lead them; then, instead of the faint and feeble and fitful response that came from the Sunday-school children, they would have a beautiful full swell of response and chanting and singing, that would make the fine service and worship of the old Church of England unmatched for its fervour and its beauty. He protested against that kind of latitudinarianism that said it was no matter where the children worshipped; the effect of saying "Its all one, go where you will," was that they went nowhere. He would inculcate sound attachment to the Church of England in the minds of the young. A register should be kept of the scholars, for the purpose of visiting them after they left school.

Notes of Lessons for Sunday-school Teachers.

NOTES ON THE GOSPELS.

THE FIRST SUNDAY AFTER THE EPIPHANY.

Read Luke ii. 41-52.

Ver. 41. To what feast did the parents of Jesus go? How often? How often is it probable that Joseph went? [Three times a-year; *i. e.* to the three great feasts.] And Mary? [Perhaps, like Hannah, only once: 1 Sam. i. 7.] What did the Passover commemorate? [Exodus xiii. 3-10.] From what place did Joseph and Mary go up? [Nazareth.]

Ver. 42. How old was Jesus at this time? Was this an important age among the Jews? [Yes; at this age their children were examined in the law; and if they passed their examination satisfactorily, they became what were called "children of the precept."] Was the age of thirteen also important? [Yes; at this age they became completely subject to the law, and were less under the control of "tutors and governors."] Then to what period in the Christian life would you compare this? [To that of confirmation.]

Ver. 43. To what place did Joseph and Mary return? [Nazareth.] Was Jesus with them? Where, then, was He? Did His parents know this?

Ver. 44. Where did they fancy He was? Can you describe the "company"? [It was very numerous, and was really an ordinary Eastern caravan.]

Ver. 45. When they could not find Jesus in the company, whither did they go?

Ver. 46. Did they find Him at Jerusalem? After how many days? What does this mean? [According to Grotius, it means that they journeyed one day, returned to Jerusalem the second, and found Him on the third day.] In what place in Jerusalem did Joseph and Mary find Jesus? With *whom* did they find Him? What was He doing? What do you mean by "the doctors"?* [Those who were learned in the law, and privileged to explain it.]

Ver. 47. What effect was produced by the answers of Jesus?

Ver. 48. What is said of Joseph and Mary? What does "amazed" mean? What did Mary say to Jesus?

Ver. 49. What did Jesus answer? Whom did He mean by His "Father"? Was it earthly or heavenly business, then, that He was pursuing? And tell me exactly what this business was. [He was showing the truth of the prophecies, types, and teaching which His Father had delivered in the Jewish law.] And how old do you say Jesus was at this time?

Ver. 51. Whither did He go with His parents? It says He was "subject unto them;" what do you mean? [He obeyed them in all lawful things.] What are we told *Mary* did? Is the same thing declared of her in *another* place? [Luke ii. 19.]

Ver. 52. What are we told Jesus did? What do you mean by "stature"? [Height.] It says also that He increased in *wisdom;* what argument do you ground on this statement? [That Jesus had a real human soul: see *Questions on the Catechism* by the Ven. Archdeacon Sinclair.]

Application.

Whose business did Jesus commence when He was twelve years of age? Have *you* a business to perform for God? What is it? [To give Him glory secretly, and in the sight of men.] Can you commence this *too early* in life? Are you expressly *told* to commence it in early life? Where? [Eccles. xii. 1.] And what is the *promise* to those who *do* thus commence it early? [Prov. viii. 17.] Does the fact that Jesus was subject to His parents teach you a lesson? What? [Of obedience to my parents.] And whose son is it that thus sets you an example? [God's.]

SECOND SUNDAY AFTER THE EPIPHANY.

Read John ii. 1-11.

Ver. 1. It says "the third day;" this was the third day after what event? [After Andrew brought Simon to Christ; John i. 41, 42.] Where did the marriage† take place? Who were present at it? Who was the *chief* person that honoured it with His presence? You say "Jesus," and you are quite right; why was He the chief person? Was this marriage an occasion of rejoicing? And if this rejoicing had been a *wrong* thing, would *Christ* have been present? Then what do you learn from this fact? [That there are times when we may lawfully rejoice and entertain our friends.] What makes rejoicing unlawful? [Any sinful act done in the midst of it. See Dan. v. 1-3.]

---

* There were in the Temple (1) the great Sanhedrim, consisting of seventy-one members, with the Nasi, prince or president, at their head; (2) Twenty-three judges in the gate of the court of Israel; (3) Twenty-three judges in the gate of the court of the Gentiles. In all these it was lawful for the Jews to propose questions, and open discussions bearing on the law. Lightfoot gives much information on these points. In one place he represents R. Gamaliel saying to a disciple, "To-morrow in the consistory do thou come forth and *question* me on this matter."

† Marriage ceremonies in the East were very magnificent. Men and women were invited to them: Gen. xxix. 22; Canticles v. 1; viii. 33; Psalm xlv. 14. Samson's marriage-feast lasted a whole week:

Ver. 3. What is it said they wanted? Who pointed out this want to Jesus? Does the expression mean that the wine was exhausted, or simply that wine could not conveniently be obtained in the part of the room where Jesus and His mother were? [Exhausted.] (The original language bears this construction, according to Grotius.)

Ver. 4. What did Jesus say? By what term did He address His mother? Was this a term of reproach? [No, it was a customary and honorary mode of address.] What leads you to think that Mary believed Jesus to be able to work miracles? [She remembered the signs at His birth, the visits of angels, &c.]

Ver. 5. What did Mary say to the servants? Was there probably a reason why she was authorised to give orders to the servants? [Yes; it is supposed that this was the feast to celebrate the marriage of *her own sister* with Cleophas.] What vessels stood near? What order did Jesus give? [Ver. 7.] What *further* order did He give? Why were they to give the cup to the *governor* of the feast? [Because among the Jews it was *his* office to bless it, then to drink, and afterwards to send it round to the guests.]

Ver. 9. Was the governor or ruler of the feast astonished when he had tasted the wine? Whom did he call? What did he say? Was this newly-created wine inferior to the other? Was it *better?*

Ver. 11. What does St. John call this miracle? ["The beginning of miracles."] And what does the verse say Jesus manifested thereby? What does "manifested" mean? [Made known.]

Application.

Well, my children, you have now read about the first of Christ's miracles; whose Son does it teach you Christ is? Was Cana a large and important place? [No; a village.] And yet Christ wrought in that secluded place the first of a long series of miracles; what do you learn from this? [That in lowly places, where we least expect it, Christ makes known His power.] And what do you learn from His mixing with men in their innocent and family joys? [That He is the *Friend* of man, come to gladden and purify their relationship to each other.]

THIRD SUNDAY AFTER THE EPIPHANY.

Read Matt. viii. 1-13.

Ver. 1. What mountain is probably alluded to here? [The Mount of Beatitudes, or *Blessings* (as we now call it), where He preached His sermon.] Where was it? [In Galilee, near the Sea of Galilee.]

Ver. 2. Who came to Him? What does "worshipped" mean? [It means in the original language *crouching down as a dog;* that is, *prostrating* oneself.] What did the leper say? Which of his words prove his faith? ["If thou *wilt*, thou *canst*."]

Ver. 3. What did Jesus do? What happened?

Ver. 4. What charge did Jesus give the healed man? Was there any Jewish law respecting this going to a priest? [Lev. xiv. 2.] What gift was it his duty to offer? [Lev. xiv.] In what ways may the gift be regarded as "a *testimony*"*?* [First, as a testimony to *the people* of Christ's power to heal leprosy; secondly, as a testimony to *the priest* that he was healed.]

Ver. 5. What city did Jesus enter? What sea was it near? [Sea of Galilee.] Whom did Jesus once call from his duties in that city to be His apostle? [Matt. ix. 1-9.] But it is not called Capernaum in Matt. ix. 1, is it? *What* is it called? Why "His own city"? You say, "because He owned it;" that is not right; do you know why it is not? [Matt. viii. 20; Luke ix. 58.] Tell me this: was not Jesus *very often* at Capernaum? Now, then, *why* was it called "His own city"? Who came to Jesus?

Vers. 6, 7. What did he tell Jesus. Describe the palsy. You say he who came was a *centurion;* what does that mean? [A Roman officer commanding 100 soldiers

Judges xiv. 10-12. We learn from the Gospels that the marriage-feasts took place at night, and that females or bridesmaids (with the Jews ten in number, as with the Greeks and Romans) attended the bride, bearing lamps and flambeaux, when she went forth at evening to meet the bridegroom: Matt. xxv. 1-10. The bride, richly attired, rode in the procession under a canopy which was borne over her head.

(such was Cornelius, Acts x. 1-22); and such officers, Josephus says, were usually stationed in the towns of the Roman provinces.] What promise did Jesus give?

Ver. 8. What did the centurion say? You may divide this address of the centurion into *two* parts, so as to derive two facts from it about him; first, he says he is "not worthy;" what does this prove him to be? [Humble.] Secondly, he asks Christ to "speak the word only;" what does this show? [That he had faith.] Then *what* two lessons does this heathen centurion teach you?

Ver. 9. You have read this verse; what did the centurion mean by such address? [He meant that as his power was so great over his soldiers that they readily obeyed him, so our Lord's power was as great, or even greater, over diseases.] And this, again, proved what? [The centurion's *faith* in Christ.]

Ver. 10. What does this verse say Jesus did? What does "marvelled" mean? What did He say? Why did He compare the centurion with Israelites? [Because the one was a heathen, the others were God's own people.] Can you mention a case in which one who was *not* an Israelite did *more* than Israelites? [Luke xvii. 16-18.]

Ver. 11. What does Jesus mean in this verse? [That many out of all nations who are not Jews shall receive equal honour in heaven with Jews.] Does not God respect persons or nations in giving them His heavenly reward? [No; Acts x. 34. All who strive for rewards will be rewarded.]

Ver. 12. What will be done to the wicked, even though they are Jews, that is, the people of God's kingdom?

Ver. 13. Was the servant healed? Whose faith did Christ thus reward?

Application.

Dwell on these points: (1) The affection of a master for his servant. (2) That Christ rewards faith and humility. (3) That Christ rewards heathens according to that which they have, not according to that which they have not. (4) That He watches the first sign of faith in men.

SEPTUAGESIMA SUNDAY.

Read Matt. xx. 1-16.

Ver. 1. What does the expression "kingdom of heaven" here mean? [God's dealings with men through His kingdom of grace, that is, the Gospel.] What did the householder do? What is a vineyard?

Ver. 2. What agreement did he make? With whom? What was a pennyworth? [Sevenpence-halfpenny of our money.] After the labourers had been hired, whither were they sent?

Vers. 3-5. At what other hours did he go out? To what hour in our day does the "third" hour correspond? And to what does the sixth? And the ninth? [The third, sixth, and ninth hours correspond to 9 a.m. midday, and 3 p.m.]

Vers. 6, 7. At what hour did he go out *last?* To what hour in our day does the "eleventh" correspond? [5 p.m.] Then he went out towards what? [Eventide.] Why did the idlers say they were not at work? What did he say to them? Did they make any agreement with him for wages, or did they leave the matter to his liberality?

Vers. 8-10. What did the steward do at eventide? How much did those who were hired *first* receive? Was this the price given by the Jews for a *full* day's work? [Yes; Maimonides, in his tract on hiring, shows that the Jews (like the Romans, Tacitus i. 17) paid this sum for a full day's work.] And was it the sum for which these men had *agreed* to work? Then had they been treated justly?

Ver. 11. Were they satisfied with the penny? What did they do? Why did they murmur? [Because he had paid those who were hired *last* as much money as he had paid them.] Well, but if they had got all that they agreed for, was it right in them to murmur? Whose generosity were they thus murmuring at? Whom were they calling to account? If they had obtained what had been promised *them,* and the steward, or his master, chose to treat the others kindly, was it *their* place to call him to account?

Ver. 15. What very pointed question did the goodman of the house put to them? What did he mean by saying, "Is thine eye evil because I am good?" [Are you uncharitable because I am charitable?]

Ver. 16. What moral is appended to this parable?

Application.

[There may be one or two meanings to this parable, especially if we connect with it the moral in ver. 16. We may take one which seems very evident.] Did those labourers who went first into the vineyard receive all that they had been promised? Then in what did their sin consist? [In murmuring at the householder's dealings with others.] Had they any right to lay down the rule on which their master was to act? Was he at liberty to do as he willed with his own? Whom does the householder represent? [God.] And whom do the labourers represent? [All called into the Gospel vineyard.] And what is our duty when we are called? [To labour earnestly, and receive our reward thankfully, without murmuring at God's dealings with others.] To whom does the moral in ver. 16 refer? [To the Jews, who murmured because the Gentiles were admitted to equal honour and privileges with themselves.] Ought the parable to teach us that we should willingly come *late* into God's service, and *put off* doing our duty in the hope of getting an equal reward with others who have clung to His service from their early days?

These Notes on the Gospels were begun in the February Number for 1857; *and have therefore been carried on to the end of January* 1858. *Another series of Notes may be expected in the next and following Numbers.*

QUESTIONS ON THE COLLECTS FOR THE USE OF TEACHERS.

"Those *beautiful Collects* which had soothed the griefs of forty generations of Christians."—Macaulay's *History of England*, vol. i. p. 160.

FIRST SUNDAY AFTER THE EPIPHANY.—What do we beseech God to do? Has God *promised* to receive the prayers of His people? [Matt. vii. 7-10.] Will He receive *every* prayer? [No.] What prayers *will* He receive? [The prayers of the faithful and penitent.] Does He give us every thing we pray for? [No.] Why not? [Because we often ask for things which are not good for us, or we do not ask in the proper spirit.] Who was the wisest man? And did *he* say that he was in danger of not knowing how to please God? [1 Kings iii. 7.] Well, that we may obtain the objects of our petitions or prayers, what do we pray in this collect God may make us to do? [Ask those things that please Him.] Who once prayed that not His own will but that God's might be done? What is that kind of prayer called which we offer in church? [Public or common prayer.] Is there any *command* in Scripture respecting it? [Heb. x. 25.] And any promise? [Matt. xviii. 20.] Is there *another* kind of prayer? What? [Private prayer.] When do we offer this? [When alone.] Is there any command respecting this also? [Matt. vi. 6.] And any promise? What are those short prayers called which people sometimes use privately in the midst of their business? [Ejaculations.] Does God hear these as readily as He hears longer prayers? [Yes, if we offer them with all our hearts.] But should we not use longer prayers as well? [Yes.] For whose sake will God hear us? [Christ's.]

SECOND SUNDAY AFTER THE EPIPHANY.—In this collect we address God as being what? What does "almighty" mean? [The teacher should consult the foot-note to the collect for the Sunday after Christmas.] And what does "everlasting" mean? Is any one else everlasting or eternal? [See the 10th clause of the *Athanasian Creed.*] What do we say here that God does? and *whom* does He govern in heaven? [The various ranks or orders of angels.] Who in Scripture is called the Archangel? [Jude, 9th ver.] What does "archangel" mean? [Chief angel, or the ruling angel.] Whom does God govern on earth? [All men and created things of *every* kind.] Does He govern kings? [Rev. xix. 16; see also the *Prayer for the Queen's Majesty* in the *Morning and Evening Prayer.*] Is *Christ* also a king? *How* is He a king? [By reigning in the hearts of Christians; also because by Him all things live or exist.] What do we ask God to hear? What are supplications?* [Prayers or petitions.] What are those who offer supplications called? [Suppliants.] What do we ask God to grant us? There are *two* kinds of peace, outward peace and inward; which of these especially do we pray for? [Inward.] What does the Prayer-Book call this? ["That peace which the world cannot give:" see the *Second Collect at Evening Prayer.*] Can Christians enjoy this inward peace, although there may be little or no outward peace? [Yes.] By whose aid? [That of the Holy Ghost.] Did Christ leave inward peace as a legacy or parting gift to His disciples? [John xiv. 27.] And were they at this time in the midst of many and great dangers from their earthly enemies? [They were persecuted both by Jews and heathens.]

---

* The derivation of this word, from *sup*, under, and *plico*, to fold, suggests the *posture* in which we should come before Almighty God, namely, humbly folding our knees, as it were, on our knees, *i. e. deorsum plico, in genua procidens oro.* See Ainsworth's *Dictionary*, under "*supplico.*"

THIRD SUNDAY AFTER THE EPIPHANY.—What two qualities do we here ascribe to God? You don't know; well tell me what we say He is? What does "almighty" mean? And "everlasting"? What do you pray Him to do? And *how* do you beseech that He may look upon your infirmities? [Mercifully.] Prove from Scripture that God is merciful. [Psalm lxxxvi. 5; Neh. ix. 17; Joel ii. 15.] What do you mean by infirmities? [Weaknesses.] Do you mean bodily weaknesses, or spiritual? When Adam was created, was he spiritually weak? Was he perfect? [Eccles. vii. 29.] Then how did he become weak? [By eating of the forbidden fruit.] What do you call this? [The Fall.] Why the Fall? [Because man *fell from* innocence and happiness *into* sin and misery.] Does the infection of our evil nature *remain* even in them that are regenerate? [See Article ix.] What do you mean by "regenerate"? [See Notes on the Collect for the Sunday after Christmas-day: *Sunday-school Paper* for December.] What do you pray God to do in your dangers and necessities? Has God "hands" like men? *What* is God? [John iv. 24.] Then what do you mean by His stretching forth His right hand? [Showing His power.] *Will* God help and defend those who call on Him in faith? [Psalm l. 15; 2 Chron. xx. 9.] When you mention "dangers" in the collect, do you mean only bodily dangers? What dangers do you chiefly mean? [Of the soul.] Who is ever seeking to ruin your soul? And what inclines you to do as he wishes you? [My own evil nature.] For what, then, should you pray?

SEPTUAGESIMA SUNDAY.—Who is meant here by the Lord? [God.] Then you pray here *to* whom? And *through* whom do you offer your prayer? What do you beseech God to hear? How? [Favourably.] In what manner are we punished for our offences? Why justly? [Because God had laid down the law that eternal death was due to sin, and man nevertheless broke the law.] What are the wages of sin? [Rom. vi. 23.] Then if God were not merciful as well as just, what would become of us? But we pray that God will mercifully deliver us, by what? What title do we give to God to express His goodness? [The title "God" means good.] What great proof of His goodness has He given us? [Sending His beloved Son, John iii. 16.] Ought we, then, to *presume* on His goodness by going on in sin? [Rom. vi. 1, 2.] Will He punish us if we do so? [Eccles. viii. 11-13.] With whom does Jesus ever live and reign? How many persons are there in the Godhead? And how many Gods are there? What do you call this doctrine? [The doctrine of the Trinity.] Can you understand it? Must you believe it? Then, as you cannot understand it, and yet must believe it, what do you require? [Faith.] How are you to obtain the grace of faith?

SEXAGESIMA SUNDAY.—In what do we "put not our trust"? What do we mean by not putting our trust in our own works? [Not believing that they *entitle* us to heaven.] Can you prove from Scripture that they do *not* do so? [Luke xvii. 10; Titus iii. 15.] *Whose* merits give Christians a title to heaven? But Christians *must* perform good works, must they not? [Phil. ii. 12.] Can you give a very good reason why we ought *not* to put our trust in our own works? [We are weak and sinful, and constantly falling away from God's law, even when we are most anxious to obey it: see Rom. vii. 21.] And because we are so weak and sinful, what do we pray in this collect that God would do? What do you mean by "adversity"? [Affliction, trouble, opposition.] Do men meet in life with *spiritual* as well as temporal adversity? Name some spiritual adversities. [The devil's temptation, the bad desires of our own hearts, the temptations to which bad men expose us, or the doubts as to God's intentions which our own gloomy fears raise in our minds.] Who will remove these, or give us strength to withstand them? Have the best of men experienced these evils? [2 Peter ii. 7; Job i. 12-22; 2 Sam. xi. 15-17.]

* * *

Notes on Scriptural and Liturgical Words, by Rev. J. Eastwood, M.A.

"You will not find that this study of words will be a dull one when you undertake it yourselves. Only try your pupils; and mark the kindling of the eye, the lighting up of the countenance, with which the humblest lecture on words, especially words which are familiar to them in their play, or *at their church*, will be welcomed by them."—*Trench's Study of Words.*

Charges (Acts xxi. 24; 1 Cor. ix. 7), "cost, expense." The word is still used in such phrases as, "What is your charge?" &c. Bacon (Ess. viii.): "bills of *charges*;" (Ess. liv.): "In cases of great enterprise upon *charge* and adventure, a composition of glorious natures doth put life into business."

Charity (1 Cor. xiii. &c.) is the translation of *agapē*, love. It is now almost confined to one characteristic of brotherly love, viz. almsgiving. Wiclif uses it throughout, thus: "Neithir deeth, neithir lyf, ... neithir noon othir creature mai departe us fro the *charite* of god that is in iesu crist oure lord" (Rom. viii. 39). The word may either be derived from the Gr. *charis*, "grace, kindness," or Lat. *carus*, "dear."

Charmer (Deut. xviii. 11; Ps. lviii. 5; Isa. xix. 3; Jer. viii. 17). In all these passages the word bears its original signification of one who pretends to work (or, in the case of serpents, actually does work) upon others by means of charms (Lat. *carmina*, songs) or incantations.

Chaws (Ezek. xxix. 4; xxxviii. 4). This spelling of the word *jaws* points to the derivation from *chew* or *chaw*. Modern editions of the Bible have the modern spelling. *Promp. Paroul* gives "*chavyl*-bone," or "*chawl*-bone." Cf. *jowl*, anciently *chawle*. The Hebrew word is *lehi*, which is generally translated by *jaw*, spelt after the modern fashion. Samson (Judg. xv. 17-19) called a certain place Ramath-*lehi*, *i.e.* "the casting-away of the *jaw*-bone."

Check (Job xx. 3). Heb. *chastisement*. Halliwell gives "taunt, reproach," for one of the provincial meanings of "check." So Udal's *Erasmus*: "And they that were crucified with hym, *checked* hym also" (Mark xv. 32).

Cherub, pl. Cherubim. Hebrew words denoting the winged complex figures over the mercy-seat, which were representations of beings of a sublime and celestial nature, in figure compounded of that of a man, an ox, a lion, and an eagle, which together symbolise power and wisdom. The etymology of the word is not at all clear. Our translators have made a double plural by adding *s* to the already plural form *cherubim*. In the *Te Deum* the Chaldaic plural *cherubin* is used.

Chiefest. This and other instances of the double superlative are very common in our version, as they are in the writings of that period generally. Thus we have in the Psalms "most highest, most mightiest," &c. *Bacon* (Ess. li.): "Whereas contrariwise the *chiefest* wisdom is," &c. *Leycester Corresp.* (p. 245): "He hath lost his *chiefiest* caupten and greatest soldier he had."

Choler (Dan. viii. 7; xi. 11; Eccles. xxxvi. 30), "anger, rage." The Greek word *cholē* (from which *melancholy*) means *bile*, from a superabundance of which fluid anger was formerly supposed to be produced. The adjective *choleric* is more usually met with than the substantive *choler*. "Except the princes *coller* presse him to seeke revenge, whereof I haue noe great feare, speciallye yf he continue *collerick*" (*Leycester Corresp.*, p. 245).

> "For angry husbands find the soonest ease
> When sweet submission *choler* doth appease."
> Greene's *Penelope's Web.*

Christen (Rub. in Off. for Priv. Bap.), "to make a Christian of," to admit into covenant with Christ by baptism. In some parts uneducated persons make a distinction between baptism and christening; the latter term never being applied but when the infant is brought to the font, and received publicly into the "ark of Christ's Church."

Chronicle, events disposed in order of *time* (Gr. *chronos*): thus the Books of Chronicles are the records of the events of a certain portion of the Israelitish history. The Jews entitle these books, *The Words of Days*, or *Annals*; the Septuagint version terms them *Paralcipomena*, "the things that were left or omitted."

* * *

MISCELLANEOUS NOTICES AND INTELLIGENCE.

Notices of Books.

LONGMAN AND CO.—*The Work of Object-Lessons: a Teacher's Manual*, by W. J. Lake. 156 pages 12mo, cloth cover, price 1*s.* 6*d.* This book contains notes of information on various subjects from the mineral, vegetable, and animal kingdom; also on manufactures and miscellaneous topics. The following extracts are a specimen:

From "Notes of a Lesson on Salt."—"*Process of Preparation:* Water of the sea conducted into shallow "pans" or pits, *lined with clay;* why? Heat of the sun evaporates the water; salt left in crystals; operation repeated till a thick layer of salt is produced; removed for purification. Salt water of springs placed in pans over furnaces; water evaporated by artificial heat; solid masses of salt left; bullocks' blood stirred in brings away impurities. Rock-salt; the impure dissolved in water; consolidated again by heat. Bay-salt is largely procured from sea-water by the Spaniards and Portugese, especially at Setubal."

From "Notes on Rice."—"*Appearance, &c.:* Notice the sources whence man obtains food—the animal and vegetable kingdoms; question out a few products of the latter, and lead the children to think of the subject of the lesson. Let them describe it as sold in this country. Small white grains; brittle; opaque; very absorbent; pulverable; contains much starch, eighty-five parts in every hundred. The produce of a plant something like barley; grains grow each on a separate stalk springing from one stem; crowned with an *awn* or *beard.*"

From "Notes on Rivers."—"*Uses:* Draw from the children the uses of rivers; as for, 1. *Drainage:* Removing waters which would otherwise render large districts useless. 2. *Navigation:* Commercial communication; convey wealth abroad and receive riches in return; hence the sides of *navigable* rivers become the sites of cities and towns. 3. *Irrigation:* The banks verdant and fertile; the fertility of the soil is frequently the gift of the river. 4. Supply *natural boundaries* to states, &c. 5. A *motive power* for various manufacturing processes. 6. Their fish supply food, and the plants they nourish are endless. Notice them also as emblems of man's life:

'See the rivers, how they run
Through woods and meads, through shade and sun,
Sometimes swift, and sometimes slow,
Wave succeeding wave, they go:
A various journey to the deep,
Like human life to its long sleep!
Thus is nature's vesture wrought,
To instruct our wandering thought;
Thus she dresses green and gay,
To disperse our cares away.'"

WILLIAM AND ROBERT CHAMBERS.—*Second Work of Drawing, forming one of "Chambers' Educational Course."* 90 pages 12mo, cloth, with many illustrations, price 1*s.* The intention of this book is stated to be "to supply an elementary exposition of the practice and principles of landscape-drawing, expressed in language as plain and free from technicalities as the nature of the subject will allow."

WERTHEIM AND MACINTOSH.—*The Register for Sunday-school Magazines and Subscription Receipt-book.*—The object of this book is stated to be "to facilitate the superintendent in taking down the required number of magazines for each class, and also the amount of subscription received."

BATTY, 159 FLEET STREET.—*Sunday-school Character Cards.* Price 3*s.* 6*d.* per 100.—These cards are printed for each Sunday in two quarters of a year, and contain a column for attendance, collect and hymn, catechism, text and verses, reading, questions, clothing, and conduct in church and school. A paper of instructions for filling them up accompanies the cards.

Intelligence.

THE NATIONAL-SCHOOL CHORAL SOCIETY.—On the 4th instant, a meeting of upwards of 300 teachers of Church-schools was held in Trinity District Schoolrooms, Marylebone, to hear a performance by the choristers of the Chapel Royal, Westminster Abbey, and St. Paul's, of some of the music intended for the Festival of this Society in 1858. The Rector, the Rev. Thomas Garnier, presided, and briefly but forcibly stated the objects of the society. Mr. Farnham then introduced Mr. G. W. Martin to the meeting; and informed them that Mr. M. had accepted the office of conductor, and pledged himself to do his best, but had "declined accepting any remuneration, as the object of the Festival was to aid the Church Schoolmasters and Mistresses' Benevolent Fund;" an announcement which was received with much applause. The rehearsal went off exceedingly well; and the audience unanimously agreed to spare no pains to insure the success of the proposed Festival. The National Society have very readily given their sanction to the Festival, as have also the Rev. Principals Coleridge, Clarke, and Alford, of the Training Colleges, and the Rev. J. J. Evans, of the Home and Colonial Training Institution. The Revs. J. G.

Lonsdale, J. E. Kempe, Thomas Garnier, Thomas Dale, William Rogers, and many other clergymen, have cordially supported the National-School Choral Society, and many more have also promised their patronage. It is as well to add, that all Church-schools may participate in the Festival.

SCHOOLMASTERS AND SCHOOLMISTRESSES' ASSOCIATIONS.

METROPOLITAN.—At the usual monthly meeting, Mr. H. Lyne, of St. Anne's School, Limehouse, read a paper which was much approved, entitled "The youthful mind considered as the subject of education."

DERBY AND DERBYSHIRE.—A lecture on "The wonders of the telescope; or, this world an atom," was delivered by the Rev. M. H. Scott, of Ockbrook, at the quarterly meeting. It appears from the annual report of the Association that it is in a "flourishing condition," and now numbers thirty-two members.

BARNSLEY AND WAPENTAKE OF STAINCROSS.—The papers read at the last monthly meetings were on "British colonies and dependencies in the Mediterranean," by Mr. Barraclough, and on "The Nile," by Mr. Mitchell.

NOTTINGHAM AND WEST LINCOLN.—At the quarterly meeting, E. J. Lowe, Esq., of Beeston, gave a lecture on "The interest attached to the study of natural history," and Mr. Thurlow read a paper on History. The meeting was favourable to a general adoption of prize-schemes for schools.

BRIGHTON AND SUSSEX.—At a conversational meeting, the various school-books recently added to the library from the new list of the Committee of Council were brought under consideration. At the annual meeting, presided over by the Rev. W. Michell, a collection of interesting objects was exhibited. The report showed that the Association was making satisfactory progress. At the last monthly meeting a paper, kindly lent by Mr. Howard, of Mickleham, Surrey, was read, treating of the office of the schoolmaster, its requirements, difficulties, and encouragements.

* * *

TESTIMONIALS.—To Miss NEWMAN, on resigning the charge of her Majesty's School, Kew, the Book of Common Prayer and Cruden's *Concordance*, both handsomely bound, Half a dozen Silver Tea-spoons, a Globe, Time-piece, Inkstand, and sundry other Articles, by Members of the Committee, a few Friends, and the Scholars and their Parents.

To Miss BAYLEY, on resigning the Colet St. Thomas's Girls' School, a handsome Silver Tea-pot, with suitable Inscription, from the Teachers and Children.

To Mr. GEORGE WRIGHT, on resigning the Mastership of St. Paul's School, Southwark, a superbly bound copy of Dr. Livingstone's *Missionary Travels*, from the Sunday-school Teachers.

To Mr. GEORGE J. KEMP, on his leaving the Bradford Parochial School, a copy of Blackstone's *Commentaries*, by the Vicar.

To Mr. C. M. DAVEY, on resigning the charge of Clerkson's Schools, a Purse of Money, the result of Subscriptions from the principal Gentlemen of the town and neighbourhood of Mansfield.

APPOINTMENTS.—Mr. J. C. MEREDITH, from the Parochial School, Ferryside, to the National School, Newnham, Gloucestershire.

Miss S. J. IVES, from St. Jude's, to St. Saviour's Girls' School, Manchester.

Mr. T. BECKETT, from St. Jude's School, Manchester, to the Satterthwaite and Russland National School, near Kendal.

Mr. GEORGE J. KEMP, from the Trinity Parochial, Bradford, Wilts, to the National School, Hammersmith.

Mr. and Mrs. JAMES H. DEE, from the National Schools, Bowdon, to the new Schools in St. Nicholas's, Bristol.

* * *

MARRIAGE.—On the 22d December, at Bowdon Parish-Church, by the Rev. J. B. Honnywill, Incumbent of St. George's, Altrincham, JAMES HENRY DEE, late Master of the Bowdon National School, to JANET SINGLETON, formerly Mistress of the Bowdon Girls' School.

* * *

NOTICES TO CORRESPONDENTS.

We cannot undertake to notice rejected communications. The name and address of a correspondent should always be given, though not necessarily for publication. Communications received before the 20th of each month are more likely to be selected for insertion than those received at that time, or at a later date.

"J. E." Inquire of Novello, Music publisher, Dean Street, Soho.

"A Master." The managers of the school should make application to the Committee of Council for the information you require.

"A. G." See *Church Education Directory*, pages 42 and 67, for information respecting "Assistants."

No. CXXXV. FEBRUARY. 1858.

THE Monthly Paper OF THE NATIONAL SOCIETY.

THE Meetings of the Committee of the National Society have been attended during the past month by the Lord Bishop of Rochester, Sir Thomas Phillips, the Ven. Archdeacons Sinclair and Harrison, C. W. Puller, Esq. M.P., and William Cotton, Esq.

Teachers for Rural Districts.

The Secretary of the National Society would be obliged to any clergyman or other correspondent, who would give him information as to the possibility of finding good schools, whether under certificated teachers or not, at which persons of either sex, of a somewhat more advanced age than the ordinary pupils of a Training School, who show an aptitude for teaching, might be received, in order to learn the practical work of the schoolroom under the direction of the master and mistress.

◆

Grants.

The following Grants have been voted by the National Society during the past month in aid of building and fitting-up schoolrooms and teachers' residences. Contributions are now much needed to enable the Committee to continue this important branch of the Society's labours.

Westminster, Trinity Church	**£5**
Dewsbury	**6**
Charlestown, *Eccles*	**45**
Dunham Massey, St. Margaret's	**60**
Ardeley, *Herts*	**3**
Llandefailogfach, *Brecon*	**15**
Leylands, St. Thomas, *Leeds*	**50**
Cambridge, Barnwell Abbey	**50**
Halstead, Trinity Church	**14**
Hull, Trinity Church	**65**
Hope, *Staffordshire*	**24**
Melton Mowbray (towards Depôt Fittings, &c.)	**7**

Half-yearly Abstract.

The following particulars of the Society's proceedings are taken from a Brief Paper drawn up with a view to parochial distribution; and the Secretary will be happy to forward copies to any friend of the Society who may be desirous of circulating them.

School-Building.—It is important to remind the friends of the Society, and of the cause of Church education, that the continuance of aid from the Society towards building and enlarging schools and teachers' residences must depend on the result of the exertions now in progress for permanently increasing the Society's General Fund. The separate Building Fund of the Society, derived from the proceeds of the Queen's Letters and of the Episcopal Letters granted in 1856, is now exhausted.

The Committee have appointed Organising Secretaries in several dioceses; and they hope that by the exertions of these gentlemen, in co-operation with the Local Treasurers of the Society, sufficient funds may be placed at their disposal to enable them to meet all applications for aid towards school-building. These applications, so far from diminishing, as is commonly supposed, are somewhat on the increase. The number of cases awaiting the decision of the Committee after the ordinary recess in the autumn of 1857 was considerably larger than at the corresponding period of 1856. Up to the present time, all the cases before the Committee have been disposed of.

Church-school Inquiry.—Returns to the inquiry made during the last and present year into the state of all Church schools throughout England and Wales have been received from almost every diocese. The returns from a considerable number of counties have been completed, and the result will shortly be made known. It is expected that a very considerable increase will be shown in the numbers in daily attendance at school, as compared with the last returns procured by the Society in 1846-47.

Organising Masters.—During the last six months the Society's Organising Masters have been engaged in visiting schools in the following dioceses: Exeter, Lincoln, Llandaff, St. Asaph, Winchester, and Worcester. Harvest Meetings of teachers have also been held under the superintendence of some of these officers, the value of whose services is universally felt and repeatedly acknowledged.

Training Institutions.—It is satisfactory to record the further development of the plan proposed by the Society in 1839 for a supply of duly qualified teachers from diocesan training institutions. Two new female Training Schools—one at Durham for that diocese, another at Truro for the diocese of Exeter—are now in course of erection. The Society has given 460*l.* towards the Durham institution, and 300*l.* towards that at Exeter. The male Training School at Durham is also about to be enlarged, and a practising school attached. In aid of these additions the Society has voted 80*l.*

At St. Mark's College a large room, in which all the students may be assembled together for lectures, and for hearing and criticising a lesson to be given to a class of children, is fast approaching completion. At Battersea Training College a chapel, built by means of a special fund raised some years ago for this object, is nearly finished. In this chapel the students will be assembled for daily prayers, and on Sunday afternoon; and will attend as heretofore the parish-church on Sunday morning.

Local Depôts.—Several new local depôts have lately been opened, or are in course of formation, towards the establishment of which the Society has given assistance; while the business in those which have been some time in operation is steadily increasing. There is therefore reason to think that the object of these depôts has been answered, viz. that schools in small outlying places might have the opportunity of purchasing the best school books, materials, and apparatus at a low rate.

Subscription Associations.

The Rev. H. P. Ffoulkes, Rector of Llandyssil, Shrewsbury, has volunteered his gratuitous services as Organising Secretary to the Society for the Diocese of St. Asaph. This proposal has received the full sanction of the Bishop of the Diocese, and has been thankfully accepted by the Committee. Those friends of the Society in the Diocese who are able to assist its operations by allowing collections to be made in its behalf, or in any other way, are requested to communicate with Mr. Ffoulkes.

The following Donations and new Annual Subscriptions have been contributed since the last announcement, and are hereby thankfully acknowledged. The List is made up to the 15th January :

Gill, Rev. R. H.	a.	£1	1	0
Kilnwick juxta Watton, portion of Parochial Church Fund, by Rev. H. D. Blanchard		1	1	0
Wilder, H. B. Esq.	a.	2	2	0
Seawell, Rev. H. W. *Little Berkhampstead*	a.	1	1	0
Wigram, E. Esq.		10	0	0
Brackenbury, Horatio, Esq.	a.	1	1	0
Bullock, Rev. M. *Skipenbeck, Pocklington*	a.	0	10	0
Rogers, Rev. C. E.	a.	1	0	0
Cook, Rev. J. *Peopleton, Pershore*	a.	1	1	0
R. G. *Ryde, Isle of Wight*		0	5	0

DIOCESE OF CANTERBURY.

Franklyn, Rev T. W. *Tunbridge Wells*	a.	1	1	0
Anonymous, *Maidstone*	a.	1	1	0
Pratt, Rev. Julian, *Harrietsham, ditto*		0	10	6

DIOCESE OF LONDON.

St. Thomas, Stamford Hill, and Upper Clapton Church Fund, per C. Sacomb, jun. Esq. *Treas.* Rev. C. J. Heathcote, *Sec.*		12	0	0
Bethnal Green, St. Jude's Collection, per Rev. R. Chaffer		2	13	9
Browning, J. Esq. *Barking*	a.	1	1	0
Danvers, F. Dawes, Esq. *Duchy of Lancaster, Lancaster Pl.*	a.	1	1	0
St. George's, Hanover Square, Assoc.		6	0	0
Church-of-England Assurance		5	0	0
Dynevor, Lord, *Dover Street*	a.	10	0	0

DIOCESE OF DURHAM.

Durham, the Lord Bishop	a.	3	3	0
Ruxton, Rev. F. W. *Durham*	a.	0	10	6
Hunter, Mr. Geo. *Hetton-le-Hole, ditto*	a.	0	10	0
Raine, Rev. Jas. *Durham*	a.	0	10	0
Dodd, Rev. John, *Lumley, ditto*	a.	0	10	0
Tiffin, Rev. J. *Rainton, ditto*	a.	0	10	0
Johnson, Rev. J. *Durham*	a.	0	10	6
Thornley Church Collection, *ditto*		0	16	6
Lumley Church ditto, *ditto*		0	16	7
Hetton, portion of Coll. after a Sermon		1	13	0
Byers Green, Offertory after Sermon		0	18	10
Pelton Church, Coll. after Sermon		4	3	0
Whitworth Offertory, by Rev. C. Carr		1	0	0
Durham, Sermon at St. Margaret's		4	2	10½
Ditto, portion of Collection at St. Mary-le-Bow		2	10	0
Chester-le-Street Church Collection		6	13	0
Houghton-le-Spring Parochial Assoc.		2	10	0
Darlington, Offertory at a marriage celebration		1	3	6
Ritson, John, and Sons, *Sunderland*	a.	1	1	0

DIOCESE OF BANGOR.

Carmack, M. T. Esq. *Carnarvon*	a.	0	10	6
Lewis, Misses, *ditto*	a.	0	5	0
Gahagan, Mrs. *ditto*	a.	0	5	0
A Friend, *ditto*		0	2	6
Williams, Mr. Wynne, *Carnarvon*	a.	£0	5	0
Hill, G. W. Esq. *ditto*		0	5	0
Roberts, H. B. Esq. *Bangor* (incd. to)	a.	2	2	0
Griffith, R. Maris, Esq. *ditto*	a.	1	1	0

DIOCESE OF CARLISLE.

Atkinson, Mrs. *Kendal*	a.	1	1	0
Plumer, —, Esq. *Penrith*	a.	0	10	0
Plumer, Mrs. Collected by, *ditto*		0	17	4
Prunskill, Miss, *Lowther, ditto*	a.	0	10	0
Spedding, T. S. Esq. *Keswick*	a.	1	0	0
Senhouse, Joseph Pocklington, Esq. *Maryport*		5	0	0
Ainstable, Annual Collection, *Penrith*		0	10	5

DIOCESE OF CHESTER.

White, Henry, Esq. *Warrington*	a.	0	10	6
Stanton, Henry, Esq. *ditto*	a.	1	0	0
Bebington Church Collection, *Birkenhead*		13	0	0
Thurstaston Church Collection, *ditto*		1	16	0

DIOCESE OF CHICHESTER.

Singleton, Collection per Rev. F. A. Bowles, *Sussex*		1	11	0
Sockett, Rev. Thomas, *Petworth*	a.	1	1	0
Collection at Ifield after a Sermon by Rev. R. Blaker		3	5	0

DIOCESE OF ELY.

Cambridge, Collection at St. Benedict's Church		5	11	7
Ditto, Master and Fellows of Sidney Sussex College	a.	1	1	0
Mayor, J.B. Esq. *Cambridge* (incd. to)	a.	1	0	0
Over Parish Offertory, First Donation, through Rev. J. H. Blunt		1	0	0
Ditto, Second Donation, through Rev. C. Warren		1	0	0
St. Neot's, Church Collection		9	15	1
Eynesbury, Ditto		1	13	0
Pinnock, Rev. Dr. W. H. *Somersham, St. Ives*	a.	1	0	0
Somersham, Product of the Sermon preached by Rev. J. H. Blunt, January 25th, 1857		1	15	1¾

DIOCESE OF EXETER.

Exeter, St. Mary Major, Collection per Rev. Charles C. Turner		5	15	9
Davy, Rev. W. T. *Chulmleigh*	a.	0	5	0
Davy, J. C. Esq. *ditto*	a.	0	5	0
Roberts, Rev. W. P. *Eggesford, ditto*	a.	0	10	6
Porter, T. Esq. *Woodbury, Exmouth*		0	10	0
Chudleigh Church Union		1	6	8
Chudleigh Church Offertory on Sunday 12th July 1857		10	8	4
Dansey, Rev. C. *Bideford*	a.	0	10	6
Coleridge, Rev. F. J. *Tiverton*	a.	1	1	0
Elliott, Mr. J. *Coleridge, Exeter*	a.	0	5	0
Shorto, Mr. E. jun. *Exeter*	a.	0	5	0
Reed, Mr. J. *Holsworthy*	a.	0	5	0

Diocese of Gloucester and Bristol.

Meredith, Mrs. J. E. *Newnham, Gloucester* . . . . *a.*	£0	2	6
Beadon, Richard, Esq. *Clifton, Bristol*	10	0	0
Carter, Rev. J. Collection by, *Frenchay, ditto*	2	2	0

Diocese of Hereford.

Williams, Mrs. D. *Leighton, Montgomery* . . . . *a.*	0	2	6
Wilson, Rev. H. O. *Church Stretton* (incd. to) . . . . *a.*	2	2	0
Harrison, Rev. W. Part of a Collection at Pontesbury on 31st January 1857 .	2	2	3

Diocese of Lichfield.

Northey, Rev. E. *Okeover, Alstonfield* *a.*	1	0	0
Ham Church Offertory	5	0	0
Pigott, Rev. G. W. *Upton Magna, Shrewsbury* . . . . . *a.*	1	1	0
Thirlwall, Rev. J. C. *Claremont Bank, ditto* . . . . *a.*	1	1	0
St. Andrew's, Wilnecote, Collection by Rev. E. Male	2	17	1

Diocese of Lincoln.

Collection at Bingham, Notts, per Rev. R. Miles	3	0	0
Offertory Collection, Stow, near Gainsborough, by Rev. G. Atkinson . .	0	18	6
Tozer, Rev. W. G. *Burgh-le-Marsh, Boston* . . . . *a.*	1	1	0
Beevor, Rev. Thomas, *Newark* . .	10	0	0
Faldingworth Church Collection, *Lincoln*	0	17	0
Nettleham ditto, *ditto*	1	0	3
Reepham ditto, *ditto*	1	1	2½
Riseholme ditto, *ditto*	3	7	0
South Carlton ditto, *ditto*	1	4	0
Jones, Rev. J. *Reepham, ditto* *a.*	1	1	0
Searby *w.* Owmby Offertory, per Rev. T. J. M. Townsend	2	5	9
A Share of the Proceeds of the Weekly Offertory during 1857 in the Parish Church of St. Mary and All Saints, Hawksworth, Notts, by Rev. G. Hunt Smyttan	2	8	4

Diocese of Norwich.

Walpole, St. Peter's Church, Collection per Rev. P. S. Bagge	2	10	0
Marriott, R. Esq. *Narborough Hall, Swaffham* . . . . *a.*	1	1	0
South Lynn, All Saints Collection, per Rev. W. Leeper.	2	5	9
Croxton, Collection after Sermon by Rev. H. Williams, *Thetford* . .	1	4	0
Moore, Rev. J. *Kilverstone, ditto* . .	0	10	0
Johnson, Rev. F. W. *Yarmouth* . *a.*	1	1	0
Fakenham, Church Collection after Sermon, July 26th, 1857.	2	6	0
Colkirk, Church Collection after Sermon, July 26th, 1857.	2	0	6

Diocese of Oxford.

Burne, Rev. J. B. *Aldermaston, Reading* . . . . *a.*	0	10	6
East Garston, Church Collection, *Lamborne*	0	17	3
Hayward, Rev. H. R. *ditto* . . . *a.*	1	0	0
Rumsey, Rev. J. R. *Henley* . . . *a.*	£1	1	0
Morrell, Mrs. Baker, *Oxford* . . .	10	0	0
Windsor and Eton Ch. Union Grant .	20	0	0
Oxford Church Aid Association. . .	45	15	0
Noble, Mrs. *Thame, Oxon* . . *a.*	0	5	0
Oxford, St. Peter's in the East, Contributions from Rev. E. Hobhouse .	17	0	0

Diocese of Peterborough.

Compton, Rev. Lord Alwyne, *Castle Ashby, Northampton* . . . . *a.*	1	1	0
Knight, Rev. J. W. *Brafield-on-the-Green, Northampton* . . . . *a.*	1	1	0
Dundas, Rev. R. B. *Harpole, ditto* *a.*	1	1	0
Walker, Rev. J. *Great Billing, ditto* *a.*	0	10	6
Morton, Rev. D. *Harlestone, ditto* *a.*	1	1	0
Robertson, Rev. G. *Sywell, ditto* *a.*	1	1	0
Market-Rasen, Moiety of Collection .	1	0	0
Anonymous, *Kibworth*	0	10	6

Diocese of Ripon.

North Stainley, Collection per Rev. Joseph Jefferson, *Ripon*	1	2	6
Clough, Mrs. T. W. *Huddersfield*. *a.*	0	2	6
Nettleton, Miss, *ditto* . *a.*	0	2	0
Scott, Mr. *ditto* . *a.*	0	2	6
Smeeton, Mr. *ditto* . *a.*	0	2	6
Wainhouse, J. E. Esq. *Halifax* . *a.*	1	1	0
Ditto, *ditto* . .	1	1	0

Diocese of Salisbury.

Macdonald, A. C. Esq. *Devizes* . *a.*	1	1	0
Martin, A. Esq. *Marlborough Coll.* *a.*	0	10	6
Tomkinson, H. R. Esq. *ditto* . *a.*	0	10	0
Kingsbury, Rev. T. L. *Savernake, Marlborough* . . . . . *a.*	1	1	0
Ditto, *ditto*	1	1	0

Diocese of St. Asaph.

Winder, J. W. Lyon, Esq. *Llandyssil, Montgomery* . . . . *a.*	1	0	0
Owen, Mrs. *Glansevern, Llandyssil* *a.*	1	0	0
Collection at Llandyssil, per Rev. H. P. Ffoulkes	2	10	1
Gore, W. Ormsby, Esq. *Porkington* *a.*	1	0	0
Ditto ditto to Welsh Fund . . *a.*	1	0	0
Richards, Rev. R. *Meifod* . . *a.*	1	0	0
Heaton, Rev. H. E. *Llangedwin* (increased to) . . . . . *a.*	1	1	0
Parker, Rev. J. *Llanyblodwell* . *a.*	1	0	0

Diocese of St. David's.

Morris, T. C. Esq. *Carmarthen* . *a.*	1	1	0
Jones, Rev. Owen, *St. Ishmael's, ditto* . . . . *a.*	0	10	6
Williams, Rev. W. *Llanstephen, ditto* . . . . *a.*	0	10	6
Lampeter, Students of the Coll. &c. .	2	6	0
Williams, Mrs. *Rectory, Llanelly*. *a.*	0	10	6
Oystermouth Ch. Moiety Collec. per Rev. S. Davies	4	0	0

Diocese of Worcester.

Colville, Rev. F. L. *Leamington* . *a.*	0	10	6
Walker, Miss, *ditto* . *a.*	5	0	0
Whitnash Ch. Collec. *ditto* . .	2	12	4
Offchurch Ch. Collec. *ditto* . .	5	2	6
Droitwich, United Ch. Societies Offertory, by Rev. W. Lea	3	8	0

Diocesan Proceedings.

DIOCESE OF WORCESTER.

The following report of Organising Schools in the diocese of Worcester, by Mr. H. S. Maye, one of the Society's Organising Masters, is well suited to explain the character of the work done by these officers; and contains also, it is believed, some useful hints to managers and teachers of schools.

GENTLEMEN,—I have the honour to lay before you my general report upon the work of organisation of schools in the Archdeaconry of Worcester during the past year.

It will be seen from the tabulated reports with which I have furnished the honorary secretary from time to time, that during the past nine months no less than forty schools have availed themselves of my services, thirty-five of which have received a second visit.

It has been to me a subject of great regret that the managers of several small schools, which stand much in need of such assistance as it is in my power to render, have considered it advisable to decline the offer of my services, principally, I fear, from a mistaken notion of the character of my proposed labours. I think very few besides those who perfectly understand the entire mechanism of National education comprehend what is meant by an organiser of schools—do not in any way know the character of his duties. This, of course, is a very great obstacle to the success of his labours—an obstacle the importance of which cannot be exaggerated; and I would venture to suggest, that in the event of my services being again required in the diocese, the nature of my duties may be clearly explained to the managers of the various schools, so that no plea of ignorance may be brought forward by any one as a reason for rejecting them.

I have remarked that, as a general rule, the teachers of the schools which have come under my notice seem to labour under a want of self-confidence in their own amount of knowledge, referring constantly to a book which is carried in their hands, and demanding answers in the exact words which are there used. This I consider attributable, not exactly to ignorance, but to a want of preparation of the lesson on the previous day. A teacher may be well acquainted with the general subject-matter of the lesson he is about to teach, but still omit some important detail, unless he has refreshed his memory by previously looking at his books: he may know that Israel was the name given to Jacob by the angel with whom he wrestled at Mahanaim, but he may not be aware of the entire reason; and therefore I would impress upon all, whether master or manager, who attempt to teach (an oral lesson especially) the necessity of preparing his "notes of a lesson" with the intention of making proper use of them the day before, so that his mind may have sufficient time to digest the knowledge he is about to impart. "No one can know any thing too well" is a truism; and where is it more applicable than to a lesson to young children? We are all aware that though the young mind is as soft as wax, the impressions made upon it are as indelible as if engraven on steel; therefore I need not say that the greatest possible accuracy is necessary to insure that the children we are teaching may not carry away false impressions. "It is easier to do than to undo." Let such preparation of lessons, then, be our object, that we may never have occasion to try to undo any thing we have done. Besides, every one teaches best that with which he is most familiar; and therefore I would urge, that one road to the position of an able teacher is through the gate of a thorough acquaintance with the subjects which are to be taught; and this is only to be gained by accordance with the plan I have suggested.

I would also recommend teachers to make more use of works on school-management; and in order to take away a very general excuse for not reading them, why should not such books form part of every school-library? I well know that the incomes of many teachers of village-schools would not justify them in expending any large sum on books; but if they were purchased out of the school-funds, every teacher of the school might have the advantage of reference to them immediately upon assuming charge of it, without submitting himself to any pecuniary inconvenience.

One more subject I would urge upon the consideration of teachers,—the necessity for a better distribution of their time among the various classes. I have noticed in too many instances, among my second visits, that my suggestions on this point have not received the attention I must confess I expected they would meet with. Teachers seem to think that a good first class is all that is required in a school; that it is unimportant that the second should maintain its proper position, and be ready to step into the place of the first when it is called upon to do so by the removal of the elder children. The fact must be told; they are fond of making a *show*, and consequently spend all, or nearly all, their time in "cramming" the first class alone, instead of endeavouring to preserve a proper gradation in all by the right use of good time-tables and carefully-considered schemes of study.

In many schools I have visited, no time-tables of any kind have been in use; in others, I have found a "routine of study" hanging on the walls in every respect unsuited to the requirements of the children,—geography taught daily where the first class could not read monosyllables, English composition to children who were unable to write the Lord's Prayer without blunders which would be ludicrous were they not so painfully indicative of gross ignorance; in others, good time-tables badly used; in others, time-tables constructed for particular purposes strictly adhered to when those purposes have months ago been served; in one school of thirty-five children, a time-table that had been the pride and delight of the mistress for years, but which had originally been constructed for a school numbering upwards of two hundred scholars in regular attendance. These defects I have endeavoured to remedy, and in most instances, I hope, with success; but still I am convinced that one of the rocks on which education splits in country-districts is, the strong desire in the teacher—laudable in many respects, but not the less to be condemned—to occupy the time of the children in the higher branches of instruction before they can read, write, sum, and spell; to enable them to tell the height of the Himalayas before they can write down 101; in short, to teach them subjects which will be of no use to them in after-life, to the detriment of those which are absolutely necessary for their comfort and success. I feel convinced that in agricultural districts, with the present staff of teachers which are therein employed, if on leaving school the children can read, spell, and write fairly, do a proportion sum or make out a bill, thoroughly understand their duty towards God and towards their neighbour, as exemplified in the Holy Scriptures and Church Catechism,—education will then have taken a long stride in advance of its present position, when, I regret to say, the tendency is to neglect those great necessaries for "common things," and what I must call, in reference to such schools as those of which I am writing, the cant of education.

With respect to schemes of study, I would suggest to every teacher that he should monthly or quarterly lay down for each class a certain portion of every subject taught in the school, to be thoroughly mastered by that class during the month or quarter for which it is drawn out. If this did not degenerate into a mere *form*, it would, I am certain, be of the greatest possible benefit; more especially if the teacher kept a register in which was written a synopsis of every lesson he had given during the past year. This, I can say from experience, would be but little trouble, and would be productive of incalculable benefit to both teacher and scholars if combined with the proper preparation of lessons to which I have before referred.

These schemes of study I would also have applied to *home-lessons;* a branch of education to which I attach the utmost importance, as it is the best means by which a parent can estimate the extent of his child's industry, and at the same time show his own interest in the progress of its education by the care he takes that these lessons be not neglected. Besides, if proper care be taken to apportion the home-lesson of the evening to the oral lesson of the following day, the child will have some data upon which to construct an amount of knowledge which might otherwise be lost from the mere want of a foundation. Neither is this all. What can be more strengthening to the memory than its constant exercise through the means of learning by heart? It is a well-known fact, that the memory to a great extent loses its power as age increases. Why, then, neglect the surest means of retaining all its freshness as long as possible by the cultivation of it when young? This cannot be done in the regular school-hours, as that time must be occupied in other things; but a well-regulated system of home-lessons may be of the greatest benefit in this respect, and therefore I strongly recommend its adoption wherever it may be found practicable.

[To be continued.]

Educational Conference.

At a recent meeting of the Committee of the Educational Conference, a resolution was adopted expressive of "their sense of the importance of keeping in existence as many as possible of the elements of which the Conference of 1857 was composed, as a means of providing for any expression of opinion on the part of those interested in public education who agree in thinking that the agencies operating for its promotion may best exert themselves through the religious communions. The Committee, however, are not prepared to recommend that a conference be held during the current year; but they hope that the Conference may re-assemble in 1859; and in that case notice will be given of the subjects for discussion."

Committee of Council on Education.

The Rev. B. Morgan Cowie, Senior Wrangler in 1839, and late Fellow of St. John's College, Cambridge, will, it is expected, succeed to the appointment of one of her Majesty's Inspectors of Schools, in the room of the Rev. F. Temple, now Head-Master of Rugby School.

ASSISTANT-MASTERS.

The following correspondence, relative to the employment of Certificated Students at the conclusion of their term of residence in a Training School as Second Masters in Elementary Schools, has just been issued from the Council Office.

——— Training College, 2d January 1858.

SIR,—Permit me to ask for information on a point of some little importance. I have now lying before me two applications for assistant-masters, one from , the other from . Such applications would be more numerous if it were not for the difficulty of raising a sufficient salary; and in large schools, an assistant-master, in addition to the shifting staff of pupil-teachers, is, if not indispensable, at least very desirable; while as regards the interest of the trained masters, there is always a certain proportion of the young men sent out each year, who would be benefited by passing a couple of years in a subordinate capacity. But upon this two questions arise: (1) Is the assistant-master in a school under inspection entitled in every case to receive his augmentation, or is this a matter of special arrangement? I suppose, of course, that the report of the inspector is favourable. And (2) is his certificate settled at the end of two years, as in the case of a head-master?—I am, &c.

R. R. W. Lingen, Esq. ———, *Principal.*

Council Office, 1 Downing Street, 4th January 1858.

Rev. Sir,—In reply to your letter of the 2d instant, I have the honour to inform you that my Lords wish to encourage students who have passed their examination at the end of their residence in normal colleges to seek for second masterships, rather than for head masterships, during the period of probation which is fixed by the minute of 20th of August 1853, § xi.

The school in which a second certificated master is retained is sure to be an important one; and if the head-master be a man of experience and ability, the opportunity of acting for two years as second master under his direction is likely to be of greater practical value, when added to the attainments and to the theory of teaching which have been learnt in college, than any other discipline which could be devised.

The certificate would be fixed, and the augmentation paid, in all such cases with the same effect as if the second teacher held the head-mastership in another school.—I have, &c. (Signed) R. R. W. Lingen.

To ————

* * *

Queen's Scholarships.

The following are the lists of Queen's Scholars, in order of merit, issued by the Committee of Council on Education. Queen's Scholarships have been awarded to 414 male candidates, and 398 female candidates, making a total of 812. Of these, 159 candidates, 58 male and 101 female, had not been pupil-teachers, but were admitted to compete for Scholarships under the Minute of 2d June 1856.

The several classes, and the number of each class, may be stated as follows:

Males.

219 First-Class Scholarships of 23*l.*, with a personal allowance of 4*l.*

195 Second-Class Scholarships of 23*l.*, with no personal allowance.

Females.

255 First-Class Scholarships of 17*l.*, with a personal allowance of 3*l.*

143 Second-Class Scholarships of 17*l.*, with no personal allowance.

LIST (IN ORDER OF MERIT) OF QUEEN'S SCHOLARS (MALES).

Christmas 1857.

First-Class Scholarship of 23l., with a personal Allowance of 4l.

Note.—The names printed in *italics* are those of candidates who, not having been Pupil-teachers, are admitted to compete for Scholarships under the Minute of 2d June 1856.

Name.	School.
Male, W.	Cambridge, St. Paul's N.S.
Fawnthorpe, J. P.	Ramsgate, St. George'sN S.
Wilkins, J.	Cheltenham, Old Charity S.
Sowray, C. W.	Charlton Kings N.S.
Elliot, J.	Lamesley N.S.
Watts, A.	Northampton, All Saints' N.S.
Despicht, C.	Westminster, St. James' N.S.
Davidson, W.	Newcastle, St. John's N.S.
Richards, R.	Trawsfynydd N.S.
Sanger, W. C.	Gt. Yarmouth, St. Nicholas N.S.
Rosewarne, P.	Truro, Fairmantle St. N.S.
Cox, J.	Bedminster N.S.
Barton, W.	Bury (Lancaster), Holy Trinity N.S.
Woodcock, F. W.	Speen N.S.
Howell, S. P.	Bristol, St. James's Benevolent S.
Mills, R.	Oakham N.S.
Wilkinson, W.	South Church N.S.
Bowden, W. J.	Devonport, St. Stephen's N.S.
Chase, R.	Exeter, St. Sidwell's Par. S.
Freeman, J.	Harborne N.S.
Hunter, J.	Alnwick, D. of Northbd. S.
Smith, G. E.	Portsea, All Saints' N.S.
Alexander, W.	Chelsea, St. Mark's M.S.
Briant, J. E.	Guildford, St. Nicholas' N.S.
Brown, T.	Kesgrave N.S.
Manders, F. W.	Bethnal Gn. St. Peter's N.S.
Roe, E.	Kingston (Dorset) Ch. S.
Wohlman, J. B.	Stockwell, St. Michael's N.S.
Voisey, R. J.	Exeter N.S.
Butland, T.	Tor N.S.
Edwards, S.	Exeter, St. Sidwell's Par. S.
Greathurst, A.	Tunbridge Wells, Free Cha. S.
Allen, P.	Hurdsfield N.S.
Audsley, S.	Stanley (Wakefield), St. Peter's N.S.
King, J.	Clapham Boys' Par. S.
Spooner, A.	Hadleigh (Suffolk) N.S.
Sagar, J.	
Thorpe, H.	Rochester, St. Nicholas' N.S.
Bunn, W. D.	Great Yarmouth C.S.
Howarth, T. C.	Everton, St. Chrysost. N.S.
Hutchinson, W.	Sheffield, St. Mary's.
Row, J.	Sunningdale N.S.
Scovell, J.	Wolverhampton, St. Paul's N.S.
Simpson, J.	
Terry, G.	Walmer & Ringwould N.S.

Name.	School.
Bond, J.	Tetbury (Gloucestershire) N.S.
Dufty, J. N.	Ollerton (Notts) N S.
Eshelby, G.	Upton, St. Leonard's N.S.
Lodge, J.	Maiden Newton and Frome Vauchurch N.S.
Bryant, C.	Bristol, St. George's, Brandon, Hill S.
Burton, J.	Leeds, Ch. Ch. S.
Free, F. C.	Birmingham, St. Thomas's.
Goddard, A.	Mildenhall, Sir H. Bunbury's S.
Green, W.	Cottingham (Hull) N.S.
Kilburn, H.	Dewsbury, Middle S.
Smith, T.	Stella, or Blaydon, St. Cuthbert's S.
Trinder, J. H.	Bristol, St. Paul's Par. S.
Ward, W. H.	Northampton, All Saints' N.S.
Wiseman, J.	Bradford (Yorks), Stott Hill N.S.
Fielden, J.	Halifax, Cross Hill, St. James's N.S.
Paterson, C.	Southwark, St. Mary's N.S.
Plumsted, A.	Norwich Model S.
Moore, J.	Stretford (near Manchester) N.S.
Blackhall, T.	
Theobalds, W.	
Thompson, J.	Luton N. S.
Lawrence, C.	Mildenhall, Sir H. Bunbury's S.
Brooke, B. F.	
Carmichael, J. A.	Liverpool, Jordan St. Wesleyan S.
Frater, T.	Woolwich N.S.
Frith, H.	Northampton, All Saints' N.S.
Gibbins, W.	Croydon N.S.
Harrisson, W. H.	
Hewitt, G. W.	Lee (Blackheath) N.S.
Miller, Robt. C.	Halesworth, Suffolk.
Saville, G.	Much Marcle N.S.
Watterson, J.	Peel, Isle of Man N.S.
Stockham, T.	
Hollman, J. T.	Greenwich, West Branch Roan Grey-coat S.
Bettell, G.	Marston N.S.
Cramp, J.	
Carey, L. E.	Bristol, Hannah More's N.S.
Drover, D.	Kensington, St. Barnabas's N.S.
Johnson, J.	Mitcham (Surrey) N.S.
Lambert, J.	Acklington, Ch.-of-Eng. S.
Rendle, J.	Plymouth, Trinity Ch. S.
Story, S.	Newcastle, St. Andrew's N.S.
Reakes, D.	
Shaw, W.	Northampton, All Saints' N.S.
Dashper, G. J.	Devonport, St. Mary's P.S.
Barnes, R.	Winchester, Trinity N.S.
Bleasdale, A. G.	Leeds, Christ Church N.S.
Clifton, J. F.	Islington, St. Mary's N.S.
Cook, F.	Bristol, St. Paul's P.S.
Cook, W. H.	Portsmouth N.S.
Hall, A.	Rochester, St. Nicholas N.S.
Hamlyn, E.	Plymouth, Charles S.
Hughes, O.	Amlwch N.S.
Hutchinson, J.	Hull, St. Stephen's N.S.
Pimblett, J.	Ormskirk (Lanc.) N.S.
Rigby, J.	Great Brington (Northampton) N.S.
Colban, E.	Sheepshed N.S.
Searles, C.	Norwich Model School.
Bevan, C. W.	Pershore N.S.
Clough, J. C.	Westminster, Curzon St. S.
Coles, S.	Ringwood N.S.
Coombs, G. J.	Salisbury N.S.
Cox, J.	Wantage N.S.
Ellam, T. H.	Liverpool, Ch. Ch. N.S.
Hammond, H.	Masham N.S.
Hutchins, J. P.	Fulham, All Saints' N.S.
Mills, F. C.	Sudbury, All Saints' N.S.
Swarbreck, J.	Halifax, St. Paul's N.S.
Wallis, W.	Guildford, Holy Trin. N.S.

Name.	School.
Walton T.	Cubington N.S.
Greenwood, R.	Truro Central School.
Clarke, G.	Camberwell, Camden Chap.
Mitchell, J.	Halifax, Cross Hills, St. James's.
Ayres, E.	Ramsgate, St. Lawrence N.S.
Bayliff, W.	Lancaster N.S.
Butler, W.	Lancaster N.S.
Clarke, H.	Stow-on-the-Wold N.S.
Evans, T.	Worthen (Salop) N.S.
Hill, J.	Oldbury, near Birmingham, Ch. Ch. N.S.
Milnes, G. H.	Lockwood (near Huddersfield) N.S.
Morle, H.	Bradford (Wilts) Ch.Ch. N.S.
Roach, C. E.	Ironville N.S.
Ryley, T.	Bolton-le-Moors, Trin. Ch. S.
Robinson, W A.	
Griffin, T.	Southwark, St. Mary's N.S.
Ridsdale, G.	York, Manor S.
Armatage, A.	Higham N.S.
Barkshire, W. C.	Reading, St. Giles's N.S.
Blackburn, W.	
Blackwell, C. A.	Forest of Dean (Gloucestershire), Holy Trinity N.S.
Edwards, C. W.	Chelmsford N.S.
Gullon, T.	
Hill, T.	Westminster, St. Stephen's N.S.
Nicholls, E.	Westbury (Salop) N.S.
Rowden, W.	Abbots Ann N.S.
Smith, R.	Westminster, St. James's N.S.
Smith, S.	Gloucester N.S.
Weston, S.	Calne N.S.
Willoughby, J.	St. Erth N.S.
Woodward, H. T.	Doncaster, Ch. Ch. N.S.
Bolton, W.	Bradford, Messrs. Walker and Co.'s Factory S.
Dalkin, R.	Barnard Castle N.S.
Head, W. H.	Southampt. All Saints N.S.
Kilham, J.	Hull, St. Stephen's N.S.
Watson, W.	Morpeth, St. James's N.S.
Marshall, J. E.	Preston, St. Paul's N.S.
Postlethwaite, W.	Crosthwaite Free S.
Smith, S.	Hatfield (Herts) N.S.
Winterburn, W.	Hull, St. Mark's N.S.
Woodmass, F.	Newcastle, St. Andrew's N.S.
Lees, W.	Leeds, Woodho. St. Mark's.
Dare, J. R.	Pimlico, St. Michael's N.S.
Gibbs, E. J.	Kennington Oval N.S.
Godfrey, R.	Melton Mowbray Free S.
Hemingway, G.	Barnsley N. S.
Ansell, A. H.	Margate, Holy Trinity S.
Brocklebank, W.	Gt. Strickland, Ch.-of-E. S.
Coram, H.	Wellington (Somerset) N.S.
Gandy, W.	Warrington P.S.
Kneale, T.	Kirk Andreas P.S.
Lawson, J. H.	Liverpool, Jordan Street Wesleyan S.
Macavoy, G.	
Mansfield, C.	Bradford P.S.
Taylor, W. W.	Milnsbridge (near Huddersfield) N.S.
Williams, T. K.	Milford Haven End. N.S.
Cookson, W.	Westgate (Wakefield) Common S.
Lodge, W.	Lockwood (Huddersfield) N.S.
Targett, W.	King's Lynn, St. John's N.S.
Keighley, D.	Keighley N.S.
Pullon, C.	York, Manor S.
Bradshaw, J.	Didsbury N.S.
Carr, H.	Deal Parochial S.
Fryer, G.	
Jackson, J.	Gainsborough N.S.
Martindale, T. B.	Towlaw Church S.
Morton, G.	Christleton (Cheshire) N.S.
Moxon, J.	Ardsley (nr. Barnsley) N.S.
Olorenshaw, G.	Rugby, Elborow Street.
Ridley, C.	Brixham Endowed S.
Roberts, J.	Carnarvon Model S.
Walton, T.	Runcorn, Trinity N.S.

Name.	School.
Webb, R.	Holloway, St. James's N.S.
Weble, T. C.	Ipswich District N.S.
Winser, T. H.	South Stoneham and Portswood N.S.
Cox, C.	Tewkesbury N.S.
Hunt, J.	Bures, Colchester, N.S.
Parkes, G.	Rotherham N.S.
Rollison, W.	Eastbourne N.S.
Woodhouse, J.	Pitsmoor N.S.
Appleby, P.	Wimbledon N.S.
Havord, W. H.	Westmr., St. James's Off. S.
Jackson, H. F.	Manchr. St. Andrew's N.S.
Phillips, A.	
Whitehead, D.	Rochdale Parish Church S.
Hardy, R.	Darlington Trinity S.
Robinson, H.	Market Weighton N.S.
Alvey, S.	Pitsmoor N.S.
Marshall, J. B.	Sheffield Central N.S.
Kember, T.	Hartfield N.S.
Trenery, J. W.	Kennington Oval N.S.
Crowther, J.	Almondbury Central N.S.
Dewhurst, H.	Dukinfield (Cheshire) St. John's N.S.
Feather, G.	Harworth N.S.
Foote, S. R.	
Grandige, J.	Skipton N.S.
Hill, J.	North Surrey District S.
Moore, F.	Birmingham, St. George's.
Peak, L.	Burslem, St. John's N.S.
Pitt, R.	
Pittard, R.	
Shepheard, J. W.	Guildford, Holy Trinity, St. Mary N.S.
Stanley, H.	Salford Model S.
Tingley, G. W.	Ramsgate, St. Lawrence N.S.
Rind, T.	Hexham Subscription S.

Second-Class Scholarship of 23l. No personal Allowance.

Name.	School.
Dawson, W. H.	Jersey, St. Helier's N.S.
Jones, E.	
Pearson, W. W.	Brampton Bierlow End. S.
Wilson, G.	Thatcham N.S.
Archer, J.	Coventry, St. Peter's N.S.
Carlile, C.	Brixham (Devonshire) N.S.
Churchill, J.	Paulton (near Bristol) N.S.
Burgum, H. C.	Wentworth, Parkgate N.S.
Cross, T.	Westminster, St. Stephen's N.S.
Curtis, H.	Maiden Newton and Frome, Vauchurch N.S.
Davis, W.	Islington, St. Mary's N.S.
Foote, F.	Sherborne (Dorset) N.S.
King, J.	Jedburgh, St. John's Ep. S.
Payne, H.	Stourport N.S.
Stratton, R.	Islington, St. Mary's N.S.
Spink, J.	Leeds, St. James's N.S.
Ellis, T. E.	Llansantfraid N.S.
Raine, H.	Barnard Castle N.S.
Burleigh, W.	Great Chesterford (Saffron Walden) N.S.
Crossley, W. P.	Bradford, Manchester Rd. Factory S.
Dearden, J.	Heywood, St. James's N.S.
Jones, W. O.	
Linfoot, G.	Spofforth N.S.
Sharpe, G.	Isle of Wight Union S.
Scotson, J.	Warrington Parochial S.
Stuttard, H.	Great Marsden N.S.
Turner, J. T. F.	Stackpole (Pembroke) N.S.
Quainton, J.	
Williams, J.	South Kennington, St. Barnabas's N.S.
Hicks, E.	
Mosely, D.	Pontypool Charity S.
Taylor, E.	Croft and Yarpole N.S.
Badcock, J.	Exeter Episcopal Charity S.
Adamthwaite, W.	Richmond (Yorks) Corporation S.
Bell, A.	Wadsley N.S.
Carter, C.	Warminster N.S.
Halliwell, L.	Rochdale, Parish Church S.
Hamer, W.	Tottington, St. Anne's S.
Holmes, J.	Addingham N.S.
King, T.	Effingham N.S.
Landon, W. H.	Frodingham (near Driffield) N.S.
Lewis, D.	
Snow, J. J.	Bethnal Green, St. Peter's N.S.
Waldron, J.	Leeds, All Saints' N.S.
Kyte, J.	Hereford, Bluecoat S.
Lewis, L.	Machynlleth N.S.
Tarn, H. C	Exmouth N.S.
Williams, J. G.	Chelsea, St. Saviour's N.S.
Wilks, J.	Fairford Endowed S.
Bryers, T.	Bolton-le-Moors, Emanuel N.S.
Chastney, F.	
Drummond, J.	Berwick-on-Tweed C.S.
Gabbott, R.	Habergham, All Saints' N.S.
Godber, E.	
Porter, J.	Coldsterworth (Grantham) N.S.
Reed, G.	South Kennington, St. Barnabas's N.S.
Walton, A.	
Worthington, R. N.	
Wyatt, W.	Kingsteignton N.S.
Bailey, J.	Long Bennington N.S.
Kemp, H.	Chelsea, St. Mark's Practising S.
Goode, S.	Madeley (Salop) N.S.
Corlett, J.	Douglas, Atholl St., St. George's N.S.
Woodhead, G.	Ollerton (Notts) N.S.
Yates, W. V.	Ormskirk (Lancashire) N.S.
Chaytor, J. G.	Bishop Wearmouth N.S.
Gibson, D.	New Alresford N.S.
Kewley, J.	Liverpool, Ch. Ch. N.S.
Knight, T. W.	Aldeburgh, Suffolk.
Massey, J. N.	Salisbury N.S.
Meakin, W.	Darlaston, St. George's N.S.
Robins, J. R.	
Schofield, H. F.	Manchester, St. Jude's N.S.
Towill, W.	Dawlish N.S.
Taylor, S. T.	Kingston-on-Thames Public S.
Lord, W.	York, St. Cuthbert's N.S.
Owens, T. J.	
Dugdale, T. M.	Wareham N.S.
Glover, F. A.	Kirkstall, St. Stephen's N.S.
Bryant, E.	Wraxall, Trinity N.S.
Cotton, E.	Lower Slaithwaite N.S.
Hepworth, J.	Huddersfield, Seed Hill, St. Peter's N.S.
Kelly, C.	Brighton Central N.S.
Phillips, D.	Carmarthen N.S.
Preston, C.	Oldbury N.S.
Robinson, R.	Colsterworth N.S.
Tisbury, W. J.	Hoxton, St. John's.
Webber, E.	
Wilson, T. W.	Irlams-o'-th'-Height (near Manchester) Sir B. Heywood's S.
Roberts, H.	Ockham Industrial S.
Jones, J.	Chester, Flookersbrook, Ch. Ch. N.S.
Spencer, H. W.	Westbourne S.
Boulton, E.	Hawkesbury N.S.
Butler, R.	Shalfleet Ch. S.
Cruwys, D.	Halberton N.S.
Goyne, F.	Cardiff, St. Mary's N.S.
Herd, J.	Windsor, St. Mark's N.S.
Jackson, J.	Boston N.S.
Quelch, W.	Reading, St. Giles's N.S.
Sewart, W.	Satterthwaite and Rusland N.S.
Trewolla, J.	Cannock Chase N.S.
Whitehead, J.	Denton (near Manchester) Ch. Ch. N.S.
Gardam, H.	Market-Weighton N.S.
Pittaway, S. I.	Ashford (Kent) N.S.
Bamforth, D.	Slaithwaite N.S.
Letchford, H.	

Name.	School.
Middlemist, J.	Winkfield Industrial S.
Saunders, S.	Barnton N.S.
Spalding, J. R.	Woolwich N.S.
Steele, F. W.	Westbourne S.
Trusler, J.	Redhill (Reigate) St. John's N.S.
Ellis, G.	Westminster, Tothill Fields, St. Mary's N.S.
Andrews, J.	Liverpool, Toxteth, St. Thomas's N.S.
Morris, C.	Forest Row (Sussex) N.S.
Pickersgill, H. C.	Ripon, Holy Trinity N.S.
Vine, J.	Westbury (Wiltshire) N.S.
Bonny, J.	Fleetwood, Testimonial S.
Hoare, H.	Buriton N.S.
Jones, E. A.	
Long, M.	
Mallinson, J.	Coley N.S.
Middlemas, R.	
Smith, J.	Skipton N.S.
Thornton, S.	Elland N.S.
Flint, W.	Leeds, Ch. Ch. N.S.
Freeston, W.	Liverpool, St. Jude's Ch. S.
Thomas, J.	Court-y-Bella N.S.
Matthews, B.	Maidstone, All Saints' N.S.
Rolfe, W.	Brixton (Isle of Wight) N.S.
Salter, J.	Rockwell Green N.S.
Bailey, A.	
Bee, T. H.	Weymouth, St. Mary's N.S.
Bryan, T.	
Curtis, W.	Warminster N.S.
Deadman, W.	Ightham N.S.
Gent, E.	Chorley, St. George's N.S.
Kusil, S. E.	
Slater, J.	Ormskirk N.S.
Swann, B.	
Dixon, G. E.	Heighley N.S.
Allen, W. J.	Colnbrook and Horton N.S.
Barber, J.	
Carman, B.	Burwash N.S.
Eckersley, J.	
Edwards, J.	
Holloway, T.	Keresley and Coundon (Warwick) N.S.
Howe, W. J.	Westminster, St. Stephens" N.S.
Pickard, A.	
Young, G.	
Churchill, H.	
Cousin, H.	Oakworth N.S.

Name.	School.
Fiske, W.	Ipswich, St. Clement's N.S.
Foden, J.	Salford, Ch. Ch. N.S.
Hedge, T.	
Thomas, E.	Calne N.S.
Walker, W.	Stretton (near Warrington) N.S.
Brown, J.	Ripon, Holy Trinity S.
Bamforth, I. C.	Leeds, Hunslet N.S.
Paige, J.	Jersey, St. Helier's N.S.
Rayner, E.	Stone, Christ Church S.
Richmond, J. H.	Dean Forest, Gloucester, Ch.-of-Eng. Holy Trinity.
Smith, C.	Peckham N.S.
White, W.	
Beetham, T.	Bierley Ch.-of-England S.
Alcock, J. C.	
Griffiths, S.	Wednesbury, St. John's N.S.
Newsham, J.	St. Michael's on-Wye N.S.
Oates, J. R.	Liverpool, Moorfields, Old Church Charity S.
Richmond, J.	
Tonks, H.	Bayswater N.S.
Westworth, T.	Preston, St. James's N.S.
Heasman, W.	Pimlico, St. Peter's N.S.
Triffit, J.	York, Micklegate N.S.
Redsull, W. J.	
Speight, S.	Burley (near Otley) Ch. S.
Thomas, T.	
Clarke, T.	Ripon, Holy Trinity S.
Hughes, W.	
Wilkes, W.	Redditch N.S.
Cole, H. H.	Hyde, St. Bartholomew's N.S.
Coulson, T.	
Mayall, C.	
Bennett, J.	
Bland, C.	
Drust, T.	Gainsborough (Lincoln) N.S.
Hammond, A.	Westmeon N.S.
Harman, H.	Croydon, Archbp. Tenison's Church-of-England S.
Taylor, D.	Pendlebury N.S.
Vale, G.	Birmingham, St. Stephen's N.S.
Parrish, E.	Brighton, Central N.S.
Edgeley, E. O.	
Mackenzie, J.	Hull, St. James's N.S.
Osgerley, T.	
Smith, J.	Bromley, near Bow, N.S.
Williams, H.	

LIST (IN ORDER OF MERIT) OF QUEEN'S SCHOLARS (FEMALES).

CHRISTMAS 1857.

First-Class Scholarship of 17*l.*, *with a personal Allowance of* 3*l.*

Note.—The names printed in *italics* are those of candidates who, not having been Pupil-teachers, are admitted to compete for Scholarships under the Minute of 2d June 1856.

Moore, M. J.	Bradford (Wilts) Par. Ch. S.
Cain, F.	
Braithwaite, M. A.	King Cross, St. Paul's N.S.
Mogridge, C.	Truro, Fairmantle St. N.S.
Hone, J. E.	Stepney, St. Thomas's N.S.
Anderson, S.	Farringdon St., Harp Alley S.
Barrow, C.	
Barrett, E.	Salisbury, Model S.
Johnson, M. C.	Warrington Parochial S.
Eustace, E. A.	Baldiu N.S.
Irvine, J.	Ilfracombe N.S.
Wood, E.	St. Martin's-in-the-Fields N.S.
Armitage, S. A.	Hornsey N.S.
Eccleston, E. A.	Benson N.S.
Hudson, E.	Stratford, Ch. Ch. N.S.
Sarell, A.	
Ward, A.	Winchester Central S.
Barcham, F. E.	Stepney, St. Thomas's N.S.
Reeves, M. J.	Stepney, St. Thomas's N.S.
Smith, S. A.	Northbourne (Deal) N S.
Charters, E.	Carlisle, Fawcett's Church-of-England S.
Taylor, I.	Bloomsbury, St. George-the-Martyr S.

Harrison, A.	Salford, Ch. Ch. N.S.
Andrews, M.	Warminster N.S.
Cockman, A.	Westbourne (Paddington) S.
Bolton, S.	Norwich, Girls' Model S.
Fall, J. H.	
Greene, S.	Littlebury S.
Hardy, E.	Corfe Castle N.S.
Howell, A.	Home and Colonial Model S.
Luck, E.	Stockton S of Industry.
Richardson, M.	Warrington Parochial S.
Spooner, M. V.	
Walton, B.	Kirkstall, St. Stephen's N.S.
Farthing, S.	Ipswich, District N.S.
Gray, J.	
Hornshaw, E. J.	York, Bishopsgate St. Ch. S.
Dale, A.	Carlisle, Fawcett's Ch.-of-Eng. S.
Kissack, E.	Everton, St. Chrysostom's N.S.
Covington, I. A.	St. Mary Church Par. S.
Crowther, E.	Lockwood N.S.
Dawson, E.	Hoxton, St. John's N.S.
Horner, E.	Hythe N.S.
Kentish, J.	Stepney, All Saints' N.S.
Morritt, A.	

Name.	School.
Popple, S. E.	Thorney Abbey N.S.
Stoodley, M. J.	Dorchester N.S.
Trist, E.	Launceston S.
Daniels, S.	
Ellison, A. S.	
Evans, J.	
Holden, M.	
Masters, E.	Warrington Par. S.
Pearse, E. B.	Minchinhampton Par. S.
Southgate, F.	Walthamstow N. S.
Torkington, M. A.	Marple N.S., Cheshire.
Henderson, I.	Carlisle Central S.
Lovegrove, S. E.	Home and Colonial Model S.
Wilson, M.	Shelton N.S.
Jacques, J. E.	Sheepshed (Loughborough) N.S.
Davy, E. S	
Death, M.	
Hall, P.	St. Leonard's-on-Sea N.S.
Hill, B. M.	Linton N.S.
Marsh, E.	West Bromwich, St. James's N.S.
Martin, E.	
Miller, E.	Ipswich, St. Peter's N.S.
Paul, H.	Osmington (Dorset) N.S.
Rogers, J.	Sudbury (Derby), Lady Vernon's S.
Smith, H.	King's Somborne N.S.
Standage, S. B.	Huddersfield, Trinity N.S.
Taverner, M. A.	Bloomsbury N.S.
Thomas, E.	
Tindall, F.	Hastings, St. Clement's and All Saints'.
Todd, E.	York, Aldwark N.S.
Bark, A. E.	Doncaster, Ch. Ch. S.
Carter, M.	Twyford N.S., Hants.
Forse, M.	Bristol, Brandon Hill, St. George's Par. S.
Smith, S.	Amesbury (Wilts) N.S.
Thompson, E. J.	
Warburton, E.	
Penny, H.	
Price, F.	Birmingham, St. George's N.S.
Vickers, M. A.	Lincoln, Miss Cookson's Ch.-of-Eng. S.
Braithwaite, M.A.	Rotherham, Infant S.
Evans, E.	Berriew Endowed S.
Gilchrist, M.	
Marsden, S.	Pitsmoor N.S.
Martin, C.	Sheffield, St. Paul's.
Osborne, E.	Congleton, St. James's N.S.
Piddock, E.	Hythe N.S.
Pointer, H.	
Salter, M. A.	
Taylor, S. J.	Highgate, St. Michael's N.S.
Thomas, M.	Rhydberth N.S.
Veevers, M.	Chatburn N.S.
Bowron, M. C.	
Watts, M. F.	Westbury, Heywood Ho. S.
Addison, H.	Hertford, Cowper Testimonial S.
Barnes, M. F.	Farringdon St., Harp Alley B.S.
Buck, S. F.	Charterhouse, St. Thomas's N.S.
Burrows, E.	Northampton, All Saints' Infant S.
Hale, M. F.	Charterhouse, St. Thomas, N.S.
Hewitt, M. A.	Swinton Industrial S.
M'Lellan, J.	Manchest. St. Andrew's N.S.
Norman, J. M.	
Powell, S. A.	Dilwyn N.S.
Sharpe, L.	Croydon N.S.
Ward, C.	Northampt. All Saints' N.S.
Bellamy, J.	Lincoln, Miss Cookson's Ch.-of-Eng. S.
Hammond, M.	Great Yarmouth, St. Peter's N.S.
Cotton, A.	Highgate N.S.
Hardgrave, J.	Doncaster, Ch. Ch. S.
Hemsley, L.	Lewes N.S.
Jennings, S. E.	Maidstone, Trinity N.S.

Name.	School.
Morre, A.	Douglas (I. of Man), Athol Street, St. George's.
Noble, S.	
Smith, E.	Cheadle N.S.
Tattersall, M.	Lenton N.S.
Yeates, S.	Cholderton (Wilts) N.S.
Kennerley, M.	Congleton (Cheshire), St. James's N.S.
Garner, S. A.	
Gell, M.	Frodsham (Cheshire) N.S.
Grimley, C.	
Harris, M. H.	Dorchester N.S.
James, M.	Cockermouth N.S.
Robertson, E. A.	
Short, E.	
Studd, M. A.	
Turnbull, F.	Edenser N.S.
Nicholl, M. A.	
Laing, A.	Liverpool, St. Augustine's N.S.
Asquith, A.	Staines N.S.
Berry, S.	Portman Square N.S.
Bool, M.	
Byron, E.	Stratford-le-Bow, Ch.Ch.N.S
Catherall, E. M.	Bethnal Green, St. Bartholomew's N.S.
Crosland, M.	Huddersfield, Seed Hill, St. Peter's N.S.
Dobell, E.	Torquay N.S.
Gibson, J.	Bradford, Stott Hill N.S.
King, H.	Gloucester, St. Michael's N.S.
Liddington, S.	Chalford N.S.
Lovelace, S. S.	Wimborne Minster N.S.
Oakes, M.	Nantwich N.S.
Pearson, C.	
Smith, R.	Westminster, St. Stephen's N.S.
Such, E.	Ellastone N.S.
Bowmer, E.	Derby, Curzon Street N.S.
Norton, L.	Northampton, All Saints' N.S.
Spicer, A.	
Ash, M. A.	Hulme, St. George's N.S.
Jones, A.	Salford, St. Matthias' N.S.
Page, L. A.	Marylebone, Western N.S.
Byrom, M.	Ashton, St. Thomas N.S.
Child, E.	Ibstone Church School.
Cockburn, M.	Hull, Salthouse Lane N.S.
Cressel, E. A.	Islington, St. Michael's N.S.
Dallison, E.	Brompton (Kent) N.S.
Dorrall, M. E.	Upton-cum-Chalvey N.S.
Goodwin, F. L.	Stepney, Trinity N.S.
Hall, H. S.	
Jackson, M.	Manchester, Red Bank, St. Thomas' N.S.
Lambert, E.	Chichester N.S.
Maskrey, S.	Derby, All Saints' N.S.
Smith, M. A.	Warrington, Parochial S.
Townsend, S. A.	
Bailey, S.	Westminster, St. Margaret's and St. John's N.S.
Birt, P.	Rocester N.S.
Button, M. E.	
Cartledge, J.	Ormskirk United Charity S.
Choice, R.	Leicester, County N.S.
Clare, H.	Worsley N.S.
Downe, E.	
Garner, S. A.	Chelsea St. Saviour's N.S.
Goodman, K. E.	Leicester, County N.S.
Goodwin, M. S.	Old Alresford (Hants) N.S.
Gregory, J.	Eagley Mills B.S.
Kitchen, M.	Habergham, All Saints' N.S
Kett, E.	
Layne, S.	Gainsborough N.S.
Mobley, E.	
Perry, E. F.	
Singleton, S.	Ormskirk, United Charity S.
Suffolk, E. B.	
Wait, S.	Leeds, Little London, St. Matthew's N.S.
Lord, E. R.	
Price, E.	Worcester, St. Peter's N.S.
Carodyce, M. J.	Runcorn, Trinity N.S.
Catchpole, L.	Ipswich, Trinity S
Charnley, E.	Scorton B.S.

Name.	School.
Crook, M. A.	Preston, Ch. Ch. S.
Kewley, E. C.	Malew, Castletown (Isle of Man), N.S.
Markham, A.	
Palmer, E.	Hornsey N.S.
Ransom, S. J.	
Starkey, E.	King Cross, St. Paul's N.S.
Tiddy, J.	
Wilks, C. E.	Bath, Weymouth House S.
Mitchell, E.	Stockwell, St. Michael's N.S.
Tippett, C.	Rotherhithe, Deptford Road N.S.
Bennet, E.	Brighton, St. John's S.
Bradbury, E.	Kentish Town N.S.
Bradshaw, M.	Preston, St. Mary's N.S.
Cornish, E.	Torquay N.S.
Dyke, A.	
Evans, H.	Southwark, St. Mary's S.
Goode, E.	Derby, All Saints N.S.
Graham, M.	Highgate, St. Michael's I.S.
Haigh, E. A.	Huddersfield, Seed Hill, St. Peter's N.S.
Hale, S.	Paddington Green, St. Mary's N.S.
Harker, M. A.	
Irving, E.	Crewe (Cheshire) N.S.
Ormerod, E.	Irwell N.S.
Paul, M.	Leeds, St. Mary's, Newtown, N.S.
Taylor, E. M.	Bethnal Green, St. Bartholomew's N.S.
Steele, S.	Shelton N.S.
Dyer, E.	Westbury (Wilts) N.S.
Matthison, E.	Manchester, St. James's N.S.
Ballans, C.	Douglas (Isle of Man), St. Barnabas N.S.
Campbell, M.	
Cuckow, M. E.	Bristol, Hannah More's S.
Dallinger, E. S.	Ipswich District S.

Name.	School.
Finnimore, F.	Westmr., St. Stephen's N.S.
Greatwood, E. E.	Warminster N.S.
Hedges, E.	
Henty, E. E.	Devizes Town S.
Laney, M.	
Laugdon, A.	Trevenson, Pool N.S.
Leonard, C.	Upper Hollowav, St. John's N.S.
Percival, E.	Walmer and Ringwould N.S.
Reeve, H. W.	Wateringbury N.S., Kent.
Steele, E.	
Swan, J. S.	
Thomas, E.	Liverpool, Edge Hill, St. Mary's N.S.
Todd, H.	Cheltenham, Trinity N.S.
Tubb, A.	
Williams, F. E.	Nottingham, Trinity S.
Woodward, M.	Mayfield (Stafford) N.S.
Hudson, J. M.	Salford, St. Matthias' I.S
Lake, E. A.	Everton, St. Chrysostom's N.S.
Mucklewin, F.	Walcot, St. Swithin's P.S. (Bath).
Alexander, M. A.	Winchester, Trinity S.
Arnold, S.	
Bettany, L. A.	Cheadle N.S.
Clague, J.	Liverpool, Ch. Ch. N.S.
Cole, F.	Leatherhead N.S.
Cortis, M.	
Gibson, J.	Portman Square N.S.
Hall, M. H.	Preston, St. Mary's N.S.
Harvey, E.	
Lowe, E. S.	
Potter, R.	
Pridham, J.	Montacute N.S.
Southan, M.	St. Pancras, Gordon Square, All Saints' N.S.
Waistell, M. A.	Durham Bluecoat S.

Second-Class Scholarship of 17*l.*, *with no personal Allowance.*

Callander, M.	Richmond, St. John's (Surrey) N.S.
Webberley, S.	Derby, Curzon Street N.S.
Martin, S. A.	Worcester, St. John's N.S.
Hurford, H.	Wolverhampton, St. Peter's Collegiate Ch. S.
Adlam, M.	
Knowles, A.	
Mason, E.	Newcastle-under-Lyne, St. George's N.S.
Owen, H.	Burnley, St. James's N.S.
Short, M. A.	Bethnal Green, St. Bartholomew's N.S.
Spence, M.	Leeds, St. Mark's, Woodhouse, N.S.
Thompson, R.	Birmingh. Messrs. Chance's S.
Watmough, L. A.	Blackrod N.S.
Whitby, E. J.	Liverpool, Moorfields, Old, Church Charity S.
Woodland, M.	Pimlico, St. Peter's N.S.
Long, E.	St. Martin's-in-the-F. N.S.
Weston, H. E.	St. Pancras, Trinity N.S.
Wingrove, J.	Lyncombe, St. Mark's N.S.
Brooker, A.	Westminster, St. Mary's N S.
Beddow, M.	Rhydberth N.S.
Burgess, S.	Amwell N.S.
Chambers, M.	Buslingthorpe N.S.
Cutland, T.	Appledore N.S.
Gibson, M. J.	
Jones, J.	
Mizen, M. S.	Hertford, Cowper Test. S.
Pape, C. M.	Stanley, St. Peter's N.S.
Watkins, S.	Hereford Bluecoat S.
Willing, S. P.	Southwark, St. Mary's S.
Maunder, E. A.	Exeter, St. Thomas, Union S.
Purdey, R.	
Weekes, E. M.	
Craik, A.	Liverpool, Ch. Ch. S.
Bondfield, A.	Tiverton B.S.
Jessop, M.	Cheltenham, St. John's N.S.
Jones, C.	Machynlleth N.S.

Jones, M.	Salford, Ch. Ch. S.
Kelly, E. A.	
Reynard, M. V.	Leeds, St. Mary's, Newtown, S.
Roddan, M.	Crewe (Cheshire) N.S.
Rogers, E. A.	Camborne N.S.
Singleton, M.	Scarisbrik Ch.-of-Eng. S.
Watts, E.	Ormskirk United Charity S.
Wilkins, M. A.	
Woodhouse, C.	Bridstow N.S.
Abbs, C.	
Coleman, E.	Tooting N.S.
Fry, L.	Gillingham N.S.
Harris, E. A.	Stalbridge, Dorset, N.S.
Robertson, M.	Kingsdown (Bristol), St. Matthew's.
Stacey, C.	Lee N.S.
Sweeting, E.	Charterhouse, St. Thomas, N.S.
Tasker, A.	Lewes N.S.
Tomlinson, M.	High Harrowgate Church-of-England S.
Mitcham, J.	Chatteris Infant S.
Ball, E.	
Campbell, A.	Stepney, All Saints' N.S.
Clark, M. J.	Hessenford N.S.
Coppins, A.	Pluckley N.S.
Colls, P.	
Gaster, E.	
Grimmett, A.	
Furmage, S.	Salisbury Model S.
Parkinson, M.	Manchester, St. Saviour's N. S.
Ridley, S. E.	Battersea Parochial S.
Thorogood S.	Gravesend and Milton N.S.
Tolley, E. S.	Tiverton, Bampton St. Inf. S.
Woods, M.	Crewe (Cheshire) N.S.
Adams, M. J.	Pembroke Dock N.S.
Furniss, F.	
Hopwood, E.	
Morris, M. A.	Rochester, St. Nicholas N.S.
Mustard, E.	
Pegg, M.	Tamworth, N.S.

Name.	School.
Chant, M.	Sherborne N.S.
Ponton, E.	Warminster N.S.
Rose, A.	Newbold-on-Stour N.S.
Souther, F.	Canterbury, St. Paul's N.S.
Osborne, J.	Chelsea, St. Saviour's N.S.
Cooke, M. A.	Romsey, Hants, N.S.
Deaven, E.	Camberwell, Camden Chap. S.
Durrant, A.	
Gray, M.	Houghton-le-Spring, St. Michael's N.S.
Kidd, L. C.	Liverpool, St. James, Inf. S.
Morgan, M.	Court-y-Bella N.S.
Newman, M. A.	Romsey, Hants N.S.
Rodgers, S. A.	Leeds, St Andrews N.S.
Rose, L.	
Weedall, H.	Wilton N.S.
Booth, A.	
Carpenter, J. P.	
Chambers, J.	
Durant, L.	Chelsea, Trinity.
Hills, M. A.	
May, S.	
Osborn, M. A.	Wimborne Minster N.S.
Young, S.	Cookham Dean N.S.
Carleton, E.	Salford, St Matthias, Inf. S.
Clarke, J.	
Doggerell, L.	East Stower, Dorset, N.S.
Grant, A. E.	Cheltenham, St. Paul's S.
Peace, J.	Liverpool, Toxteth Park, St. James's N.S.
Smart, E.	
Smith, H.	
Varley, M.	
Weston, S.	Burwash N.S.
Freeth, H.	Weston, near Bath, N.S.
Curtis, M. A. E.	
Jones, M.	Up. Holloway St. John's N.S.
Lyndon, M.	
Messer, A.	
Overend, S. A.	Keighley, Parish S.
Shaw, E.	
Veevers, M.	Burnley, St. James's N.S.
Wilcox, C. H.	
Williams, A.	
Bond, M.	
Corves, H.	Witton (Northwich) N.S.
Griffin, E.	Westmeon (Hants) N.S.
Horsely, A.	
James, E. S.	
Mansfield, E. B.	Wednesbury, St. Bartholomew S.
Pope, E.	Sherbone, N.S.
Saunders, E.	Northam N.S.
Smith, C. J.	
Sparrow, E.	Gloucest. St. Michaels's N.S.
Templar, E.	Milverton N.S.
Tucker, E.	
Clare, P.	Manchester, St. John's N.S.
Adams, H.	Norton-in-the-Moors N.S.
Griffiths, P.	Rhydberth N.S.
Ingham, H.	Halifax, St. James's, Victoria Street, N.S.
Kenward, H.	Lewes N.S.
Lee, C. P.	
Shepherd, E.	
Miller, E.	Walworth, St. Peter's S.
Cookson, C.	Camd. Tn. St. Stephen's, N.S.
Mann, S.	Yarmouth, St. Nicholas N.S.
Cooper, S. A.	
Hill, J.	Clifton Union S.
Shaw, E. J.	Sheffield, St George's S.
Sussens, E.	
Wakefield, G.	East Coker B. S., Yeovil.
Woodhead, E.	

* * *

Subjects for Examination.

[December 1858.]

In the March Number for 1857, pp. 68-71, will be found the subjects for examination at December in that year. That paper is identical with a similar Syllabus for 1858 just issued from the Council Office, except in the following particulars.

First Year.

THE HOLY SCRIPTURES.

Instead of the text of St. Mark's Gospel, that of St. Luke is given.

ENGLISH GRAMMAR.

The chapters out of Warren's *Extracts from Blackstone*, from which a passage will be required to be parsed, are those on "The Modern Tenures."

Second Year.

THE HOLY SCRIPTURES.

The Epistle to the Galatians, instead of the Epistle to the Corinthians.

ENGLISH GRAMMAR AND COMPOSITION.

To paraphrase a passage from Milton's *Paradise Lost* (book ii.), or from Shakespeare's *Richard II.*, instead of the subjects given for 1857.

ENGLISH LITERATURE.

Three plays of Shakespeare, viz. *Macbeth*, *Julius Cæsar*, and the *Winter's Tale*, with the First Book of Bacon's *Advancement of Learning*, instead of the subjects given for 1857.

* * *

Examination Papers.

General Examination of Training Schools.—Christmas 1857.

SCHOOL-MANAGEMENT.

Candidates are not permitted to answer more than one question in each section of the two following papers.

MALES—First Year.

Sect. I.—State fully how you would require your pupil-teachers to give dictation-lessons to your second class. Point out the disadvantages attending each rule that you would make, and the reasons which, in spite of those disadvantages, induce you to make it.

Sect. II.—1. What ill effects are likely to attend the practice of leaving the writing-lessons to be given entirely by pupil-teachers?

2. How many hours a week do you consider enough to assign to writing-lessons? What should be the length of each lesson? What is the best mode of giving out copy-books and pens? and what the best of supplying the boys with ink? Give your reasons.

3. Point out how the great instruments of education, practice, example, and precept, may best be combined in teaching children to write? Why is the second of these very rarely used?

Sect. III.—1. Describe accurately the posture that you prefer for children during a reading-lesson, and give your reasons.

2. Enumerate the chief faults which children commonly make in reading, and state how you would endeavour to correct each.

3. Point out the advantages and disadvantages of simultaneous reading.

Sect. IV.—Draw up a time-table for a school of 80 children, drawn from the lowest class of the population in a manufacturing town, their ages ranging from seven to eleven. Point out what changes you would hope to make in your time-table, if the school were successful in raising the moral and intellectual tone of the scholars.

MALES—Second Year.

Sect. I.—Show precisely from what registers, and how, the Capitation Schedule (a specimen of which is given below) is to be filled up.

Number.	Name of Scholar. No one is to be entered who has not entered 176 whole days (Morning and Afternoon) in the course of the year, exclusively of Sundays. N.B. Two attendances on different days may be reckoned as one day.	No. of whole days (exclusively of Sundays) attended in School by each Child named in the first column during the year ending the first day of 185	Total Amount actually paid in School-Fees by each Child named in the first column during the same year.	Age.	
				Years.	Months.
			£ s. d.		

Sect. II.—What is the best mode of keeping your class-register so as to be able at any time to tell the average age of a class within a quarter of a year?

Sect. III.—How do you make out the quarterly statement of the number of children who have attended at all, and the average number of days in the quarter attended by each child present at all?

Sect. IV.—1. What is the best mode of securing regular payment of the children's pence? Give reasons for your answer.

2. What parts of the instruction ought the master to keep in his own hands, and what may he safely intrust to pupil-teachers? How far, in the latter case, is he justified in leaving the responsibility with them?

3. Explain the difficulties which attend the attempt to combine industrial with intellectual instruction? How far are those difficulties counterbalanced by the advantages?

Sect. V.—What considerations must guide a schoolmaster in drawing up a time-table? Prepare a time-table for—

1. A mixed school of 80 children from six to ten, in a thoroughly rural district, previously much neglected.

2. A school of 150 boys from seven to twelve, in a manufacturing town, where many of the children come from a considerable distance, but all belong to the upper rank of the poor; or,

3. A school of 150 boys from seven to eleven, in a seaport town, where the majority of the parents are very poor, and mean their sons to go to sea.

In each case the school to have as many pupil-teachers as the Committee of Council allow.

Sect. VI.—Write a short theme on the difficulties which a schoolmaster must expect in the control of the discipline of his school, and the best means of making that discipline efficient.

MALES—Third Year.

"It is ever a true rule in exercises that they be framed as near as may be to the life of practice."—*Bacon's Advancement of Learning.*

Write an essay on the above subject in its application to elementary education.

FEMALES—First Year.

The candidate may select any questions which she can answer completely.

1. Describe exactly and minutely the best

method of teaching children to read easy monosyllables. Give a clear account of the books, cards, or other apparatus which ought to be used, of the arrangement of the children, and of the directions to be given to a pupil-teacher.

2. Give an account of the contents of the reading-books used in the first-class of the practising or model schools in your own institution. Show from the time-table, and the method of conducting that lesson, how many minutes weekly each girl is actually exercised in the art of reading.

3. Describe a lesson of writing from dictation, as given in the same class. What number of words, or of lines in the third book (Irish or other book to be specified), can be properly given out and corrected in thirty minutes? Show exactly how this is effected.

4. Describe exactly the best arrangements for teaching penmanship, and the faults likely to be committed by inexperienced assistants in conducting this lesson.

5. By what exercises do you propose to correct the ungrammatical expressions commonly used by school-girls? Give a list of such expressions, with the proper correction of each.

6. What letters, and what combinations of letters, are most difficult to pronounce? Explain the causes of the difficulty, and the best method of teaching good articulation. Enumerate all the points which characterise good reading.

7. Describe the apparatus required for lessons in geography and natural history.

8. Explain fully the best method of teaching girls to draw maps.

9. How do you propose to teach notation, subtraction, and the rule of three?

10. (*For candidates who have been pupil-teachers.*) At what hours did you receive lessons during the last six months of your apprenticeship? What proportion of time was allotted to each subject weekly? Do you intend to pursue the same system with your apprentices? Give clear and full reasons for your decision.

11. Prepare a fac-simile of the daily register for one class kept in your own practising school. Explain how and by whom it is kept. Give clear directions for making out the averages.

12. Enumerate the mental faculties to which a teacher should specially direct her attention in the education of children, and state briefly the best method of cultivating some of the most important of these faculties.

CANDIDATES FOR QUEEN'S SCHOLARSHIPS.

1. Have you been in the habit of giving lessons to divisions consisting of two or more classes? What special difficulties has a young teacher to meet in such cases; and what suggestions for meeting them were given to you?

2. To which classes have you usually given lessons on Scripture subjects? Was it a rule of your school that certain portions of Holy Scripture should be studied during fixed portions of the school-year, or was the teacher of the class at liberty to select any lesson?

3. Was it a rule in your school for each teacher—(*a*) to draw up notes of lessons to be given; and (*b*) to use those notes, in a corrected form, when giving the lesson? What form of notes did you use in preparing a lesson on a miracle?

4. Why is it necessary to watch children while they are writing? What bad habits are they most liable to fall into, and what would be the result of leaving such habits unchecked? In particular, why ought not children to be allowed to write with a bent forefinger?

5. What rules are adopted in your school to secure personal cleanliness in the children?

6. Write a short report of a week's work of a single class.

7. What practice have you had in keeping school-registers? Explain clearly how you would find the averages of attendance per week, per quarter, and per year?

8. To what extent have you ever been responsible for children's conduct in the playground? When children took their dinner in the school-room, what rules were observed for preserving proper order during the meal?

9. What text-books have you used in preparing for this or any previous examination?

10. Have you observed any hindrances to teaching children, if the parallel desks at which they are seated are so close together that the teacher cannot pass freely behind each row?

11. What means have you seen adopted for securing punctuality in coming to school? How did they succeed?

12. Describe the mode of dismissing the school to which you have been accustomed.

* * *

PAPERS AND CORRESPONDENCE.

[*The Committee of the National Society are thankful for any communication likely to assist School-managers and Teachers, or otherwise promote the cause of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

HINTS TO VILLAGE-TEACHERS.

SIR,—I send you for insertion, from time to time, in your valuable periodical a few hints to teachers in village-schools. They are the fruits of some experience gained by working in such schools, and are enriched by the help and matured by the careful revision of one who has laboured in the same cause in a more extended sphere.

In this age of gigantic enterprise, we can scarcely wonder that the village-school is in danger of being neglected and overlooked. Humble and unobtrusive, often mean in appearance, its master or mistress perhaps less perfectly educated than might be wished, its scholars irregular in their attendance on account of their partial employment in agricultural labour, frequently late in the morning in consequence of the vague sense of time which prevails in too many villages, and when at last collected, backward in their attainments and somewhat stolid and heavy in their cast of mind, —it must be owned that this description of school is at first sight less attractive than the well-appointed well-attended town-school. Yet when we bear in mind how large a number of the labourers' children of England are educated in village-schools, and how many of a rather higher walk of life—the sons and daughters of small tradesmen, artisans, and farmers—would be educated in them if the schools were more efficient, and thus would be drawn within the sphere of the Church's teaching,—we shall feel how very important it is to raise in every way, intellectually as well as morally, the character of these places of education: and those who devote themselves to labour in this portion of their Master's vineyard will assuredly find their work far from dreary or hopeless; for though they will certainly meet with many difficulties and discouragements, yet they will, if they set to work in a right spirit, no less certainly find that many of these difficulties may be easily overcome, and that they possess advantages and sources of interest in which the teachers in town-schools have little or no share. There is commonly to be found in small villages a docility and simplicity of mind unknown in towns, while the population is less migratory than in more crowded districts; and from these and other causes, the influence of the upper classes on the poor, so very effective for good in a school, is far greater than in other places. And if village boys and girls do not possess the sharpness and quickness of those in towns, they are often more thoughtful. What can be more gratifying than to watch the mind which has been long dormant gradually awakening? What more hopeful than to elicit the racy, or it may be the quaint, answer which proves that the mental powers, and not the memory only, are actually in exercise?

Trusting that the hints I now send may be found generally useful by the class of teachers for whose guidance and help they were especially drawn up, I am, &c.

S. W.

1. *The Schoolroom; its Furniture, &c.*

This building, the scene of the labours of master or mistress and scholars, should be (1) as well suited as possible for its object, *i. e.* the containing a number of children for a certain number of hours in the day while receiving instruction; and (2) as much of interest and beauty should be connected with it as may be.* In country parishes it is often impossible to realise completely all our wishes; but it is well to bear in mind what a schoolroom should be, and what we should strive to obtain for the village in which we are interested.

The schoolroom, then, should be situated near the church, yet out of the main street of the village. It should stand in a playground large enough to allow a good game of play, and should be provided with a garden, in which well-trained boys and girls will delight to work by turns for their master or mistress. It should have a porch, where the late children (for such, alas, there will be even in the best-regulated *country* school) may be sheltered in wet weather during morning prayers and the registering of names. The windows should be placed high enough to preclude any possibility of the scholars being distracted by looking out through them. Should they unfortunately have been inserted too low in the walls, so much of them as is below the level of the children's eyes must be made to resemble ground glass, either by pasting white or pale yellow tissue-paper over the panes of glass, or by covering them with a single coat of white paint. If the former plan be adopted, the effect of tracing a diaper pattern on the paper in Indian ink is very good. The room should be left as light as possible for the sake of the health and cheerfulness of its inmates.

The schoolroom should be thoroughly ventilated. This (as we are informed by a competent authority) is fearfully neglected in nine-tenths of our schools, to the great injury both of teachers and taught. The heated oppressive air they breathe weakens the children, and disposes them to take any contagious disease to which they may be exposed; and the jaded worn appearance of too many masters and mistresses may in part be ascribed to the same cause.

Should the schoolroom have been built without any arrangement for ventilation, Dr. N. Arnott's contrivance for ventilating rooms must be resorted to. It is very cheap, and has been found effectually to answer the purpose. "The ventilating valve," as the doctor calls it, "is a contrivance placed in an opening made into the chimney-flue near the ceiling (not nearer than nine inches to any timber or other combustible substance, according to the New Building Act), by which all the noxious air is allowed at once, in obedience to the chimney-draught, to pass away; but through which nothing can escape backwards into the room or return. Contraction of the chimney-throat, by the register of a good open grate or stove, aids its action. It is useful in all cases to have the register-door; and when there is no fire in the grate it should be shut. The valve is in principle a small weigh-beam, or steelyard, carrying on one arm a metallic flap to close the opening, and on the other a weight to balance the flap. The weight may be screwed on its arm to such a distance from the axis or centre of motion that it shall exactly counterpoise the flap; but when left a little further off, it just lifts the flap very softly to the closing position. Although the valve, therefore, be heavy and durable, a breath of air suffices to move it, which if from without (that is, from within the room) opens it; and if from within (that is, from the chimney-flue) closes it; and when no such force interferes, it settles in its closed position. It may be obtained at Edwards's, Poland Street, Oxford Street."†

Let the schoolroom, however, be ever so well ventilated, no master or mistress can reasonably entertain a hope of preserving health unless they are careful to take exercise daily in the open air. They ought to consider this not merely a matter of pleasure, but a paramount duty. In these daily walks they may occasionally look in with advantage upon the parents of their pupils, not to find fault, but to say a kind word to them.

The schoolroom should be kept clean within by whitewashing the walls every six months, scrubbing or dry-rubbing the floor every week, and sweeping it daily. Tidiness must be maintained by providing cupboards or boxes enough to hold the books and work, so that none should ever be left about. It is a very good plan to have a strong solid box in the middle of every class, with a time-table pasted inside the lid. A sufficient and well-chosen stock of books should be contained in these boxes, or in well-arranged shelves.

---

* "We cannot throw around the education of children too much dignity and grace, provided we do not minister to self-indulgence."—*The Rev. Derwent Coleridge* (quoted from memory).

† This extract, and the substance of what precedes it on the subject of ventilation, is taken from *Household Surgery*, by J. F. South, one of the surgeons to St. Thomas's Hospital.

The walls of the schoolroom should be hung with maps, coloured prints, and other objects of interest. It will please the elder girls, and bind them healthfully to each other and to the school, if they are allowed to mark a sampler jointly, to be framed and hung up in the schoolroom. Every girl might work a verse with her name and the date, and all might join in the border. These decorations should be kept in good order and free from dust. On Saturday, the week-day maps and pictures should be taken down, and illuminated texts and Scripture prints substituted for them. This entails a little trouble; but those who really care for the children will be repaid by the effect on their minds. It keeps up their interest in what surrounds them, marks the difference between Sundays and other days, and helps them to realise the holy and joyous character of the weekly festival.

The mantel-piece or the top of any cupboard or desk should not be made receptacles of copy-books or papers in or out of use, but should be kept clean and clear, and ornamented in any way that may be feasible. Casts of such figures as the kneeling Samuel, or the boy and girl reading and writing, are very suitable. Jars for flowers look well,* and afford great pleasure to the little ones, who will delight to bring flowers, wild or from their gardens, to enrich the school nosegay. Such ways endear their school to them to a degree not often realised.

It is desirable for every school to possess its museum of curiosities, to be shown in connection with certain lessons, or as a treat at other times. The scholars will delight to bring specimens of curious stones, ore, or spar, dug up in the neighbourhood, as contributions; and friends of the school may from time to time add curiosities, which, however simple, will be objects of interest in its little world. A plain wooden box, with glass fitted to one side, will suffice for containing these treasures.

The schoolroom should also contain one or more picture-books for week-day use. The prints or drawings should, if possible, be coloured; but even if plain, they are, however simple, both useful and attractive to village children. Any such may be pasted on stout paper and formed into books at very little expense. They will delight the younger classes between their lessons, or on wet days may be intrusted to those children who, coming from a distance, spend the dinner-hour in school.

[To be continued.]

CAN BOOK-LEARNING AND INDUSTRIAL TRAINING BE COMBINED GENERALLY IN THE SCHOOLS FOR THE POOR?

SIR,—The question of industrial training in our schools need not now be treated as a mere theoretical one, since it has been put to practical proof in a variety of ways, by many persons, for several years past. The Government Inspector's reports, especially those of Mr. Norris, are full of such experiments. I think, therefore, that we now possess materials for drawing a fair conclusion as to what can be done and what cannot in this respect. The two main points in the question appear to be, (1) whether by any system of industrial work we can hope to keep our children longer at school; and (2) how far they can be hereby trained and prepared for their future work in life. Now, taking more particularly the case of boys in agricultural districts, I believe it may be safely asserted that no industrial schemes have ever availed to retain them at school, except one of the two following: 1. A sort of half-time plan, such as is mentioned in Mr. Norris's reports as having been successfully carried out at Acton and Saltney in Cheshire, but also as having failed in many other places. On this plan, the elder boys go out to work, under a proper superintendent, for the farmers during half the day, and return for the other half to school; receiving, of course, fair pay for their work done. This is doubtless a most excellent plan, and involves but little expense; and moreover it is found to satisfy both parents and employers; but unfortunately the latter class can very seldom be got to co-operate in it, without which, of course, it cannot be carried out. The 2d plan is, to take the boys quite away from their homes, and to board and lodge them in a separate house. This is a very effectual plan also, and one that works well, both with regard to keeping them at school as long as is thought desirable, and training them for servants, gardeners, &c.; but it is (I speak from twelve years' experience) very expensive, and never, in my opinion, could be made self-supporting. No industrial scheme that does not, like these two, ease the labourer from the burden of his children's maintenance after a certain age, will ever, at the present rate of wages, induce him to keep them at school after the age of nine or ten years. Mere garden allotments for his boys can never pay him nearly enough to compensate for the loss of their weekly wages; though on other accounts they might always be introduced with advantage in country schools. If properly superintended, boys learn by these to be handy in the use of tools, and to do their work carefully and well; they acquire a taste for gardening, which may be of the greatest use afterwards in keeping them out of much evil when older: only, in order to reap the full benefit of this, they should be allowed the privilege while growing up to manhood of having other larger gardens to cultivate in their spare time. School allotments may also be made useful in furnishing good models of cottage gardening; a point of some importance, as poor people often have but one idea on this subject, viz. to grow potatoes. And last, though by no means least, they furnish a wholesome relaxation both for masters and scholars from the ordinary school-routine for a few hours in the week. With regard to teaching boys other trades at school, such as carpentering, &c., I suspect that little more can be said for it than that they learn thus very little, and that little very imperfectly. Now in school gardening certainly there is very little, if any, training or preparation for a labourer's future work, which is almost always of a different kind; so that it is no wonder if parents fail to see what benefit in this respect their children will gain by staying longer at school.

---

* Such decorations are said to be of frequent use in American schools.

Such I believe to be the real state of the case with regard to industrial training (as it is called) in our schools; a state of things to be deplored indeed, but one borne out by all past experience, and one which no amount of empirical talk by public speakers at public meetings will be able to alter.

With regard to girls, experience has shown that the mothers usually object to their taking part in any industrial occupation at school except needlework. No doubt this may be overcome; a dinner provided for them now and then, and a set of clothes once a-year, will be, as Mr. Norris suggests, well bestowed for this object. His reports, indeed, contain many valuable hints on this point, and a few records of successful experiments. The expense, he says, need not be great, and some good may certainly be effected; so that there seems no reason why such plans should not be much more generally carried out, especially when there are any ladies to take an interest in them. But a far more effectual plan would be, to receive the elder girls as they leave school—say at about fourteen years of age—into parochial training establishments; whence, having been duly prepared for service, they might go forth into decent and respectable places, and so escape being forced, as they too often are now, into bad and demoralising ones; and thus also they would be kept under careful supervision, and out of harm's way, at a most dangerous period of life. Every parochial clergyman must often have mourned over the rapid deterioration in many perhaps of his favourite children after they have left the day-school, and while they are idling at home or in the streets, before getting out into service; and must have grieved for the work of years thus seemingly undone. Such a plan as the above would quite meet the wants of the case; for the girls would thereby be provided for and properly employed during this difficult period; and society also would be greatly benefited, by obtaining a far better race of servants. The difficulty, of course, would be the expense; yet this, I think, might often be met partly by taking in washing, and still more by the clergy and gentry in any particular neighbourhood combining to support such an institution. If several parishes were thus to coalesce, it would be no great burden; and money could never be spent in a better way; besides that the subscribers would of course have the first choice of such a better race of servants for themselves. I know that this plan has been tried with success in some places. Why should it not become much more general?—I am, &c. S. H. C.

INDUSTRIAL TRAINING.

SIR,—I hope, after the convincing letter of Lord Lyttelton, and the persuasive letter of "Sparks," in your last Paper, that any further correspondence on the want —let me say rather, the downright necessity—of industrial training in our village-schools, "ordinary schools under ordinary circumstances," is needless. I cannot, however, resist offering my testimony to the clear necessity thereof; and I do so because, as a diocesan inspector of a somewhat large country district, the conviction has been forced upon me, that schools which unite useful and practical with literary education take by far the highest standard, and accomplish that in which non-industrial schools will in the long-run fail,—I mean, approach a self-supporting principle.

It is in comparing my district, in this industrial respect backward, with others where industrial training has found a place and established itself, in however humble a manner (the humbler, the less showy, in my opinion, the better), that I have arrived at this conclusion, contrary moreover to ideas previously formed by me.

What first opened my eyes to the extreme necessity of making our school-system useful and practical, and such a one consequently as would lead parents to set a value on the education of their children, was a short pamphlet containing two letters on girls' schools and the training of working-women by Mrs. Sarah Austin, whose name alone would recommend her subject.

I ask all interested in the welfare of the labouring class to read her description of the Norwich girls' school before they decide that the want is not felt, that the machinery for such schools is too expensive, or that the desire to make use of such rational education does not exist in the class to be benefited. Its title is, *Two Letters on Girls' Schools, and the Training of Working Women*, by Mrs. Austin. Woodfall and Kinder, Angel Court, Skinner Street, London, originally printed it for private distribution; but it is now, I believe, published by Chapman and Hall.

School promoters are beginning to see more and more each day that the usefulness and success and virtue of the labouring class depend not so much on the head as on the skilful and intelligent use of the hands, and that their business is to teach the brain to minister to those hands. Heartily wishing this great cause good speed, I am, &c. DIOCESAN INSPECTOR.

PUPIL-TEACHERS' LECTURES.

SIR,—May I beg the favour of a spare corner in your valuable Paper if the following suggestions I make meet with your approval?

I think that many advantages are to be acquired by pupil-teachers, if they adopt the plan of giving lectures among themselves on different subjects, embracing either literature, science, or art. I believe that where three or four pupil-teachers are at a school, they would find it very profitable if each in turn were to deliver a lecture to his comrades on some well-chosen subject—say one a week. And that the audience might not be too scanty, some of their friends should be permitted to attend. The advantages to be gained by pursuing this plan are several, both to the lecturer and his hearers. The lecturer has an excellent opportunity of improving his manner of composition and delivery; and his hearers as well as himself are most likely benefited by the information set afloat. If the lecturer chooses some useful topic to discourse upon, the research it requires to gain all the knowledge he can upon that subject, the endeavour to digest properly the matter thus before him, arrange it rightly, and express his thoughts in the most appropriate words,—all tend to make the "lecture" a valuable intellectual exercise. If the master were present while it was being given, and were kindly to criticise, offer suggestions, and make what corrections were necessary, it would be a great help to the exertions of his pupil-teachers, and would teach them the art of criticising. I think that where there are several schools situated not far from each other, the pupil-teachers of them might combine and form one body of lecturers.

A fellow pupil-teacher and myself proposed this plan of giving lectures at our school; and it was heartily adopted by our companions, the master kindly seconding our views. During the last few months we have had nine or ten lectures on a variety of subjects, treating on anatomy, chemistry, history, &c., illustrated by drawings and maps; and have found our general stock of useful information much augmented.

Having submitted these few ideas of mine to your kind consideration, if you think they may at all prove serviceable to any of your numerous readers, their insertion in your Paper will extremely favour, yours, &c. J. S. R.

ENGLISH GRAMMAR.—LESSON I.

1. To tell what we think to others, is to express our thoughts.

When I tell you something, I express my thoughts to you. When you answer my questions, you express your thoughts to me.

2. Now the Latin word for *thought* is *sententia;* hence the complete expression of a thought is called a *sentence.*

'Boys play;' 'John laughs;' 'Birds fly;' 'Horses eat;' 'James walks;'—these are complete expressions of thought, and are therefore *sentences.*

3. Take the first sentence, 'Boys play.'

This consists of two parts, (1) persons spoken about, viz. *boys;* and (2) what we say of the boys, viz. that they *play.* The same may be observed of the other sentences; hence,

4. Every sentence consists of two parts, (1) the name of the person or thing spoken about; (2) *what we say* about that person or thing.

Now, as what we speak about is the *subject* of our speech, hence the first part of the sentence is called the *subject,* because it is what we are speaking about; and to *say,* or *declare,* something of another thing is to *predicate;* hence the second part of the sentence is called the *predicate,* because it is what we say of the subject.

5. To separate a sentence into its several parts is to *analyse* it; thus, Example 1, 'Horses eat.'

'Horses,' subject, because it is that about which we speak. 'Eat,' predicate, because it is what we say of the subject.

6. Analyse the following sentences according to Example 1: 'Rome fell;' 'Girls write;' 'Men learn;' 'Boys read;' 'William slides;' 'Dogs bark.' ARCUS.

* * *

Notes and Queries.

INQUIRIES BY CORRESPONDENTS.

RAGGED SCHOOLS.—SIR,—I should feel obliged by some of my brethren giving me their opinion as to the value of ragged schools on Sunday evenings. I believe that if none but the class for which they were originally instituted were admitted, much good might result; but as they are at present conducted, that is, allowing children who have been at their own schools twice during the day to attend, the result is, I fear, not unmixed good. I have found the influence on my own scholars from their communication with the children properly belonging to ragged schools, one of which is close to my own school, decidedly of an injurious tendency. I think it but right to call your attention to this fact. Most people suppose that the children attending ragged schools are only those who are not admitted into others, either from appearance, conduct, or character, and so the sympathies of the charitable are invoked to save these perishing children; though I feel sure that if inquiry were made of masters in the neighbourhood of such schools, it would be found that a considerable proportion of the scholars attending them were their own. Can any one suggest a remedy for this state of things?—I am, &c. H. S.

"G. B." wishes to know whether it is possible for a master to get up the subject, "the use of Logarithms," for the second year's papers without a living teacher; and what books can be recommended for the purpose.

* * *

SUNDAY-SCHOOLS.

[*The Committe of the National Society are thankful for any communication or Notes of Lessons likely to promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

[This portion of the Number of the *Monthly Paper* is published as a separate Paper, under the title of the *Sunday-school Paper*. For the mode of obtaining copies see standing Notice at the back of title-page.]

Proceedings.

At a meeting lately held of the Bath Deanery Association, the members, to the number of sixty assembled at dinner, were invited by the Bishop of the diocese, who presided on the occasion, to enter into a discussion on the question, "How far is it possible to bring back to the Sunday-school those children who have left; and what steps should be adopted to make the Sunday-school more available?" In proposing this question, his lordship said that he was most unwilling to make Sunday burdensome to little children. He believed that if they and their masters worked hard during the week-days, they ought not to expect them to be at the Sunday-school at nine in the morning, remain there a long time, sit through the service, return to school at two, and then attend the afternoon service. To ask children to do this was asking them to do more than human nature could bear; and that instead of giving them a taste and a love for the church when they got older, they looked back upon the misery they passed in the church through over-fatigue. It was in this way that Sunday-schools lost a great number of scholars. He was anxious, however, to keep up the Sunday-school. For this purpose, they might assemble the children for a short time before church, give them an explanation of the Catechism and the collect for the day, and then take them to church. . . . The moment a child left the day-school he should look to the Sunday-school and the night-school, if possible, for a continuation of that education of which he was able to receive so little from the early age at which he left school.

The meeting closed, after an interesting discussion, with a vote of thanks to the Bishop for his kindness in attending the meeting.

Correspondence.

How to conduct Meetings of Teachers.

I have found that meetings of but imperfectly educated Sunday-school teachers have been rendered extremely interesting by selecting for special discussion or consideration some one particular point or subject of Sunday-school business. Our meeting is held on the last Saturday night in the month. The report of the month's progress is given as taken from the registers. The discussion then commences on the subject fixed upon at the last monthly meeting. The teachers are encouraged to speak forth in their homely language just as the ideas strike them; and though they feel a diffidence at first, they soon get accustomed to the sound of their own voice, and feel much more benefited than if they had listened all night to the clergyman or superintendent. Our subjects have been such as "Hindrances to the progress of our Sunday-school," "Remedies for the Hindrances," "Means of promoting regular Attendance," "The best arrangement of Lessons."

E. S. W.

Irregularity of Attendance.

Sir,—I have not observed the question of irregularity and want of punctuality of attendance at our Sunday-schools brought before the notice of your many readers. It is a subject somewhat painful to the mind of every teacher anxious for the well-being of those intrusted to his care. I should like to hear from some teachers of good experience how they induce children to attend school regularly and punctually; what rewards or punishments they give to effect these objects. I may probably be told that the same remedy will not suit in all cases; but though the causes which operate in producing these faults are the same in nearly all schools, yet the antidote of other teachers may be very different from any that I am acquainted with. How is lateness to be corrected? To draw is better than to drive; still, I like to see duty as the motive power of conformity to rules, and a never-ending promise of rewards is to be deprecated: admonition is often unavailing, and not always appreciated. Castigation on Sunday in the presence of volunteer teachers cannot be tolerated, and to clog the wheels of the morrow with the affairs of to-day is undesirable.

With regard to Sunday absence, I suppose constant communication with parents is the most effectual check. It would, I think, be interesting to learn from different teachers what percentage of children on the school-books in regular attendance and correct time would betoken the school to be in a healthy condition.—I am, &c.

R. Corke.

Notes of Lessons for Sunday-school Teachers.

Sir,—As I perceive from your last Number that the series of "Notes on the Gospels" which has appeared in your *Sunday-school Paper* during the past year is now brought to a conclusion, I have taken the liberty of sending you some notes on the first lessons for the Morning Service, from February 7th to March 7th inclusive; and if they should prove acceptable to your readers, I shall have much pleasure in continuing them through the year. As you have already provided for Septuagesima Sunday, I have not thought it advisable to send you a second set of "Notes" for that day, but have prefixed a few questions on the Creation to those for Sexagesima Sunday, on the Fall.—I have, &c.

X. Y.

Notes on the Proper Lessons.*

[Sexagesima Sunday.

Genesis iii.

Introductory.—Who wrote the book of Genesis? [Moses, by the inspiration of God.] What is the meaning of the word "Genesis"? [A coming into being.] Why is the book of Genesis called by this name? [Because it tells how the heaven and the earth and mankind "came into being" at the word of God: chap. i. 1, 16-27.] What was their character when they were first created? [They were very good: chap. i. 31.] Where was the first man placed after his creation? Was he left alone? [No; for the Lord formed a woman to be with him as a help and companion: chap. ii. 18-25.] Did God give the man any command when He placed him in the garden? [He forbade him to eat of the fruit of the tree of the knowledge of good and evil: chap. ii. 17.] What are the names of the first man and first woman? Can you give the meaning of these names? [Adam means "red," and probably denotes the fresh colour on the healthy cheek of youth; or perhaps the redness of the dust of the earth of which Adam was formed. Eve signifies "life," "because she was the mother of all living:" ver. 20.] Was it a hard command which God gave them? [No; for God permitted them to eat of every other tree in the garden; and there was every sort that is pleasant to the sight or good for food: chap. ii. 9.] What punishment did God threaten in case they disobeyed? What do you here understand by death? [The contrary of life, both temporal and spiritual.]

Vers. 1-6. How came Adam and Eve to disobey God's command? [Satan tempted them by means of the subtlety of the serpent.] Why do we believe that their temptation proceeded from Satan? [In Rev. xii. 9, Satan is called "the great dragon—that old serpent;" besides which, he is constantly set forth as our tempter to sin, and the great enemy of God and man.] What inducement did he offer them? When Satan tempts us, are his temptations of a similar character? [In many respects; as, for example: 1. He tempts us to *unbelief*—he said to the woman, "Ye shall not surely die;" and now he often seeks to persuade us that the punishment of sin will not be inflicted. 2. He tempts us to *disobedience*. 3. He often inflames our *curiosity* and *ambition*. Much unbelief of God's word, and many grave moral faults, are caused by the desire to know more, and rise higher than God has appointed us,—to be "as gods," and to "know good and evil." 4. He tempts us by the *pleasures* of the senses: "The woman saw that the tree was good for food, and pleasant to the eyes."] Why did Satan first address himself to the woman? [Because she was "the weaker vessel:" 1 Peter iii. 7.]

---

* In some few cases, where the chapter selected for the lesson is very long, or contains matter which it is desirable to withhold from children, notes will be given on a part only.

Vers. 7-13. What was the first fruit of their sin? [They immediately knew evil; they knew that they were naked; they became afraid of God, and hid themselves from His face. In like manner, children, when they have committed a fault, are afraid of their parents and teachers; and wicked men are often afraid to be left alone, and are very fearful of death.] How did the man and woman act when God charged them with their crime? [They tried to throw the blame off themselves. Adam said, "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat;" and the woman said, "The serpent beguiled me, and I did eat."] How could trees give "the knowledge of good and evil," or give "life," to those who eat of them? [Some have thought that the tree of knowledge was a poisonous, and the tree of life a medicinal plant. But it is better to suppose that God had in some way, of which we are ignorant, connected spiritual effects with the partaking of their fruits, just as He has made the bread and wine of the Lord's Supper the means of imparting spiritual grace.]

Vers. 14-19. In what order did God pass sentence on them? [In the order of their offence—upon the serpent, the woman, and the man.] How was the penalty fulfilled which God denounced upon the serpent? [1. In the degraded condition of the serpent tribe. 2. But more eminently in the glorious victory which Christ was in the fullness of time to gain over Satan, the old serpent.] Why is Christ here called the "seed of woman"? [Because He was "born of the Virgin Mary."] When did Satan bruise His heel? [When he stirred up the Jews to oppose Him and put Him to death.] How does He bruise Satan's head? [By delivering man from his power: and He will hereafter cast Satan into the lake of fire.] How did God punish the woman? [1. By making the birth of her children a source of trouble to her. 2. By making her subject to her husband. In savage countries, women are generally treated with great harshness and disrespect by their husbands.] How did God punish the man? [1. By making his labour hard and fruitless. Before this, he had to dress and keep the garden (chap. ii. 15); but his toil was light: now he was to eat bread in the sweat of his face; and the earth was to bring forth thorns and thistles. 2. Both the man and woman were to die. 3. They were driven out from Paradise.]

Ver. 19. Can you show that man was made from dust, and returns to dust? [Yes; for all the food which supports us comes originally from the earth, either growing there like vegetables, or, as in the case of animals, being fed from that which is produced in it; and we see that dead bodies crumble into dust.] Where is the garden of Eden supposed to have been placed? [Either near the source or the mouth of the rivers Tigris and Euphrates. But it is not improbable that considerable changes took place in that part of the world at the Deluge.]

Ver. 42. What are cherubim? [Probably angelic beings. There were figures of cherubim on the mercy-seat on either side of the cloud in which God manifested His glory to the Jews: Exod. xxv. 18-22.] Did not God fall short of His word in not putting Adam and Eve to death immediately? [No; for they instantly suffered *spiritual* death in being separated from Himself; and they became subject to the death of the body, instead of eating the tree of life, and being immortal.] But was not God over-severe on their sin? [No; it was not a trifling sin. It was very ungrateful, when God had given them all the trees but one, to take of that tree. When it was so easy to do right, it was very wicked to do wrong.] Did God mingle mercy with His wrath? [Yes; for there was mercy even in the punishments: the hard labour and the shortness of our life save us from many sins, and therefore from many miseries. God clothed them with skins; and He tempered His wrath by the promise of a Redeemer, who will hereafter raise His servants to a state far more glorious than that from which Adam fell.]

QUINQUAGESIMA SUNDAY.

Gen. ix. 1-19.

Introductory.—Why did God send the flood upon the earth? Who were preserved in the ark? [Noah, his wife, his three sons and their wives, clean beasts by sevens of a kind, and unclean beasts in pairs: chap. vii. 2-3.] What was the first act of Noah when he left the ark?

Vers. 1, 2. What blessings did God pronounce upon Noah and his posterity? [1.

They were, like Adam and Eve, to be fruitful and multiply and replenish the earth. 2. They were to have dominion over all animals. Verse 3 contains the first permission of the use of animal food. Adam only received the grant of herbs and fruit (chap. i. 29). 3. God promised that He would not bring another flood upon the earth to destroy mankind.]

Ver. 4. Why was Noah forbidden to eat blood? [Because the blood was the life of the animal. Another reason given in after-times to the Jews was, because God had given them the blood upon His altar to make atonement for them: Lev. xvii. 11.]

Ver. 6. What punishment did God denounce against murder? Why was murder to be punished with death? [Because it destroyed the image of God in man.]

Ver. 9. What is the usual meaning of the word "covenant"? [An agreement between two parties.] Is its meaning in Holy Scripture exactly the same as in common things? [No; for in men's covenants the terms of the agreement are settled between the two parties; but in God's covenants with man, God alone prescribes the terms, leaving it with man to accept or reject them.] How were important covenants ratified in ancient times? [Generally by sacrifice. On this occasion God made His covenant after Noah had sacrificed. So He did with Abraham (chap. xv. 9-18); with the Jews (Exodus xxiv. 4-8); and His covenant with the Lord Jesus and His people was confirmed by the blood of Christ Himself, our true Priest and Sacrifice.]

Vers. 12-16. Why is the rainbow peculiarly fitted to be a sign of God's covenant not to destroy the earth by a flood? [Because the rainbow is only seen when the shower is partial and there is a bright opening in the clouds for the rays of the sun to pass through.]

Ver. 18. What were the names of Noah's three sons? What parts of the world did each take respectively? [Japheth took Europe; Shem, the greater part of Asia; Ham, Africa, and at first a considerable part of Asia.] Are we all descended from Noah? [Yes; for God "hath made of one blood all nations of men to dwell on all the face of the earth:" Acts xvii. 26.] Why, then, are the negro and the Chinese so unlike the European? [Perhaps, to some extent, as being descended from different sons of Noah; but chiefly from the influence of climate and habits.] How does the knowledge that all men are brethren affect our duties? [It teaches us to be kind to all, and to send Christ's holy gospel to all, knowing that He has redeemed all.] What is the general lesson to be learnt from the Deluge? [That God will take care of His own people when He brings His judgments on the ungodly: 2 Peter ii. 9.] Of what does St. Peter reveal the Flood to be a type? [Of baptism: 1 Peter iii. 20, 21.] How does baptism remind us of the Flood? [As Noah was saved in the ark, Christ designs to save His people, among whom we are enrolled by baptism.] Are, then, all the baptised necessarily saved everlastingly? [No; for like as Ham, who escaped the Deluge, was afterwards cursed by his father, wicked Christians will suffer for their misdeeds.]

FIRST SUNDAY IN LENT.

Gen. xix. 12-29.

Introductory.—Who was Lot? Where was he then residing? Where was Sodom? [In the valley of the Jordan, where the Dead Sea now is.] Why had Lot left his uncle? [Because there had been a strife between their herdsmen, owing to the abundance of their possessions: chap. xiii. 7-9.] Why did Lot choose Sodom for his dwelling? [Because of the fruitfulness of the country: chap. xiii. 10.] What was the character of the men of Sodom?

Ver. 12. Who were the men who came to Sodom? [Angels in human form.] What do you mean by "angels"? [Glorious spirits whom God employs as His messengers. The word "angel" means a messenger.] Was the Lord willing to save any besides Lot when the city was destroyed? [Yes; any of his relations.] Were any saved? [Only his two unmarried daughters.] Why were not his sons-in-law saved? [Because they did not believe the Word of God when Lot told them of the approaching overthrow of the city.] Why was not his wife saved (ver. 26)? [Because she looked back, contrary to the command of God.] What should their death teach us? [That although God shows special favour to those who are connected with His servants, our final lot depends upon our own personal faith and obedience.]

Vers. 17-22. Where did the angel at first direct Lot to flee? [To the neighbouring mountains.] What request did Lot make? [That he might be permitted to live at Zoar.] What should we learn from the granting of his request? [That God hears the prayer of the righteous, and sometimes, in answer to it, grants blessings to persons who are in themselves most unworthy of them.]

Vers. 24-25. How were Sodom and Gomorrah destroyed? Is there any thing peculiar in the neighbourhood of these cities? [There is at the southern part of the Dead Sea a great abundance of bitumen, a most inflammable substance; and the waters of the sea itself are impregnated with the same material, so as to be unlike those of any other known inland lake.]

Ver. 26. By whom is Lot's wife referred to in the New Testament? [By our Lord: Luke xvii. 32.] With what object? [To caution His disciples against turning back, or delaying when they should see the sign of His coming.] What lesson did He direct them to draw from the destruction of Sodom? [The suddenness of His own appearance: Luke xvii. 28-29.]

Ver. 27. For what purpose had Abraham, on the previous day, been standing before the Lord? [To plead for the forgiveness of Sodom: chap. xviii. 23-33.] How far had the Lord heard him? [He granted all his prayers; and although there were not ten righteous men in the city, so that it was not spared, He saved Lot and his daughters.] What should we learn from Abraham's conduct? [To love and pray for our relations, and the value of intercessory prayer.] And what from Lot's dangers and misfortunes? [The evil of living in the company of the wicked. Lot had already been taken captive, with the king of Sodom (chap. xiv. 12); and he now lost his wife, his married daughters, and a great part of his property.]

SECOND SUNDAY IN LENT.

Gen. xxvii.

Vers. 1-4. Who was Isaac? [The son of Abraham, born to him in his old age, and the heir of the promises made to his father.] What were the names of Isaac's two sons? What were their respective characters? [Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents: chap. xxv. 27.] What is the meaning of the word "venison"? [Literally, the flesh of beasts of chase. In England we commonly use it for that of the deer; in the case of Esau, it was most probably that of the gazelle-antelope.]

Vers. 6-10. Why did Rebekah prefer Jacob to his elder brother Esau? [1. Because the Lord had already assured her, "the elder shall serve the younger" (chap. xxv. 23). 2. Because his plain and gentle manners and occupation suited her better than those of his brother; on the other hand, Isaac loved Esau because he did eat of his venison (chap. xxv. 28). 3. Because Esau had offended her by marrying two Hittite wives (chap. xxvi. 34, 35).] Would not the flesh of a kid be easily distinguished from venison? [Not if venison means that of the gazelle, especially when highly seasoned, and by a man of Isaac's age.]

Vers. 11-26. What is the meaning of the name Esau? [Covered with hair.] And of Jacob? [One who takes by the heel to trip up: verse 36.] Does Jacob's deceit afford any objection against the Scripture narrative? [No; for the Scriptures always represent men as they lived, their faults equally with their virtues. Thus sinful men are contrasted with the Son of God, who did no sin. 2. This event occurred at a comparatively early period of Jacob's history. 3. God showed His displeasure at the sin by causing Jacob to live many years in exile, and to be cheated by his uncle Laban as grievously as he had cheated Esau.]

Vers. 27-30. What was the peculiar value of the blessing given by Isaac? [It was equivalent to a solemn will, by which he devised the bulk of his property; and it conveyed the spiritual benefits which God had bestowed on Abraham, among which was the being the progenitor of God's chosen people and of the Messiah.] What caused the smell of Jacob's raiment? [Probably the sweet herbs laid up with it.] Is the dew of heaven peculiarly valuable in Palestine? [Yes; for rain rarely falls from April to September, and the smaller streams are dried up by the heat of the sun.]

Ver. 33. Isaac said, "Yea, and he shall be blessed." What should we learn from this? [Dutiful acquiescence in God's will, even where it frustrates our plans.] Where and how is Esau's unavailing entreaty referred to in the New Testament? [In Hebrews xii. 16, 17.] (Read the passage to the class.) Give an account of Esau's sale of his birthright. [See chap. xxv. 29-34.] What, then, do we learn from Esau's loss of his blessing? [That those who neglect or misuse God's gifts, often have that which they would gladly keep taken away from them.]

Vers. 39, 40. In what was Esau's blessing inferior to Jacob's? [His posterity were to serve his brother's; and he had no special spiritual blessing.] How was this brought to pass? [After the establishment of the kingdom of Israel, the Edomites, or descendants of Esau, were frequently subject to it, though sometimes they broke its yoke from off their neck; and while Israel was God's chosen people, the Edomites were idolaters.] How was Rebekah punished for her deceit? [She never saw Jacob again, but died before his return from Padan-aram.] What general lessons do we learn from this chapter? [1. That God's purposes will certainly be accomplished; 2. that He sometimes permits wicked men and wicked deeds to aid in working them out; 3. that He gives His spiritual blessings, not always to those who are outwardly the most favoured, but to whom He will. Isaac desired to bless Esau, and Esau was the first-born; yet Jacob obtained the blessing. See Rom. ix. 10-16.]

THIRD SUNDAY IN LENT.

Genesis xxxix.

Vers. 1-4. Who was Joseph? How came he to be brought down into Egypt? What occasioned his brethren's envy? [His father loved him better than them. He had also provoked their enmity by relating two dreams, in which God had signified to him that he should be exalted above the rest of his family: chap. xxxviii. 5-11.] Who was Pharaoh? ["Pharaoh" appears to have been the title generally borne by the early kings of Egypt. We read of a Pharaoh in the time of Abraham (chap. xii. 15), and of two distinct Pharaohs in the book of Exodus, besides others in later times.] From whom were the Ishmaelites descended? [From Ishmael, the son of Abraham by Hagar, Sarah's Egyptian handmaid.] What previous notices have we of slavery in the Old Testament? [Abraham had servants, or slaves, born in his house, and bought with money: Gen. xvii. 23.]

Ver. 5. Can you give any other instance of God bestowing a special blessing on those who entertained His servants? [Laban was blessed for the sake of Jacob (chap. xxx. 27), and the house of Obed-Edom prospered while the Ark abode there (2 Sam. vi. 11).] What should we learn from the conduct of Joseph in his master's house? [To do our duty faithfully even in a humble station.]

Vers. 7-9. What should we learn from the conduct of Joseph? [That the true defence against temptation is the fear of God.*]

Ver. 12. How came Joseph to leave his garment? [The outer garment used in Eastern nations was generally a long piece of cloth loosely wound round the body. Having no sleeves, he could disencumber himself of it in an instant.] Was Joseph right in fleeing from the house? [Yes; for we should remove ourselves as far as possible from all strong temptation.] How does the conduct of Potiphar's wife peculiarly resemble that of Satan? [He not only tempts us to sin, but is the "accuser of the brethren:" Rev. xii. 10. In this manner he accused Job: Job i. 9; ii. 2-5.] How came Potiphar to put Joseph into the king's prison?. [As "captain of the guard," he appears to have had authority over the prison: chap. xl. 3, 4.] Did the Lord forsake Joseph in his trouble? [No. He gave him favour with the keeper of the prison; and after a time, Joseph appears to have recovered the confidence of his old master the captain of the guard, as he charged him with the chief butler and the chief baker.] What do we learn from this? [That those who honour the Lord He will honour.] Of whom is Joseph generally considered a type or figure? [Of the Lord Jesus Christ.] In what respects? [In his humiliation and sufferings, in his being the object of envy, in his being sold for a sum of silver, in his being falsely accused, and in his being raised to a lofty station. As Joseph, whom his brethren rejected, preserved their life, the Son of God, rejected of the world, has become its Prince and Saviour.]

QUESTIONS ON THE COLLECTS FOR THE USE OF TEACHERS.

"Those *beautiful Collects* which had soothed the griefs of forty generations of Christians."—Macaulay's *History of England*, vol. i. p. 160.

QUINQUAGESIMA SUNDAY.—What is this Sunday called? Why is it called so? [Because as the Sunday next after it was called Quadragesima, to denote the forty days before Easter, so the Sundays before were called in round numbers Quinquagesima, or fiftieth; Sexagesima, or sixtieth; and Septuagesima, or seventieth.†]

---

* The following question might in *some* cases advantageously be asked: What do the Scriptures say of women of the character of Potiphar's wife? ["Her house inclineth unto death, and her paths unto the dead. None that go unto her return again; neither take they hold of the paths of life" (Prov. ii. 18, 19). "Her house is the way to hell, going down to the chambers of death:" Prov. vi. 27.]

† On Septuagesima diligence, and on Sexagesima circumspection, in our religious duties is recommended; but on Quinquagesima the way of going about them—*i. e.* in love and charity—is enjoined. Wheatly says the design of these days is, to call us back from our Christmas feasting of joy, in order to prepare ourselves for fasting and humiliation in the approaching time of Lent,—from thinking of the manner of Christ's coming into the world, to reflect upon the cause of it, viz. our own sins.

What do we pray for in the collect? And is the meaning of charity here that we are all to give away money, or food, or clothing? Why not? [Because if it were *so*, we should be praying for a grace which a poor man could very seldom practise.] What does the collect say that charity is? Then, this is some higher virtue than almsgiving? [Yes.] What is a bond? [Something that holds things together.] Then what is *this* bond? [A gift or grace creating the union of peace and all virtues.] What is the meaning of the word "charity"? [It means "love" (Gk. *agape*); so that we are really praying in this collect for the gift of love.] Is not, however, almsgiving a part of the duty of love? [Yes; it is one way of showing Christian love; but we can be practising the duties and offices of love or charity all the day long.] What Apostle dwells most upon love? [St. John.] What account is given of him in ecclesiastical history? [That when a very old man, and unable to preach, he yet would be brought into the church, and all his sermon was, "Little children, love one another."] But has not St. Paul some most striking expressions upon the subject? [Yes; the same which we find in the epistle of this day.] He says, that though he had all other gifts, and though he should bestow all his goods to feed the poor, and had not charity, it would profit him nothing.] And what does he declare are the characteristics of those who are animated by charity? [That charity suffereth long, &c.] (Children should be encouraged to learn this passage by heart.) Of faith, hope, and charity, which does St. Paul most esteem? [He says, "Faith, hope, and charity, these three; but the greatest of these is charity."] Why? [Because it is the most enduring. In heaven we shall have need of the two first no longer; and besides, St. John teaches us that God is love: 1 John iv. 8.]

FIRST SUNDAY IN LENT.—What is the meaning of "Lent"? [Spring; so that Lent means the Spring Fast.] Which is the first day in Lent? Why is it called Ash-Wednesday? [Because the early Christians used to place ashes on their heads as an outward sign of repentance for their sins.] What service does the Church use on that day? [The Commination Service; which see in Prayer-Book.] What is the prayer of the collect for Ash-Wednesday? [That God would create and make in us new and contrite hearts, so that we may obtain perfect remission and forgiveness.] Whom are we taught does God forgive? How do we manifest our repentance? [By our sorrow for the past, and by earnest resolutions and endeavours after holiness for the future.] And what is the prayer of the collect for to-day? [That we may use abstinence.] To what end? ["So as to subdue our flesh to the spirit, and obey all godly motions in righteousness and true holiness."] Whom does the collect represent as our pattern of abstinence? Why did our Saviour fast? Why do we fast, or use self-denial? [For our own improvement.] What is the main purpose of fasting? [That we may learn to practise self-denial.] For how long did Jesus Christ fast? [Forty days, to which the days of Lent correspond, except the Sundays.] Why did He fast for our sakes? [That from the beginning, in working out our salvation, He might "bear our griefs and carry our sorrows:" Isa. liii.] May we suppose that He was strengthened by it? [We may believe that in this manner His human nature was strengthened to encounter the temptation of the devil in the wilderness.] If, then, abstinence was used by our Lord before undergoing temptation, must it not be necessary to us, who are constantly surrounded with the snares of the devil? When, however, we use abstinence, what must be our care? [That we do it not for display or for form-sake: Joel xi. 13; Isa. lviii. 5, 6; Matt. vi. 17.] How are little children to profit by a season like this? [To endeavour to be more than usually serious, to think over and watch against their particular temptation, and to study the habit of obedience and self-denial.]

SECOND SUNDAY IN LENT.—What is the subject of this collect? [Our own helplessness and God's sufficiency.] What is its prayer? [That God would keep us.] In what way? [Outwardly in our bodies, and inwardly in our souls.] How does God keep us outwardly? [From adversities which happen to the body.] What do you mean by "adversities"? [Things which are adverse to us, or go against us: accidents, calamities—such as losses from thieves, bodily injuries, diseases, &c. See Notes for Sexagesima Sunday.] And how does God keep us inwardly? And why are we to pray to God for these things specially? [Because "we have no power of ourselves to help ourselves:" John xv. 5.] How do evil thoughts arise in our minds? [From our evil hearts; and from the great tempter of mankind, who assaults even good men with evil suggestions.] What petition is there in the Lord's Prayer answering to evil thoughts which hurt the soul? ["Lead us not into temptation. Deliver us from evil."] As, then, we have no power of ourselves to help ourselves, what is our course of conduct to be? [We must not lean to our own understanding: but he that glorieth, let him glory in the Lord, always acknowledging that power belongeth unto God: 1 Cor. xv. 10; 2 Cor. iii. 5.] Then, are we to lay aside personal exertion because God does so much for us? [No; we are to study to maintain good works (Titus iii. 8-14); to work out our own salvation with fear and trembling (Phil. ii. 12).] Do we not take thought for the body, although we know that God's providence is so watchful over us? Then, must we not do the same in the affairs of the soul? [Yes; use all the means of grace which He has given to us as Christians.]

Third Sunday in Lent.—What is the prayer of this Collect? [That God would look upon our hearty desires, and be our defence against our enemies.] What do you mean by desires? What do you mean by hearty desires? [Desires in which the heart is engaged; heartfelt, or in earnest.] Will God look upon desires that are not hearty? What, then, does this word teach us? [Not to expect that prayers offered with careless indifference will meet with an answer: Matt. xv. 8, 9.] In what manner do we pray that God would help us? Where else is "right hand" used in this way? [See 3d coll. for Epiph., and in the Creed.] Has God, then, a right hand, as we have? [No; God is without body, parts, or passions: Art. 1.] We said (3d coll. for Epiph.) that this means showing His power: explain this. [Our right hand is the stronger, therefore we make it the place of honour; thus, kings place queens on their right hand (1 Kings ii. 19). It is therefore a prayer to God to use His greatest power to succour us.] Who are those whom God is thus prayed to help and defend? [His humble servants.] What does the word "servants" teach? [That those who are serving Him, or are willing to serve Him, are they who may reasonably expect His blessing.] And what does the word "humble" imply? [That our service, to be acceptable, must be accompanied with humility.] Of what kind, then, must our requests be? [Although importunately sought (Matt. vii. 7), yet they must not be imperiously demanded; not sought as a right, but with humility, as altogether beyond our deserts.] How do we outwardly show that we are God's humble servants? [By kneeling in prayer, and other acts of bodily worship: Luke v. 8; 1 Cor. vi. 20.]

STRAY NOTES.

"Points such as one cannot help picking up in the course of miscellaneous study."—Charles Lamb's *Essays of Elia.*

Ash-Wednesday.—The custom of clothing themselves in sackcloth, and sprinkling dust and ashes upon their heads, as signs of extraordinary penitence, passed from the Jews to the early Christians. By the coarseness of the sackcloth they ranked themselves, as it were, among men of the lowest condition; while the dust and ashes reminded them of their mortality, and that they deserved to be burnt to ashes. In later times, when this day was observed as the commencement and *head* of the Lenten fast, these signs of mourning and penitence were specially used thereon, whence the day has ever since been called "Ash-Wednesday."

The tradition of man's being created "in the image of God" was very clearly preserved among the heathen. Thus Cicero declares, that "he who knows himself will, in the first place, perceive that he is possessed of something divine, and will think that the mind within him was dedicated like a sacred image." Ovid affirms that "the divine counsel formed man after the image of the gods, who govern all things." This divine counsel the poet personifies as Prometheus, who, as Hyginus tells us, "first formed man out of clay;" while Vulcan, at the command of Jove, added the woman, to whom "Minerva gave a soul, and the rest of the gods each conferred some gift; so that she was called from this Pandora." Here we have the fact clearly recognised in the plainest manner by the heathens themselves, that the first man and the first woman were formed by divine agency, and created after the image of their Maker.

*** *In order to supply Notes of Lessons in advance, the usual Notes on Scriptural and Liturgical Words are omitted this month.*—[Ed. *M. P.*]

MISCELLANEOUS NOTICES AND INTELLIGENCE.

Intelligence.

CHURCH SCHOOLMASTERS AND SCHOOLMISTRESSES' BENEVOLENT INSTITUTION.—At the annual meeting of this Institution, the Report was read by Mr. McLeod, the Honorary Secretary, expressing very forcibly the disappointment of the Committee at the apathy manifested by teachers in the support of an institution so exclusively designed for the benefit of themselves and their families. It notices some of the alleged causes for such apathy, especially objections to the rules; and points out how alterations may be effected, if they approve themselves to the minds of members. The Report notices the formation of the National-School Choral Society, which proposes to hand over the profits of its approaching festival in the Crystal Palace to the fund of this Institution. The total number of subscribers is upwards of 180. The balance-sheet shows a sum of *25l.* 14*s.* 8*d.* in hand, after defraying all the expenses of starting and affording relief to two members. Many other applications have been made; but these the Committee were unable to entertain, from the rules so strictly confining relief to members, which regulation the Committee would gladly have relaxed for the first few years of the Institution. (Copies of the Report will be sent on application being made to Mr. Walter McLeod, Royal Military Asylum, Chelsea; or to Mr. Studdle, National School, Stockwell, S.)

THE NATIONAL-SCHOOL CHORAL FESTIVAL OF 1858.—A very fully-attended meeting of the Committee was held on the 13th ult. Mr. Entwistle reported that many schools beyond the suburbs had proffered their aid; but that, as directed by the Committee, their offer, though thankfully acknowledged, was respectfully declined, because the Committee believed that a sufficient number of children would be guaranteed by the teachers of London. The other Hon. Sec. reported that he had received numerous letters expressive of the good-will and best wishes of the clergy; and that the Lord Bishop of London, the Very Rev. the Deans of St. Paul's and Westminster, the Ven. Archdeacons Hale and Robinson, and many others, had consented to become patrons of the proposed Festival. It was then resolved that the first rehearsal of teachers should take place in the Lower Hall, Exeter Hall, on the evening of the 6th of February (as per advertisement, to which we refer our readers for details).

SCHOOLMASTERS AND SCHOOLMISTRESSES' ASSOCIATIONS.

METROPOLITAN.—The nineteenth annual meeting was held at the Sanctuary, on Saturday, the 16th of January, when a large number of the old members attended. The chair was taken by Mr. Nunn, of Islington. The report for the past year notices with regret the removal of the patron of the association, the late Bishop Blomfield, and announces the acceptance of the office by the present Lord Bishop of London. It appears that twenty-two new members have been added during the year. Mr. Hay, one of the secretaries, has resigned his office through family affliction. The report has some strong expressions on the importance of upholding education on a religious basis. Mr. Joseph Boulden read a paper on "Self-culture."

BATH DEANERY ASSOCIATION.—The half-yearly meeting took place in an adjoining schoolroom, after evening prayer at Trinity Church. The Bishop of the diocese presided, and was supported by the Mayor of Bath, H.M. Inspectors of Schools, the Rural Dean, and the Decanal Inspectors of Schools, &c. Mr. McLeod, of the Royal Military Asylum, Chelsea, gave an interesting lecture on "The method of teaching geography;" and by way of illustration, gave a lesson on the geography of Somerset. The members and their friends, to the number of sixty, dined together. After dinner, the Bishop introduced, as a subject for discussion, "The attendance at Sunday-schools." His lordship's remarks on the occasion will be found at p. 55, in the Sunday-school division of this Paper.

DEVON AND EXETER.—At the monthly meeting, Mr. Austin, of the Central School, Exeter, read a paper on "Teaching grammar." The members were generally of opinion that the analysis of sentences should receive more attention than was usually given to it, inasmuch as it is calculated to develop a child's power of perception, and to facilitate the acquirement of composition. It appears from the first annual report of the association that papers, "which have invariably elicited animated and profitable discussions," have been read on the following subjects:

1. The advantages of schoolmasters' associations.
2. The relative duties of school-managers, masters, and pupil-teachers.
3. The religious element the only secure basis on which to found and propagate a National system of education.
4. The objects of dictation.
5. The subjects most essential to be taught and deserving most prominence in National schools.
6. Youthful discipline and the formation of habit.
7. Reformatory schools.
8. School-organisation.

Barnsley and Wapentake of Staincross.—At the monthly meeting held at Dodworth, the Rev. Joseph Hudson read a paper on "Mental cultivation;" "Life assurance" and "Corporal punishment" were also subjects of discussion. The prevailing opinion was, that corporal punishment could not be entirely dispensed with, but should be resorted to as little as possible.

East Kent.—At the quarterly meeting, a Bible lesson was given to a class of children on 1 Cor. x. 4, by Miss Twysden, of Christ Church School, Ramsgate; and a paper on "School-prizes" was read by Mr. Sales, of Broadstairs, followed by a conversation on the method of giving the lesson, and the views propounded by Mr. Sales.

Glandford Brigg.—At the annual meeting the members dined together. From the report it appeared that there is no diminution in the number of members or subscriptions. Several books recommended in the Minutes of the Committee of Council for teachers to study were ordered for the library.

* * *

TESTIMONIALS.—To Miss H. Ravenhill, on her resigning the charge of the National Infant-School, Ponder's End, Enfield, a Reference-Bible, by the Rev. John Harman, Incumbent of St. James's.

To Mr. Francis Harris, on resigning the charge of Melksham National School for St. Luke's School, Birmingham, Four Guineas, by the Vicar; Smile's *Life of George Stephenson*, *Life of Alexander the Great*, and *Campbell's Poems*, by other Friends.

To Mr. and Mrs. Humphries, Gwersyllt Schools, Denbighshire, on their leaving for Harleston Boys' School, a Time-piece upon a Papier-mâché Stand, and an Inkstand of the same material; presented by the Children and others connected with the Schools.

To Miss Mary Anne Lawler, on her resigning the charge of the Leeds Parish Church Girls' School, Seven Volumes of *Plain Commentaries on the Gospels*, a Furnished Rosewood Workbox, and a Papier-mâché Inkstand, by the Friends, Teachers, and Children of the School.

To Mr. Cowcher, on leaving the Fareham National Schools, of which he had been Master for upwards of fourteen years, by the Teachers and Boys, *The Poets of the Nineteenth Century*. Also, by the Members of the Trinity Benefit Society, of which he held the office of Secretary for nearly thirteen years, a handsome Silver Inkstand, suitably inscribed.

To Mr. J. Crouch, on leaving the Parochial Schools at Deal, a Silver Fish-slice and Fork, in a Morocco Case, having a Silver Plate with a suitable Inscription, from the Pupil-teachers and Scholars.

To Miss Harriet Payne, a Writing-desk, from Parents of Children in Sittingbourne National School, also a Silver Watch (Lever), from Trustees and Ladies' Committee, on her leaving the School.

To J. T. F. Turner, on completing his Apprenticeship as Pupil-teacher in the Stackpole National School, Pembrokeshire, a superior Box of Mathematical Instruments, by the Countess of Cawdor.

To Miss E. A. Harris, of Stalbridge National School, on the expiration of her Apprenticeship, a Rosewood Writing-desk suitably Furnished, a Church-Service, and several Volumes of Books, from the Children and Friends of the above School.

To Miss Johns, by the Girls of the Free School, Dulwich, a Papier-mâché Blotting-case to correspond with an Inkstand presented by the Rev. R. T. Whish, Vicar of Monkton, Thanet, Kent. Also, by the Rev. C. Howes, late First Fellow of Dulwich College, a handsomely-bound large Prayer-Book.

APPOINTMENTS.—Mr. J. A. Cowcher, from Fareham National School, to be Head-Master of the Merchant-Seamen's Orphan Asylum, New Grove, Bow Road, London.

Mr. Owen Ockenden, from Longdon, Worcestershire, to Kirtling National School, Newmarket.

Mr. W. T. Burgoyne, from Clayton, Bradford, to the National School, Micklegate, York.

* * *

BIRTH.—On the 17th ult., at Wednesbury, Staffordshire, the wife of Mr. W. B. Kingswood of a son.

DEATH.—At Oakham, on August 29th, of consumption, Mr. Clarke Cleaver, greatly respected and lamented by all who knew him.

* * *

NOTICES TO CORRESPONDENTS.

We cannot undertake to notice rejected communications. The name and address of a correspondent should always be given, though not necessarily for publication. Communications received before the 20th of each month are more likely to be selected for insertion than those received at that time, or at a later date.

Minutes of Committee of Council on Education.—Letters are continually addressed to the Editor of this Paper asking for information of the minutes and practice of the Committee of Council. To all such inquiries the only reliable answer is to be obtained from an official source. Many of the points raised may be determined by reference to the *Church Education Directory*; and for others which are more doubtful, it is strongly recommended that application be made either to her Majesty's Inspector of Schools for the district, or to the Council Office. In many cases it may be desirable that such inquiries should be made through the school-managers.

"J. L. G." will find that a time-table for a mixed school of 70 children is to be obtained at the National Society's Depository.

"R. C." We do not publish your letter, but have taken steps to draw attention to the question in the proper quarter.

"J. O. P." Your question can only be answered by a reference to the terms of the trust-deed of the school-premises.

London: Printed by Levey, Robson, and Franklyn, Great New Street and Fetter Lane, E.C.

No. CXXXVI. MARCH. 1858.

THE Monthly Paper OF THE NATIONAL SOCIETY.

THE Meetings of the Committee of the National Society have been attended during the past month by the Earl of Carnarvon, the Earl of Romney, Right Hon. J. Henley, M.P., Rev. Sir H. Thompson, Bart., Sir Thomas Phillips, the Ven. Archdeacons Sinclair and Harrison, Rev. Dr. Wordsworth, and Rev. Canon Jennings.

Depository.

The Rev. A. Wilson, Chaplain and Superintendent of the Society's Central Schools, and late Principal of the Westminster Training Institutions, has been appointed Secretary to the Society's Depository for the sale of school books and materials.

This appointment has been rendered necessary by the large and continued increase of business in the Depository. Besides correspondence and general supervision, Mr. Wilson's extended experience in schools and school-books will, it is hoped, be made available in the revision of new editions of the Society's publications, and in editing any future works which the Committee may determine to bring out.

Grants.

The Treasurer has been authorised to pay the Grants voted to the Schools in the following places, the several undertakings having been reported as completed:

Magor, *Monmouth.*
Barnes, *Surrey.*
Kemberton, *Salop.*
Breaston, *Derby.*
Wednesfield, *Stafford.*
Ripley, *Derby.*
Hulcott, *Bucks.*
Selby, *Yorkshire.*
Buckland, *Berks.*
Pensilva, St. Ive, *Cornwall.*
Bishop's Court, *Isle of Man.*
Wednesfield Heath, *Stafford.*
Tong, *Yorkshire.*
Trinity Church, *Warton.*
Hallow, *Worcester.*
Partney, &c. *Lincoln.*
South Lynn, *Norfolk.*
Hasland, *Derby.*
Monkswood, *Usk.*
Westminster, Trinity Church.
Pont Robert, *Montgomery.*
Clungunford, *Hereford.*
Yspythy Ifan, *Oswestry.*
Berden, *Essex.*
Woolavington, *Bridgwater.*
Fradswell, *Staffordshire.*
Penzance, St. Paul's, *Cornwall.*
Coleridge, *Devon.*
Sherburn Hill, *Durham.*
Dunham Massey, *Cheshire.*
Hixon, St. Peter's, *Stafford.*
Northampton, St. Edmund's.
Ripley, *Surrey.*
Duston, *Northampton.*
Pickering, *Yorks.*

Subscription Associations.

During the past few weeks, sermons have been preached at Kingston-upon-Thames, Hampton Wick, Holy Trinity, Portsea, &c., by the Rev. Richard Chaffer, and in the two parish churches of Whittlesea by the Rev. J. H. Blunt.

The Archbishop of Canterbury has kindly consented to preach for the Society at St. Mark's, North Audley Street, on March 14th, in the morning, at 11 o'clock; and the Bishop of London at St. James's, Piccadilly, in the afternoon of May 16th, at 3 o'clock. The Committee tender their best thanks to the numerous clergymen who have kindly preached for the Society, or permitted the advocacy of its cause in their churches. They trust that the importance of supporting the Society in this manner will not be overlooked, as the sermons preached in behalf of its funds tend to make its operations and usefulness generally known, besides obtaining contributions from many who are unable to become annual subscribers.

The following Donations and new Annual Subscriptions have been contributed (to the 15th February) since the last announcement:

Collection at St. Peter's, Pimlico, after a Sermon by the Rev. Sir Henry Thompson, Bart.		£44	7	0
Whittlesey, Collection at St. Mary's		2	11	6
Ditto, Collection at St. Andrew's		3	6	6
Tatleck, Mrs., Executors of, *Plascough, Denbigh*		0	10	6
Anonymous		10	0	0
Wharncliffe, Lady, *Wortley Hall*	a.	1	0	0
Gibbs, Captain Charles	a.	5	0	0
Joyce, —, Esq. *Oxford*	a.	1	1	0
Fanshawe, Rev. H. L. *ditto*		1	0	0
Hallowes, F. Esq. *Dolgelly*	a.	0	5	0
Melliar, W. Foster, Esq.	a.	1	1	0
Hollingworth, Rev. J.		0	2	6
Holderness, Rev. W. *Dartmoor*	a.	0	10	6
Iliff, Rev. G. *Bishop Wearmouth*	a.	1	1	0
Hyde, Thomas, Esq.	a.	1	1	0
Cartmell, Rev. J. *Melton Mowbray*	a.	1	1	0
Collection at Ardeley, Herts, for 1857		0	18	9
Reed, Mr. *Ottery St. Mary*		0	5	0
Feild, Rev. S. *Hatherleigh, Okehampton*		0	10	0
Collecting-box, by Mr. W. L. Banks, Endowed School, *Tuddenham*		0	2	7
Hibbert, Miss, *Windsor*	a.	1	0	0
Collection at Laneast, *Cornwall*		0	7	0
Tritton, Henry, Esq.		10	0	0

DIOCESE OF CANTERBURY.

Norwood, Rev. G. *Mersham, Ashford*	a.	1	1	0
Bailden, Mr. *Margate*	a.	0	5	0
Tonbridge, Collection after a Sermon by Rev. J. A. Wauton		15	13	5
Harford, Rev. E. *Upper Deal*	a.	0	10	6
Taylor, Herbert, Esq. *Walmer*	a.	1	1	0

DIOCESE OF LONDON.

Brooks, Mr. J. Par. Sch. *Woodford*	a.	0	5	0
Milne, Mrs. *New Street, Spring Gardens*	a.	1	1	0
St. John's, Westminster, Parochial Fund		£1	9	0
Ealing Association, Proportion of Contributions for Home Missions for 1857, by Rev. E. W. Relton		1	2	5
Chapman, Captain A. *Eaton Place*	a.	1	1	0
Back, Rev. J. *St. John's, Westminster*		10	10	0
Walters, G. S. Esq. *Albany Street*	a.	1	1	0

DIOCESE OF ST. ASAPH.

Roberts, Arthur T. Esq.	a.	1	0	0
Edwardes, Samuel, Esq.	a.	1	1	0
Conwy, W. Shipley, Esq.	a.	5	0	0
Collections at				
Berriew Church		3	0	0
Buttington		1	13	0
Clerical Association, *Welshpool*		1	6	0

DIOCESE OF BATH AND WELLS.

Coombs, Mr. J. *Wells, Somersetshire*	a.	0	5	0
Collection at Stoke St. Gregory		4	0	0
Bull, Rev. A. N. *Woolavington*	a.	2	0	0

DIOCESE OF LICHFIELD.

Green, Miss, small sums by, *Uttoxeter*		2	0	6
Larden, Miss, *Wellington, Salop*	a.	0	10	0
Luxmoore, Rev. J. R. *Smalley, Derby*	a.	1	1	0

DIOCESE OF LINCOLN.

Daubney, W. H. Esq. *Gt. Grimsby*	a.	0	10	6
Haigh, G. H. Esq. *ditto*	a.	1	1	0
Richards, Rev. T. W. *Holbeach*	a.	0	10	0
Hemmans, Rev. F. *Wragby*	a.	1	1	0
Anders, Rev. H. *Kirkby Sleaford*	a.	1	1	0
White, Rev. John, *Grayingham, Kirton-in-Lindsey*	a.	1	1	0

DIOCESE OF RIPON.

Turner, Rev. C. M. *Tong, Leeds*	a.	1	1	0
Farnham Offertory, per Rev. T. Collins		1	0	0
Hales, Rev. G. *Birstwith, Ripley*		21	0	0

* * *

Parochial Collections Fund.

The following collections, or moieties of collections, have been received by the Society since the last announcement:

DEVON.			
Woodleigh	£3	0	0
DERBY.			
Willington	2	1	0
DURHAM.			
Gainford	3	8	0
Merrington	4	6	2
Tanfield	1	0	0
BEDS.			
Clifton	1	4	7
LINCOLN.			
Frithville	£0	9	9
Carrington	0	11	6
Barton on Humber—St. Peter w. St. Mary	5	9	3
LEICESTER.			
Skeffington	3	5	0
MIDDLESEX.			
Twickenham	19	12	6
St. Botolph, Aldersgate	£3	13	9
PEMBROKE.			
Haverfordwest—St. Thomas	1	12	8
Bosherston	1	1	6
WARWICK.			
Stratford-on-Avon	6	11	2
Exhall	0	16	8
WORCESTER.			
Astley	£5	13	2
Birlingham	5	0	0
Martin Hussingtree	1	0	0
Powick	3	12	4
YORK.			
Featherstone	0	12	0

Training Colleges.

The following appointments have been made from the National Society's Training Colleges for Masters since the last announcement:

St. Mark's College, Chelsea.

Name of Master.	Situation of School.
Adkinson, W.	Grammar S. Leeds (Assistant, Temporary).
Atkins, E.	Dewes S. Wybunbury, Chesh.
Barnacle, J.	N.S. Hathern, Leicestershire.
Binns, M.	N.S. Owston, Lincolnshire.
Craddock, E. W.	N.S. Bp. Burton, Beverley.
Cuttance, J. F. J.	N.S. St. Stephen's, Westminster (Assistant).
Day, W.	N.S. St. Peter's, Hammersmith.
Dew, J.	N.S. Hingham, Norfolk.
Dodson, H.	N.S. Bollington, Cheshire.
Dolbé, C. V.	St. Ann's Orphan Asylum, Brixton (Assistant).
Dove, K.	Ditto.
Fairman, J. B.	N.S. Lowick, Northampton.
Field, E.	N.S. Hitchin, Herts.
Freeman, A.	St. Mark's College Practising S. (Assistant).
Griffith, W. M.	N.S. Coalville, near Ashby-de-la-Zouch.
Haswell, W.	N.S. Lesbury, Alnwick.
Kempton, G. E.	Grammar S., Wantage (Asst.).
Lakin, T.	N.S. West Malling, Kent.
Llewellyn, J.	N.S. Brecon (Assistant).
Maltby, E.	N.S. Southwell, Notts.
Masters, J.	N.S. Banbury, Oxfordshire.
Minkley, G.	N.S. Rock, Bewdley, Cheshire.
Nash, W. F.	N.S. St. Bartholomew's, Bethnal Green.
Newnham, J. W.	N.S. W. Pennard, Glastonbury.
Nutcher, W.	N.S. Sigglesthorne, Hull.
Perkins, T.	N.S. Laxton Street, Leicester.
Pitt, G.	N.S. Butleigh, Glastonbury.
Rayner, W.	N.S. West Keal, Spilsby, Linc.
Reed, W. H.	Royal N.S. Farnham, Slough.
Roberts, E.	N.S. Welwyn, Herts (Temp.).
Roberts, J.	N.S. Backwell, Bristol.
Sherwood, W.	N.S. Barkstone, Bottesford.
Slade, J. J.	N.S. West Hackney, Middlesex.
Smith, T. A.	N.S. Clutton, Bristol.
Sneath, G.	N.S. Derry Hill, Calne, Wilts.
Stokes, A. J.	N.S. Pakenham, Suffolk.
Sykes, D.	Gram. S. Hereford (Assist.).
Thatcher, G. F.	N.S. Rickmansworth, Herts.
Walker, W.	N.S. St. Mark's, Windsor (Assistant).
Welsh, J.	Cath. Gr. S. Salisbury (Assist.).
Whittles, E.	N.S. Newport Pagnell, Bucks.
Williams, R.	Church S. Frome, Somerset, (Assistant, Temporary).
Williams, W.	N.S. Lanteglos, Camelford.
Wortley, J.	N.S. St. Sepulchre's, Northampton.
Wright, J.	N.S. Flamsted, Dunstable.

Battersea Training College.

Aishton, J.	N.S. Werrington, Peterboro'.
*Arthy, W.	N.S. Chadlington Ch. Euston, Oxford.
Barrington, W.	N.S. East Dulwich.
Barton, G.	N.S. Lymington.
*Bilton, C.	N.S. Kensington.
Brewer, R. F.	N.S. Bowdon, Manchester.
Burnett, E.	N.S. Peckham Rye.
Cavill, J. J.	N.S. Brighton.
Chambers, W. O.	N.S. Wrington, Bristol.
Chick, J.	N.S. Rotherhithe.
*Chittleburgh, F.	United Charity S. Ormskirk.
*Chaplin, W.	Foundling Hospital, London.
Cobham, J.	N.S. Averham, Newark.
*Conway, C.	Blue-Coat S. Birmingham.
Cooper, H.	N.S. Chewton, Mendip.
Cross, G. R.	N.S. Pollington, Snaith, Yorks.
Daddo, W.	N. Model S. Oakham.
*Daintith, W.	N.S. Stretford, Manchester.
Dames, W. B.	N.S. Harpole, Weedon.
Darley, W.	N.S. Revesby, Horncastle.
*Davey, W.	N.S. Hart St., Covent Garden.
Davies, C.	N.S. Cerney, Cirencester.
*Dawson, J.	N.S. St. Matth. Manchester.
Dell, J.	N.S. Chatham.
Evans, E.	N.S. West Walton, Wisbeach.
Fillingham, W.	N.S. Aspatria, Carlisle.
Garnon, W.	N.S. Kingham, Chipp. Norton.
Gillman, H. B.	London Industrial S. Hanwell.
Green, S.	N.S. Clayton-le-Moors.
*Greenstreet, W.	N.S. Christ Church, Chelsea.
*Hall, J.	N.S. Daisy Hill, Bradford.
Hannaford, J.	N.S. Aldeburgh, Suffolk.
Hannath, C.	N.S. Burbage, Marlborough.
*Heap, C. J.	N.S. Golden Lane, City.
Hill, J.	N.S. Cobham, Surrey.
*Holmes, J.	N.S. St. Mark's, Dukinfield.
Hopping, C.	N.S. Letton, Hereford.
Jay, W.	N.S. Marshchapel, Grimsby.
*Jennings, J.	N.S. Centr. Sch. Westminster.
*Johnson, P.	N.S. Holy Trinity, Preston.
Jones, J. T.	N.S. Coventry.
Leader, L. M.	N.S. Alford, Lincolnshire.
*Lee, A.	Government S. Gibraltar.
Line, J.	N.S. Alvechurch, Coventry.
Lloyd, W.	N.S. Alfreton, Derbyshire.
*Lodge, C.	N.S. France Lynch, Shalford, Stroud.
Lomas, R.	N.S. Leigh, Rochford, Essex.
*Long, J.	N. Model S. Manchester Road, Bradford, Yorks.
*Lund, S.	Epis. S. Ballychulish, Glencoe, Argyle.
Major, H.	N.S. St. John's, Fulham.
Martindale, J.	N.S. Stanwix, Carlisle.
Maytum, W. J.	N.S. Hindley, Wigan.
Marsh, W.	N.S. Taccombe, Hungerford.
Mensing, T. W.	N.S. Chilton, Hants.
*Molineux, M.	N.S. St. Paul's, Balsall Heath, Birmingham.
Moss, J.	Training College, Edinburgh.
*Nichols, T. W.	Wilmecote, Stratford-on-Avon.
*Packer, W.	N.S. Bembridge, I. of Wight.
Pratt, H.	N.S. Newbury.
*Randall, W. H.	N.S. St. Nicholas', Guildford.
Robertson, J.	Melbourne Port, Sherborne.
Salter, M.	N.S. Kidsgrove, Staffordshire.
Sargent, J.	N.S. Humberston, Leicester.
Sinclair, J. B.	N.S. St. Jude's, Glasgow.
Smith, H.	N.S. Barnack, Stamford.
*Smith, H.	N.S. Bilston, Staffordshire.
Smith, J. A.	N.S. Langham, Oakham.
*Smith, J.	Dawes Mere, Long Sutton.
Snelus, G.	N.S. Macclesfield.
Stephenson, J.	Messingham, Kirton-Lindsey.
*Swaine, A. R.	N.S. Stott Hill, Bradford.
Tabraham, G.	N.S. St. Paul's, Leeds.
Todd, J.	N.S. Coldstream.
Ullyett, H.	N.S. St. George's, Battersea.
*Wager, P.	N.S. Wickham, Newbury.
Wall, C.	N.S. Newcastle.
Walker, T. M.	N.S. Carlisle.
*West, H.	N.S. St. Clement's, Oxford.
*Whitwell, W.	N.S. Old Radford, Nottingham.
Wilson, J.	N.S. Charlton, Blackheath.
Windle, J.	N.S. Great Narley, Essex.

[N.B. Those whose names are marked thus * have held appointments before.]

Diocesan Proceedings.

DIOCESE OF WORCESTER.

Report of Organisation of Schools.

[Continued from p. 39, February Number.]

One of the great defects I have endeavoured to combat in the schools I have visited has been the *reading*. I regret to say, that out of the forty schools that received me on my first circuit, I could find but two in which the reading was good. Its great characteristic is the monotonous drawl that so clearly indicates a perfect want of pleasure in the performance of the task, and a total ignorance of the meaning the author intended to convey. In many schools the reading was very fluent, and came glibly from the tongue in a mechanical way; but on testing the amount of information gained by thrice perusing a lesson, I have frequently found it *nil*. I am happy to say, my attempts to remedy this fundamental defect have been attended with very considerable success; and during my second tour of visits I discovered that by far the greater proportion of the children not only read better mechanically, but that their intonation and expression was improved beyond my expectations. I noted with particular pleasure that the old custom of dividing a long word into syllables was fully carried out, and had been productive of the most beneficial results. The children took more care, and felt more pleasure in puzzling out a long word by themselves than they would have derived from being immediately told by the teacher, and as quickly forgetting it.

And this consideration leads me on to another. We do not exercise the *minds* of the children enough. We teach them too many *facts*, and do not try to make them *think*. We forget that children have inquiring minds, and that food must be found to satisfy their cravings,—food somewhat more nourishing than dry *facts;* we must cultivate their powers of thought, endeavour to make them *feel* the difference between right and wrong without being *told* it, elicit from them what they already know, and then proceed to store their minds with new knowledge. True, it is much easier to lecture children than to catechise them; but whoever watched a class of children sitting at their desks, listening to a fluent discourse from the lips of their teacher, without observing that vacant expression of the eye that denotes, in nine-tenths of them, utter want of interest? See the change which takes place in the same class when as skilful a catechist as the other is a lecturer takes up the subject; every ear is open, every eye bright with the excitement of emulation, and the children learn more in five minutes from the one than the other could instil into their minds in an hour. The one treats them as reasonable beings endowed with powers of thought and reflection, the other as automatons with the single human quality of memory. I am certain that, if the minds of children were more exercised in school, we should soon see the boorishness and stupidity which characterises the agricultural labourer give place to the intelligent address which is so generally found in the artisan. It would give greater self-confidence; and I know nothing more required in the schools that have come under my notice.

Again, I would urge upon all teachers the necessity for greater *self*-discipline in their scholars. The children attend their schools to be *educated*, and a very great element in education is self-control. Most schools, I think, are deficient in this; and whence does this deficiency arise? I fear from the conviction, which now appears to find place in the minds of so many, that the chief—almost the only—object in erecting schools is to supply the poor with a certain amount of *instruction* for the head, while the teaching of the heart may safely be neglected. I would say, let the first lessons be self-control and self-denial. Do not let all religious teaching be comprised in imparting Bible-history alone; draw lessons from it, and bring them home to the minds and the hearts of your scholars; let them *feel* that the Bible is something more than a book of history, that it is to be the guide of their lives, and they will soon learn to draw their own lessons from its pages. When this becomes the foundation of their education, we shall, I trust, have no need to complain of their want of self-discipline; but until such time does arrive, we must not look for any great result.

I think writing on paper might be used with great advantage in the first classes of many of the schools that have come under my notice for writing from dictation and arithmetic; and the additional expense would be very trifling. The Rev. J. J. Blandford so thoroughly expresses what I mean, that I cannot do better than use his words:

> "One certain way to effect this improvement (in spelling) is for the teachers to practise the children twice a-week in writing from dictation on *paper* as well as on slates. Half a sheet of foolscap is sufficient for each lesson; the other side may be advantageously used for the working of sums. I believe there is no exercise better calculated than this to improve a class in spelling, and to produce accuracy in arithmetic. In writing from dictation, or in working sums on slates, a child may be careless and inattentive from the very facility with which mistakes can be rectified by rubbing out the misspelt word or the incorrect figure; but this cannot be done on paper; and the effect upon the child is to make him reflect and spell the word mentally before it is written upon the paper. Any body who has given a lesson in dictation to a class, and made them perform the exercise on paper, must have observed indications of this reflection in their countenances whilst they were writing. It may be said, on the other hand, that children who can write very fairly from dictation, and work their sums with tolerable accuracy on slates, will make all kinds of mistakes when required to do the same on paper; but these mistakes arise from the novelty of the exercise and the want of sufficient practice, and are a strong argument in favour of paper-work. Skill in arithmetic, and the power of spelling correctly, will be tested in after-life, not on slates, but on paper, by the quickness and accuracy with which the pen can be used in writing letters, in making out bills, and posting accounts in the ledger."

This principle might be carried still farther in girls' schools. Supposing each child, when she enters the first class, to be supplied with a blank copy-book, to be filled with useful receipts for cooking, and other branches of domestic economy, I should propose, once a-week, that a certain portion of Tegetmeier's *Domestic Economy*, or any other good book on the subject,—say Soyer's *Cooking for the Million*,—be dictated to the class; to be written first on slates, and after correction to be copied at the next writing-lesson into the blank copy-books. This would not only improve their style of writing and spelling, but would also provide them with a book written by themselves, and therefore of the greater value in their eyes, full of information which would be most useful to them in after-life, whether as wives and mothers or as servants.

For teaching writing, I would recommend the use of Darnell's copy-books, foolscap size. I have noticed a marked improvement wherever they have been used; and when obtained from the National Society's Depository, they are as cheap as any.

One of the great evils against which most schools that I have visited have to struggle is the laxity of attendance. An effectual remedy for this, I suppose, it would be utopian to look for; but I think some improvement might be made, especially in the winter months, by adopting half-past nine as the hour for assembling instead of nine, which is the usual time. I think children dislike coming late to school; and it is well known that many have a sufficient influence over their parents to render their regular attendance perfectly optional; besides, in almost every school I enter I notice that a considerable proportion of the children come late, but scarcely ever after half-past nine, and that the most frequent excuse is the distance. I do not propose to shorten the hours of work, but to dismiss at half-past twelve. Wherever this plan has been adopted at my suggestion, I have been given to understand it was of great advantage. I think if greater care were manifested in registration, it would also be conducive to greater regularity. The registers in use are frequently both indifferent in themselves and very badly kept.

It was proposed that a "harvest meeting" be holden in the diocese during the month of August last; but the difficulties in the way appeared insurmountable, and so no attempt was made to call the teachers together. The two principal objections, as far as I could ascertain, were (1) the expense to the teacher, and (2) the loss of the holidays. The first, perhaps, might be met by the partial defrayment of the teacher's expenses by the Diocesan Board or school-managers; but the second appears to be, and really is, a great difficulty. No one but those engaged in the hard labour—nay, I may call it the drudgery—of teaching can tell how necessary rest becomes after a few months' toil. The bad ventilation, the constant strain upon the voice and nerves, the many little annoyances and disappointments (the more keenly felt because they find no sympathy), the ceaseless monotony of the work,—all call loudly for some relief; and it is but very few whose frames are strong enough to exist without it. Can we, then, wonder that the attendance at these "harvest meetings" is so scanty? Still I think that some would come if they were early advised of it; and I hope that next year will not pass away without some attempt being made to raise a meeting in this diocese.

It does not become me to speak of the results of my own work; but I may perhaps be permitted to say a few words on the subject of my second visits to schools that had before been under my notice. This proceeding I believe to have been productive of the greatest benefit. The mere knowledge that a second visit of *inspection* would be paid, in which would be rigidly tested the manner in which former suggestions had been carried out, has in most cases acted as a spur upon the teacher, and caused him to put forth his utmost energies to justify the expectations conceived of his powers. It has also enabled me to witness the effect produced by those suggestions, and to point out any further deficiencies that might have previously escaped my notice.

I must not conclude without expressing my deep obligation to the clergy and others for the hospitality and kindness I have met with at their hands, and for the many facilities they have afforded me for the furtherance of my labours. To the teachers of the various schools I also beg to tender my warmest thanks for the cordial manner in which they have received my suggestions, and to express my hope that they will derive as much benefit from acting upon them as it has given me pleasure to make them.—I am, &c.

HENRY S. MAYE,
N. S. Organiser of Schools.

To the Worcester Diocesan Board of Education.

DIOCESE OF BATH AND WELLS.

It appears from the Annual Report of the Diocesan Board of Education, that the various plans adopted by the Board for the encouragement of school-managers are coming into operation with good effect. The applications continue to increase; and happily the funds of the Board have hitherto been sufficient to meet the several claims for assistance. The grants awarded are as follows:

School-buildings	£127 10 0	Loans for Training	£50 0 0
Fittings and improvements	31 0 0	Book-grants	30 10 0
Maintenance of Schools	25 0 0		

Exhibitions for Training, 90*l.* a year for two years.

In addition to these grants, the Board renders assistance by allowing a weekly sum to certain monitors; and by this plan have induced about twenty-eight promising young persons to continue at school beyond the age of thirteen.

The loans above referred to have been satisfactorily tested. During the past year, five teachers have obtained Queen's scholarships, and returned the loans granted them by the Board.

The liberality of the National Society, in co-operating with diocesan boards towards making book-grants, is acknowledged; and a grant of 30*l.* has been set apart by the Board for the purpose, to meet a like amount voted by the parent Society.

The Bishop's Certificate has been granted, after examination, to thirteen teachers, whose names are given in the Report.

The mode in which the Board works its several plans is described more fully in a series of appendices to the Report, which are valuable, as showing that much may be done, even with small means, by systematic plans.

A sum of 66*l.*, collected in memory of the late Rev. J. B. B. Clarke, for many years the Honorary Diocesan Inspector of Schools, has been invested, and the interest is to be applied annually to purchase a prize for the master and mistress who shall severally pass the best examination in Scriptural and religious knowledge for the Bishop's Certificate.

A digest of the plans of the Privy Council, drawn up by the Board, has proved extensively useful; and at the request of the respective Bishops, has been reprinted for use in the dioceses of Lincoln and Salisbury.

The Report notices the effort of the National Society, by deputation to the Committee of Council, to induce their Lordships to make some modifications in their rules, "with the view of making the grants from public money more available to small and poor schools and to necessitous districts." Extracts are given from the Reports of H.M. Inspector, Rev. C. D. Tinling, urging on their Lordships plans having the same object in view. The Board adds in its Report,

> All churchmen must gratefully acknowledge how much benefit, moral and religious, as well as pecuniary, thus accrues to a large number of the schools of this diocese from the Government system of inspection, and the various measures connected with that system, which have been so carefully devised; but it is still very important to place on record how large a number of Church schools are still unnoticed and unprovided for by that system, and are left entirely dependent upon that encouragement which is afforded with so much personal trouble and self-denial by the Bishop's diocesan and district inspectors, and by such measures as the pecuniary means placed at the disposal of this Board enable it to devise.

The Report, after giving the educational statistics of the diocese, which form part of the School-Returns now being prepared by the National Society, goes on to notice the serious falling-off in the attendance at Sunday-schools. The remarks on the subject, it is hoped, will find a place in the *Sunday-school* portion of this Paper. The Report concludes with the following summary by the Rev. E. P. Vaughan, the Diocesan Inspector, in his Annual Report, addressed to the Lord Bishop.

> The inspectors report that there is generally an improvement in the state of the parochial schools. In several places new schoolrooms and residences have been built, and in others they are in the course of erection; but there are still many spots sadly requiring healthy, well-ventilated, and well-arranged schoolrooms.
>
> The early age at which the children are withdrawn from school, and the difficulty of raising sufficient salaries for efficient teachers in country villages, continue to be the two great difficulties with which the friends of education have to contend. There appears to be a much greater desire on the part of the poor for evening schools. This is a hopeful sign; for it proves that our schools have at last given a desire for more knowledge; and if we can but create this desire in our children's minds, it is a very great step in advance. The general feeling of the inspectors is, that education is gradually spreading in this diocese; our better schools can scarcely effect more than they do while the children are removed at so early an age; but the darker spots are becoming lighter, the old dame is passing away, and giving place to the intelligent and trained mistress; there is a growing desire amongst our people that their children should be educated. The points to which our attention should now be especially given are, the revival and increased efficiency of our Sunday-schools, the establishment of evening schools, and the formation of central schools for two or three united small parishes. We have during the last ten years been providing the instruments of education,—the training school and the trained teacher, the schoolroom and its furniture. It is earnestly hoped that during the next ten years the blessing of God will rest on all those instruments which have been provided at such a cost of thought and money; and we shall rejoice, if our lives are spared, in seeing England's Church fulfilling a command of her Master, which has been to a very great extent long neglected,—"Feed My lambs."

Committee of Council on Education.

Class List of Students in Church-of-England Normal Schools, and Teachers in Elementary Schools, examined before her Majesty's Inspectors of Schools at Christmas 1857.

*** The letter (D) after a Student's or Teacher's name indicates that he has obtained a Memorandum of Competency as a Teacher of Drawing.—*Minute of 24th February 1857.*

A prize for proficiency in Drawing has been awarded to every Candidate to whose name an asterisk (*) is prefixed.

I. MALE TRAINING SCHOOLS.—STUDENTS.

Battersea.

THIRD YEAR.

Third Class.

Church, George.
*Moss, James.

SECOND YEAR.

First Class.

*Barrington, William.
*Brewer, Robert Fred.
*Cross, George Robert.
*Daniel, Evan.
*Major, Henry.
*Ullyett, Henry.

Second Class.

*Aishton, John.
Barton, George.
*Burnett, Edward.
*Cavill, John James.
*Chambers, Wiliam O.
*Cooper, Henry.
*Daddo, William.
*Fillingham, William.
Green, Samuel.
Hamilton, William H.
Hill, John.
Hopping, Charles Jas.
*Jones, Joseph Thatcher.
*Leader, Leonard M. (D).
Maytum, William John.
*Mensing, Thos. W. (D).
*Sargent, John Richard.
Sinclair, James B.
*Tabraham, George.
*Todd, John.

Third Class.

Bartholomew, Robert.
Chalk, Joseph.
Chick, James.
Cobham, James.
Davies, Charles.
Dell, Joseph.
Garnon, William.
Jones, William.
Line, John.
Lloyd, William.
Marsh, William.
Pratt, Henry.
Robertson, John.
*Salter, Moses.
Smith, Henry W.
Smith, John Anthony.
*Snelus, George James.
Wall, Christopher.
Walker, Michael T.
Wilson, James.

FIRST YEAR.

First Class.

Bowles, John.
*Conder, John.
*Davis, Eli.
*Evans, John.
*Hannath, Charles.
*King, Alfred.
Mallon, James Wm.
*Marsh, Joseph.
*Martindale, Joseph A.
Nunn, William.
Richmond, Henry W.
*Simmons, Edward T.
Snoxell, Emanuel.
*Walker, William.
White, Henry.
*Williams, Joseph H.

Second Class.

*Bell, John.
Bennett, Trimer.
*Bishop, Henry.
Breyley, William.
*Clowser, Thomas.
Dames, William Benj.
Darley, William.
Davis, William Geo. J.
*Eve, George James.
Gillman, Harry.
*Harries, Richard D.
*King, Frederick D.
Kirkland, William T.
M'Garry, Anthony.
Meek, Henry George.
Mill, William Fenwick.
Mott, Henry.
Rowley, Charles.
Sutton, Robert.
Taylor, Daniel.
*Walters, Charles.
*Wick, Benjamin.
*Windle, John.
Wotton, William.

Third Class.

Arnold, David Fred.
Berry, Edwin.
*Capron, William Edw.
Evans, Elijah.
Heasman, Henry Robt.
Large, Herbert.
Lomas, Robert.
Orchard, John.
Pinker, George.
Price, James.
*Ransted, Oliver.
Ray, Arthur John.
*Read, Alfred.
Stephenson, Jackson.
Turner, John.

Schedule.

Shutt, Henry.

Caermarthen.

SECOND YEAR.

Second Class.

*Rees, Griffith.

Third Class.

Burgess, Matthew.
*John, William.
*Page, George Alfred.
Powell, John.
*Smith, John.
Smithies, William.
Thomas, William.
*Williams, Eman. E. (D).

FIRST YEAR.

Second Class.

*Thomas, Wm. Angel.
Williams, Peter.

Third Class.

Francis, David.
Hodgkiss, Samuel.
Lewis, Joseph.
Routledge, James.
Rowland, David.
Wood, Henry.

Schedule.

Baker, Thomas.
Brien, Robert.
Clark, Robert James.
Kavanagh, James.
Marks, Geoffry.
Roberts, William Thos.

Caernarvon.

SECOND YEAR.

Second Class.

*Jones, John Ebenezer.
*Morgan, John.

Third Class.

*Clayton, Joseph (D).
*Edwards, Joseph W.
Hughes, Edward.
*Lloyd, William.

FIRST YEAR.

Second Class.

Lewis, Richard Thos.

Third Class.

Jones, Hugh.
Jones, Isaac.
Jones, William.
Owen, David.

Schedule.

Evans, John.
Jones, William David.
Owen, Elijah.
Richards, Asa.
Thomas, James.
Thomas, Richard.

Chelsea (St. Mark's).

THIRD YEAR.

Second Class.

Atkins, Edward.

Third Class.

*Nash, William.

SECOND YEAR.

First Class.

*Craddock, Edm. Wm.
*Smith, Joseph Henry.

Second Class.

Binns, Michael.
*Cook, James.
*Dove, Kershaw.
*Fairman, John Benj.
Freeman, Allen.
*Jones, Thomas.
Lakin, Thomas.
Pitt, George.
*Walker, Walter.
Wortley, John.
*Wright, James.

Third Class.

Adkinson, William.
*Amps, James Henry.
Barnacle, John.
*Cuttance, John F. J.
Dew, John.
*Dodson, Henry.
Field, Ebenezer.
Maltby, Edward.
*Masters, John.
Minkley, George Hen.
*Newnham, John Wm.
Perkins, Thomas.
*Rayner, William.
*Sherwood, William.
*Slade, James John.
*Sneath, George John.
Thatcher, George Ferd.
Welsh, James.
Williams, William.

FIRST YEAR.

First Class.

*Brown, Joseph Benj.
*Cox, William.
*Green, George,
*Gregg, Charles John.
Thomas, Benjamin.

Second Class.

*Armstrong, Alexander.
Blackburn, John.
Browne, Wm. Leonard.
*Evans, Joseph Samuel.
*Faulkner, Nathan.
Harker, Thomas.
Heesom, Joseph.
*James, William.
*Llewellyn, John.
*Nash, William.
*Neal, James.
Newman, James.
Parkinson, William.
Redman, Joseph.
*Robson, Thomas.
Sykes, Daniel.
*Thomas, Robert.

Third Class.

*Abrams, William.
Arnold, John Francis.
Burdon, Wm. James.
Connor, George.
*Cook, Charles Lukey.
Dolbé, Charles Vincent.
*Edgar, Edward.
Forbes, Thomas.
Griffith, Wm. Morrison.
Haswell, William.
*Horner, Frederick.
Horsfall, Thomas.
*Johnson, James.
Jones, Adnah David.
Jones, John
Kempton, Geo. Everitt.

Nutcher, William.
Parry, Joseph.
Smith, Thomas Austin.
*Tregear, Wm. Stephen.
White, John William.
*White, Robert.

Schedule.
Bliss, George Charles.
Pearce, John Edward.
Quinton, George.
Read, John Thomas.
*Reed, William Henry.
*Renshaw, Fred. Aug.
Robinson, Walter Allen.
Stafford, Henry George.

Cheltenham.

SECOND YEAR.

First Class.
*Watson, John.

Second Class.
*Bryan, James Allen.
*Blackshaw, Wm. John.
*Chambers, Sam.
*Colchester, Maynard.
Dyer, Samuel.
*Elworthy, Robert.
*Greenway, Edwin.
*Johnson, Benjamin.
Knight, Edward.
*Lister, William.
Morgan, James.
*Parker, Matthew Wm.
Reid, Henry.
Smith, William.
*Stodd, Edmund.
*Stubbs, William.
Wyatt, Henry.

Third Class.
Alcock, Walter Wm.
Baldwin, Robert.
*Blanchard, Henry.
*Hill, George.
*Jones, Thomas.
Lister, James.
Perry, Isaac.
Stibbs, John Edwin.
Tate, Ralph.
Togwell, John.
Twite, Charles.
Wade, Alexander.
Waters, Benjamin.

FIRST YEAR.

First Class.
*Briggs, Joseph.
Bullock, Charles, sen.
*Cole, William.
*Constable, William.
Edwards, William.
Heller, Thos. Edmund.
*Hunt, Edwin.
Rambart, Thomas A.
*Tench, William Henry.

Second Class.
Alcock, Thomas Bell.
*Brickell, William.
Brient, James.
Burgoin, George.
Clevely, George.
*Davis, George.
*Davies, Richard.
Edwards, Morgan.
*Harman, James C.
Hawgood, Henry.
*Jones, Thomas.
Kenningham, John.
*Landon, Frederick Geo.
Lord, Samuel.
*Lydiatt, John.
*Millward, John Grant.
Morris, William.
Moss, Joseph.
*Naylor, William.
Norfolk, Alfred.
*Saxty, Edward.
*Stansfield, Jonathan.
*Walpole, Henry Wm.
*Wright, George.

Third Class.
*Arnold, Jonathan.
Arthur, Thomas.
*Ash, James.
Braby, Thomas.
Brown, Enoch.
Brown, James.
Bullock, Charles, jun.
*Hayes, George.
*Jessop, Edwin.
Page, John Henry.
Pearce, Henry.
Pritchard, Charles.
Shields, John.
*Smith, Alfred.
Wark, James Henry.
*West, Ethelbert.

Schedule.
Saunders, William.

Chester.

SECOND YEAR.

Second Class.
*Darlington, Henry (D).
*Goodacre, William.

Third Class.
*Beckett, Thos. W. (D).
*Betley, Ralph (D).
*Brailsford, Thomas.
*Crowther, Richard.
Eckersley, Joseph.
*Hudgson, Thomas.
Preston, Henry.
*Rydings, Joseph.
*Wilson, Major.

FIRST YEAR.

First Class.
Darlington, Joshua J.
Griffiths, George.
*Lea, Joseph.
*Leigh, Samuel.
*Wilkinson, Robert.

Second Class.
Ainsworth, James.

Barrow, Edmund.
Bennett, Arthur.
*Boards, John Lee.
Charlesworth, Thomas.
*Edmondson, John H.
England, Laurence.
*Gordon, Alfred.
*Hulse, John.
Turner, Joseph.
*Turner, Thomas.
Windle, Henry.
Wood, Edwin.

Third Class.
Greenwood, Sutcliffe.
Jones, William.
*Savage, Thomas.
*Waters, Richard.

Chichester.

FIRST YEAR.

Second Class.
*Knight, William.

Third Class.
*Baker, James Thomas.
Cooper, George.
Foard, Alexander.
Hart, Samuel.

Schedule.
Elphick, John.

Culham.

SECOND YEAR.

First Class.
*Dunn, Geo. Simmonds.

Second Class.
*Thorogood, John Harris.

Third Class.
*Freeman, David.
*Freeman, Peter Tom.
*Richards, James.

FIRST YEAR.

First Class.
*Gunn, William.
*Waters, Samuel.

Second Class.
*Charles, George.
*Copnall, Samuel.
*Pascoe, Theophilus (D).
Russell, Frederick.
*Shore, Thomas Wm.

Third Class.
Bustin, Richard.
*Colman, John.
*Hanks, Henry Wm.
*Lewis, John.
Marfleet, Joseph.
Saywell, Samuel.

Schedule.
*Baines, William Vincent.
*Ingram, John.
*Ogilwy, Alfred Charles.
Rowles, John London.
*Smith, Walter Taylor.

Durham.

SECOND YEAR.

First Class.
*Bland, Thomas.

Second Class.
*Fidler, Edward.
*Melross, Henry.

Third Class.
Cowen, James.
*Dawson, John.
Richards, James P.
*Routledge, Thomas.
*Stainburn, Thomas.
Stainthorp, William.
Worth, Mark.

FIRST YEAR.

First Class.
*Hammond, Matthias.
Hope, John.
*Kirby, Robert Lisle.
*Reed, Thomas.
*Sewell, John.
*Sparks, John.

Second Class.
*Carrick, Francis.
Crawford, Joseph.
*Jopling, John.
Smethurst, John.
*Taylor, Thomas.
*Turnbull, George A.
*White, Thomas.

Third Class.
*Boggon, Samuel Finch.
*Brockbanks, William.
Burgess, Robert.
*Phillips, Robert.
*Porritt, Thomas.
Richardson, Thomas.
Smithwhite, John.
*Stockham, Thomas.
Ward, William.
*Wharton, Septimus.

Schedule.
Tulip, William.
Williamson, Richard H.

Exeter.

THIRD YEAR.

Third Class.
*Loney, Solomon.
*Satterley, Charles H.

SECOND YEAR.

Second Class.
*Hore, Samuel.

Third Class.
*Crump, James.
James, John.

FIRST YEAR.

Second Class.
*Blackmore, George.
Cox, William.
*Dart, William.
*Gosling, James W.
*Janes, James S.
*Simons, Andrew.
*Williams, William Hy.

Third Class.
*Allen, Henry.
Atkins, James Yeo.
*Berry, Henry Poole.
*Edwards, William B.
Robins, George.
*Shapland, John.

Schedule.
*Dawes, Frederick R.
*Dinnis, John.
*Moyse, John.
*Northam, James.
*Stook, John Robert.
*Taperell, Charles.

Highbury.

THIRD YEAR.

Second Class.
*Kitson, George.

SECOND YEAR.

First Class.
*Lambson, William F.
*Martin, William.
*Pratt, William (D).
*Quin, John Thomas (D).

Second Class.
*Bioletti, Thomas (D).
*Brown, Henry.
*Gardner, Joseph Sturdy.
*Harvey, Aaron.
*Jones, Thomas (D).

Third Class.
*Claxton, Henry Collins.
Hales, William.
*Hammond, Josiah.
Jones, Charles.
*King, Henry (D).
Mady, William.
*Patchitt, Isaac.
Reddish, Henry.
*Ward, William.
*Webb, Henry William.
*Williams, Wm. Lewis.
*Woods, William.

FIRST YEAR.

First Class.
*Bulbeck, Cornelius.
Kent, George.
*O'Brien, William.
Wright, William Chas.

Second Class.

*Batterbee, Napn. Stead.
*Elliott, Thomas.
*Griffiths, William.
Hipkin, John.
Howard, William.
*Jay, Jacob.
*Larcombe, Richd. John.
*Major, Charles John.
*Pearce, George Philip.
*Radford, John William.
Rankilor, George James.
*Ricks, George.
Snart, William.
*Webb, Augustus Mont.
*Wood, Edmund.

Third Class.

Allen, John Morland.
Berry, Enos William.
*Blachford, James.
Braid, George Robert.
Card, Edward.
Codling, John Charles.
Gaunt, James.
Gill, George.
Hawley, William.
Hinkins, William.
Huffer, John.
Pallett, William Henry
Scorah, George Dixon.

Schedule.

*Baker, William.
*Berry, William Thomas.
Dudley, John.

Saltley.

SECOND YEAR.

THIRD YEAR.

Second Class.

Long, John.

Third Class.

Pember, John.
Reynolds, David.

SECOND YEAR.

Second Class.

*Smith, William.

Third Class.

Ivens, Thomas.
Tompkins, Nathaniel.

FIRST YEAR.

First Class.

*Bassett, Felix.
Cornock, Joseph Day.
*Dodd, William.
Hanson, Shaw.
Matthewman, Joseph.

Second Class.

*Edmond, Charles.
Ison, Edwin.
Peare, Wm. Rowland.
*Pirowet, John.
*Richardson, Samuel.
Sayce, Henry.
Thompson, George Jas.
Turner, John.

Third Class.

*Finney, John.
Jones, David.
Moore, William.
Neville, Matthew.
Nixon, Geo. Bradshaw.
*Watson, John.
Wilson, John.

Schedule.

Burton, Emmanuel.
Dugan, John.
Oliver, John.
*Smith, Edwin Hewson.

Winchester.

SECOND YEAR.

Second Class.

*Collins, George.
*Fuller, Henry.

Third Class.

Brode, Thomas.

FIRST YEAR.

First Class.

Piggott, Henry.

Second Class.

Drewett, John.
*Godwin, Lewis Reeves.
Mouncher, Henry Wm.
*Saville, Henry.

Third Class.

Baker, James.
Caws, Edwin William.
Exten, William Walter.
Finch, George.
*Kent, William.
Knapp, Richard.
Lowman, Frederick.
Tanswell, John.

Schedule.

Bennett, John.
Greig, James.
Griffin, Joseph.
Jolliffe, Samuel.
Parke, James.
*Price, James Mead.
Richardson, James.
Welch, George.

York and Ripon.

SECOND YEAR.

First Class.

*Pew, John.

Second Class.

Hoyland, George.
Keen, George.
Nelson, William.
*Robinson, John.
Shaw, William.
Speak, John.
*Summerscale, Joseph.

Third Class.

Scott, Maud.
Shires, Alfred.
Walker, John.
*Weatherell, Henry.

FIRST YEAR.

First Class.

Cowell, Thomas.
Robinson, Edward.
Rudd, Thomas.
Sutton, Robert.
Taylor, William.

Second Class.

Allison, Wm. Horner.
Buckle, Anthony.
Clark, Thomas.
*Gray, Simeon.
*Gray, James.
Lishman, Matthew.
Noble, Frederick Berry.
*Pullan, George Henry.
Skelton, Richard.
Wright, Charles.

Third Class.

Carter, William Edwin.
Clay, James.
Gouldson, Jeremiah.
*Hood, George.
Ingham, William.
*Inman, David.
Kendall, John.
Kershaw, Joseph.
Marshall, Oldfield.
*Milner, George.
Potter, James.
Shaw, John.
Terry, Thomas.

Schedule.

Burnett, Henry.
Clough, Walter.
*Downham, William. A.
Ingham, Robert.
Stansfield, Robert.

II. FEMALE TRAINING SCHOOLS.—STUDENTS.

Bishop's Stortford.

SECOND YEAR.

Second Class.

Catcheside, Margaret.
Davis, Esther Jane.
Ludgate, Sarah Louisa.
Singleton, Susannah.
*Wallder, Mary.

Third Class.

*Auther, Mary Jane.
Erwin, Amelia Perry.
Wharton, Mary.

FIRST YEAR.

First Class.

Atkinson, Mary Ann.
Cooper, Mary Ann.

Second Class.

Brett, Lavinia Martha.
Butler, Mary Ann.
*Critchley, Anne.
Mynott, Mary Ann.
Rudland, Anne.
Wilson, Mary Goddard.

Third Class.

Cropley, Eliza.
Funnell, Eliza.
Gray, Jane.
Hall, Harriet Susannah.
Noble, Sarah.
Osborne, Orynthea O.
Robbins, Eliz. Mary.
Scarsbrook, Sarah.
Smith, Hannah.

Schedule.

Chandler, Frances.
Corps, Anne.
Hills, Sarah.
Hopwood, Eliz. Ann.
Maddox, Emily.

Brighton.

SECOND YEAR.

Second Class.

Heavens, Mary Louisa.

FIRST YEAR.

First Class.

Hill, Elizabeth.

Second Class.

Cobby, Mary Ann.
Edwards, Mary Ann.
Ellison, Amelia Souter.
Potter, Maria.
Salter, Mary Ann.

Third Class.

Gander, Jane.
Gurr, Louisa.
Humphrey, Emma.
Kimpton, Fanny.
Knight, Eliza Ann.
McNair, Emma.

Schedule.

Courteney, Emily Eliz.

Bristol, Gloucester, and Oxford.

SECOND YEAR.

First Class.

Gower, Rachel.

Second Class.

Marks, Elizabeth Jane.

FIRST YEAR.

Second Class.

Beer, Mary Grace T.
Brighton, Ann Maria.
Gardner, Catherine.
Green, Nancy.
Hoskins, Elizabeth.
Jenkyn, Margaret Ann.
Polkinghorne, Eliz. J.
Weller, Mary.
Williams, Susan Sarah.

Third Class.

Button, Mary Emma.
Dyke, Jane.
Evans, Anne.
Evans, Charity Jane.
Evans, Louisa Jane.
Green, Amelia.
Laney, Mary.
*Leadbeter, Jemima.
Martin, Emma.
Parkes, Celia.
Perry, Emma Frances.
Watts, Maria Fanny.

Schedule.

Bool, Mary.
Cutland, Thirza.
Grimmett, Ann.
Harris, Annie Maria.
Knowles, Marianne.
Lowe, Eliza Sarah.
Perrins, Mary.
Say, Elizabeth Susan L.
Suffolk, Eliz. Buxton.
Trounson, Emmeline M.
Tucker, Elizabeth.
Urry, Mary Anne.

Cheltenham.

SECOND YEAR.

First Class.

Peters, Hannah.
Pugh, Maria Louisa.

Second Class.

Joy, Ann.
Nelson, Maria.
Turner, Sarah.
Wark, Caroline.
*Watson, Amelia.
Wood, Harriet.

FIRST YEAR.

First Class.

Barnes, Ellen.
*Cooke, Fanny.
Fox, Maria.
Gordon, Anne.
Greenslade, Mary Jane.
*Hinde, Elizabeth.
*Holland, Eliza.
*Klamborowski, Bertha.
Peat, Sarah.
*Stephens, Elizabeth.

Second Class.

Beswick, Sarah.
Brake, Christiana.
Broadhead, Sarah Anne.
*Bush, Mary Anne.
Charie, Catherine.

*Charnock, G[illegible]
Cole, Frances Eliza
Cook, Hannah.
Goodacre, Sarah.
*Harris, Elizabeth.
Horsley, Julia.
*Howell, Susannah.
John, Ann.
Kaberry, Elizabeth.
*Morgan, Margaret.
*Morritt, Anne Isabella.
Northeast, Mary.
Pickering, Emma.
*Pickering, Hannah.
Pillar, Louisa.
Robson, Eliza Jane.
*Simpson, Elizabeth.
Taylor, Louisa.
*Walton, Emma.
Wilkinson, Sarah Anne.
*Wright, Martha.

Third Class.
Attwool, Elizabeth.
Elworthy, Emma.
Foster, Anne.
Grimley, Catherine.
Isaacs, Ruth.
Jackson, Sarah.
*Morgan, Anne.
Squiers, Mary Anne.
Worthing, Emma.

Schedule.
Creed, Susan.
Evans, Mary Ann.
Westerman, Hannah.

Derby.

SECOND YEAR.

Second Class.
Grey, Anne.
Pinches, Susanna.

FIRST YEAR.

First Class.
Boot, Sarah Ann.
Gadsby, Annie.
Hatton, Anne.
Healy, Matilda.
Nicholson, Elizabeth A.

Second Class.
Boulderstone, Eliza.
Brookes, Sarah.
Fearn, Maria.
Gallimore, Emily.
Hands, Elizabeth.
Hines, Mary.
Kimpton, Adelaide E.
Martin, Harriet.
Mason, Mary.
Meakin Sarah Ann.
Slater, Rosa.

Third Class.
Armishaw, Martha A.
Ford, Sarah Sophia.
Fox, Elizabeth Ann.
Hagen, Jane Elizabeth.
Hine, Lucretia.
Hudson, Mary.
Pye Elizabeth.
Staines, Sarah Amelia.
Tait, Jane Ann.
Wykes, Fanny.

Schedule.
Hughes, Jane.
Morgan, Anne.
Payne, Dorothy Eliz.

Home and Colonial.

SECOND YEAR.

First Class.
Bannister, Sarah Anne.
Elliott, Louisa.
*Gaster, Sarah.
Lee, Mary Elizabeth.
*McEuan, Jane Sarah.
*Mahy, Selina.
Nicholls, Phillis.
*Penson, Martha Cath.
*Powell, Mary.

Second Class.
Bateman, Mary Anne.
Burgess, Agnes.
Feller, Emily.
Granger, Charlotte.
Hindley, Sarah.
Howitt, Lydia.
*McKeon, Rose Mary.
Parker, Elizabeth.
*Pitchford, Emma.
Russell, Letitia Mary.
Steventon, Ellen Jane.
Walker, Jane Sophia.
White, Jane.
Wickens, Maria.

FIRST YEAR.

First Class.
Askew, Hannah.
Aylet, Emily.
Bellerby, Ruth.
Boulton, Nancy.
*Brock, Jane.
Bunting, Louisa.
Chesser, Elizabeth.
Clayton, Annie.
*Cox, Charlotte Hollis.
Edwards, Christiana.
Fletcher, Emma Louisa.
Garland, Julia.
Hedges, Fanny.
Lord, Barbara.
Martin, Eliza.
Mustow, Mary Ann.
Nichols, Mary Ann.
Parfitt, Martha.
Redge, Marian.
Selley, Mary.
Walter, Frances.
Whitehouse, Sarah G. E.
Wickens, Maria.

Second Class.
Arnold, Frances.
Askew, Emma.
Barnes, Sarah.
Bleakly, Sarah.
Bonnett, Eliza.
Branen, Catherine.
Caddy, Hannah Steel.
Canim, Harriet Ann.
Chapman, Sarah Ann.
Davis, Ann Rosina.
Dobson, Sarah Jane.
Ellis, Anne.
Evers, Mary.
Fall, Jane Hannah.
*Fox, Ellen.
Frost, Lucy.
Hitchcock, Elizabeth.
Holden, Mary.
Hutchence, Elizabeth.
Lawes, Eliza.
Marshall, Eliza.
Oke, Elizabeth Jenkyn.
Robins, Jane Caroline.
Seed, Mary Ann.
Sharratt, Mary Ann.
Sturgess, Sarah Ann.
Sumner, Ellen.
*Swene, Sarah Ann.
Thompson, Sarah.
Turner, Sarah Ann.
Walker, Lavinia.
Warren, Emma Rebec.
Waters, Sarah.
Wilson, Mary Elizabth.

Third Class.
Barnes, Sarah Ann.
Eley, Jane.
Ellis, Hannah.
Evans, Lydia.
Evers, Elizabeth.
Farnham, Fanny Eliz.
Furmage, Mary.
Gibson, Catherine.
Gilchrist, Georgiana.
Hodges, Louisa.
Liney, Sarah Martha.
McEuan, Christian.
Page, Elizabeth.
Plummer, Mary.
Pressnail, Susannah.
Smeeth, Charlotte.
Spencer, Ann.
Stack, Mary.
Studd, Mary Anne.
Thomson, Margaret.
Townsend, Sarah Anne.
Twining, Sophia Jane.

Schedule.
Allan, Elizabeth.
David, Emily Sarah.
Howell, Elizabeth.
Lord, Elizabeth Ruth.
Mellor, Elizabeth.
Perkins, Emma.
Pointer, Harriet.

Norwich.

SECOND YEAR.

First Class.
Gooch, Mary.
Sparke, Elizabeth.

Second Class.
Mead, Sarah Ann.

FIRST YEAR.

First Class.
Evans, Jane.
Groom, Maria.
Kemp, Ann.
*Norton, Mary Ann.
Peeling, Ada.

Second Class.
Fisher, Elizabeth.
Livock, Harriet.
*Mustard, Ann.
Rowe, Susanna.
*Rushmer, Agnes.
Steward, Elizabeth.

Salisbury.

SECOND YEAR.

First Class.
Watts, Maria.

Second Class.
Baker, Eliza.
Crockford, Sarah.
Fry, Mary.
Hawkins, Sarah.
Salisbury, Mary.
Stokes, Martha.

Third Class.
Gadd, Maria.

FIRST YEAR.

First Class.
Barrow, Catherine.
Sorrell, Anne.

Second Class.
Bacon, Maria.
Blackler, Julia Elizab.
Curtis, Louisa.
Lansley, Sarah.
Lillywhite, Elizabeth.
Old, Edith.
Simpkins, Anna.
Smith, Eliza.
Smith, Eliza Sarah.
Thompson, Elizabeth J.
White, Elizabeth.

Third Class.
Bennett, Eliza.
Bridgwood, Maria.
Burpitt, Eliza.
Garrett, Elizabeth.
Gould, Mary Anne.
Green, Frances Elizab.
Hudd, Emily.
Nicklen, Elizabeth.
Richards, Caroline.
Sage, Miriam.
Tuck, Annie.
Webber, Maria.

Schedule.
Adlam, Maria.
Clark, Julia Eliza.
Dike, Amelia.
Dormer, Susannah E.
Loveless, Frances E.
Purdey, Rosina.
Rose, Lydia.
Spicer, Ann.

Warrington.

SECOND YEAR.

First Class.
*Cadwallader, Anne.
Rimmor, Emily.
Welch, Elizabeth.

Second Class.
Balmer, Mary.
Boyd, Elizabeth.
Cubbon, Elizabeth.
*Johnson, Mary Anne.
Redman, Elizabeth.
Threapland, Jane.
Westly, Elizabeth.

Third Class.
Griffiths, Esther.
Knox, Margaret.

FIRST YEAR.

First Class.
Bulman, Margaret J.
Caddick, Selina.
Coburn, Jane.
Cundell, Hannah.
Hardman, Catherine.
Harris, Jane Bullock.
Hutchinson, Sarah.
*Russell, Catherine.

Second Class.
Ashworth, Sarah Jane.
Barlow, Mary.
*Baxter, Margaret.
Bridson, Eleanor.
Browne, Louisa.
Burslem, Sarah.
Clucas, Sarah.
Compton, Isabella.
Cooke, Margaret E.
*Cropper, Elizabeth Jane
Gamble, Sarah.
*Gardiner, Ann.
Green, Hannah.
Hewitt, Mary.
Jones, Mary.
Kennish, Eleanor.
Kent, Maria.
Middleton, Elizabeth.
Mugg, Sarah.
Neesham, Eleanor.
Norris, Elizabeth.
Pennington, Mary.
Riley, Alice.
Shaw, Elizabeth.
Stubbs, Mary.
Warburton, Elizabeth.

Withers, Maria.
Wright, Jane.

Third Class.

Alexander, Mary.
Bolton, Mary.
Brougham, Isabella R.
Chapman, Elizabeth.
Fowler, Isabella.
Hale, Catherine.
Haworth, Ruth Anne.
Ireland, Eunice.
Johnstone, Mary.
Jones, Alice.
Lyons, Mary Ellen.
Moleneux, Alice.
Norris, Ellen.
Pearson, Christiana.
Phillips, Caroline.
Pugh, Anne.
Sayle, Anne.
Seward, Anne.
Shepherd, Margaret A.
Wilson, Jane Anne.

Schedule.

Parry, Frances.
Wigglesworth, Mary.

Whitelands.

SECOND YEAR.

First Class.

Adams, Elizabeth.
Bailey, Sarah.
Beverley, Eliza Anne.
Bird, Sarah.
Evans, Ada.
Furnell, Elizabeth.
Jones, Ellen.
Lincoln, Emily.
Millington, Martha.
Mitchell, Ann Wright.
Otter, Mary Elizabeth.
Pither, Anna Maria.
Rowe, Lydia.
Scrivener, Sarah.
Warwick, Eliza.

Second Class.

Blackmore, Louisa.
Cecil, Jane.
Chandler, Emily.
Dowland, Mary Toop.
Ekins, Louisa.
Elliott, Esther.
Fisher, Emma Charl.
*Green, Mary Anne.
Gruncell, Ellen.
Kitching, Anne.
Lipscombe, Frances A.
Marshall, Hilaré.
Maten, Caroline.
Matthews, Sarah Anne.
Maynard, Emma Eliz.
Morley, Anne.
Mould, Charlotte.
Norman, Sarah.
Owen, Emma.
Schultze, Ann Martha.
Sibley, Mary Anne.
Smith, Louisa Cather.
Usherwood, Mary.

Third Class.

Edward, Sarah Anne.
Graham, Jane T.
Kimber, Sarah Grace.
Purvis, Ann Elizabeth.
Tait, Ann Wright.

FIRST YEAR.

First Class.

Acton, Isabella.
Bailey, Mary Elizabeth.
Cain, Fanny.
Cocks, Harriet Mary.
Cruickshank, Eleanor.
Dale Eliza.
Faircloth, Amelia Sarah.
Hanscomb, Rebecca S.
Holbecke, Ann.
Lucas, Elizabeth M.
Tibbles, Elizabeth.
Williams, Anne.
Wright, Ruth Ann.

Second Class.

Allison, Ellen.
Atkin, Caroline Elizab.
Bevan, Sarah Ann.
Biggins, Mary Jane.
Bowman, Selina Anne.
Bushell, Jane Maria.
Chawner, Frances.
Cox, Susan Catherine.
Davies, Mary.
Dugdale, Mary.
Follows, Mary.
French, Jane.
Griffiths, Mary Anne.
Havergal, Elizabeth A.
Jarvis, Mary Dinah.
Keen, Louisa.
*Lake, Ann Elizabeth.
Lewis, Harriet.
Longdon, Esther Mary.
Mundell, Maria.
Oborne, Sarah.
Pavey, Elizabeth.
Presnail, Mary Maria.
Purvis, Jane.
Rayner, Mary Anne B.
Rowlands, Grace.
Selman, Anne.
Solomon, Sophia Lewin.
Yoell, Charlotte.

Third Class.

Berry, Elizabeth.
*Bird, Sarah Ann.
Bull, Susan Elizabeth.
Dobinson, Sarah.
Jackson, Ann.
Jenkins, Elizabeth.
Lowden, Louisa Emily.
Marshall, Mary Ann E.
Parrott, Martha.
Pinker, Ellen.
Railton, Jane.
Thompson, Mary.
Tippett, Charlotte.
Tovell, Fanny Ann.
Weeks, Sarah.

Schedule.

Harding,EmilyCaroline
Trayte, Fanny.

York and Ripon.

SECOND YEAR.

First Class.

Wilkinson, Eliza.

Third Class.

Graham, Bettina.
Hornsby, Elizabeth.

FIRST YEAR.

First Class.

*Horton, Ellen.

Second Class.

Brook, Elizabeth.
Hill, Mary.
Lawson, Mary.
Ratcliffe, Ruth Rebecca.
Robertshaw, Sarah A.
Sykes, Ann.

Third Class.

Bartram, Elizabeth.
Gregory, Mary Ann.
Hemingway, Anne.
Reed, Eleanor.
Walker, Mary Ann.

Schedule.

Cortes, Mary.
Holliday, Jane Ann.
Woodhead, Elizabeth.

MASTERS.

A.—*Teachers above 35 years of age.*

Second Class.

Jones, E. D.	Boughrood N.S.
Mellor, J.	Lower Slaithwaite N.S.

Third Class.

Bancroft, J.	Sharston (nr. Northenden) N.S.
Brayshaw, J.	Ludworth (Durham) N.S.
Cape, J.	Matlock Bath N.S.
Edsell, J. T.	Aberdovey N.S.
Edwin, J.	Stokenham, by Kingsbridge, N.S.
Flunder, D.	Little Bedwyn (near Marlborough) N.S.
Heal, H.	Mansel Lacey (Hereford) N.S.
Hough, J.	Crewe Green Ch. S.
Mansfield, W.	Hampton Wick (Kingston) Free S.
Morris, D.	Aberbank (Newcastle-Emlyn) N.S.
Pearson, A.	Greenhill's Rents (London), St. Sepulchre's S.
Rayner, S. A.	Meanwood (Leeds) N.S.
Renton, J.	Leadgate-in-Alston N.S.
Townsend, T. B.	Mark (Bridgwater) N.S.
Turner, S.	Rendlesham Ch.-of-Eng. S.
Wallis, B.	Shaw (Oldham) N.S.
Young, W.	Ryde (Isle of Wight), Trinity N.S.

B.—*Teachers under 35 years of age.*

First Class.

Drake, W. H.	Faversham N.S.
Morland, J.	Glasson (nr. Lancaster) Parl. S.

Second Class.

Card, W. S.	South Collingham N.S.
Chesters, T.	Blymhill (Shiffnal) Parl. S.
*Dexter, T.	Long Whatton (Loughborough) N.S.
Edmund, G.	Llanllwch (near Carmarthen) N.S.
*Etheridge, S.	Wingham (Canterbury) N.S.
Grey, J.	Castle Eden N.S.
Hill, J.	Heslington (near York) N.S.
Hurst, R.	Barley (Royston) Ch. S.
Johnson, J.	Ampleforth (York) N.S.
Lees, G.	Shepton Mallett N.S.
Mayor, W.	Newchurch-in-Rossend. N.S.
Nixon, W.	Newburgh (Ormskirk) N.S.
Outlaw, J.	Stowmarket and Stowupland N.S.
Phillips, W.	Merstham (Reigate) N.S.
Robinson, W. H.	Westbury, Heywood House S.
Stott, Jonas	Carrington, Earl of Stamford's S.

Third Class.

Anderson, W.	Jersey N.S.
Aris, J. J.	Keston (near Bromley) N.S.
Bocking, C.	Wadhurst N.S.
Boyce, J.	Hambledon N.S.
Brabham, J.	Charterhouse,St.Thomas'sN.S.
Bramell, J.	Godley-cum-Newton Green S.
Briant, G.	Marden N.S. (Kent).
Camm, J.	Skerton (near Lancaster), St. Luke's N.S.
Cowley, R.	Onchan (Douglas, Isle of Man) Old Par. S.

Curtis, W. F.	Walsgrave-on-Sowe N.S.
Dalloe, S.	Ryton (near Shiffnall) N.S.
Darwent, C.	Clifton (Bristol) N.S.
Driver, J. H.	Monkton Wyld N.S.
Farrow, G.	Sculcoates(Hull),St.Mary'sN.S.
George, J.	Burford (Oxfordshire) N.S.
Germain, W.	Slingsby (York) Church S.
Goffage, J.	Longfleet (Poole) Church S.
Goninan, W.	Cheveley (Newmarket), Rayes' Free Gram. S.
Gowen, C. G.	Spofforth (Wetherby) N.S.
Graham, R.	Tinsley Park (Rotherham).
Greenfield, H.	Old Cleave (Taunton) N.S.
Groocock, W.	Lowick Church S.
Handscombe, M.	Deerhurst (Tewkesbury) N.S.
Harrison, T.	Orton Longueville.
Hartley, S.	Ingleton (Bentham) N.S.
Haughton, J.	Wrexham N.S.
Holgate, J.	Sheffield, St Mary's N.S.
Hunter, H.	Cheadle N.S.
Jackson, W.	Shotton Colliery S.
Johnson, W.	St. Lawrence N.S. (Ramsgate).
Kirkman, J.	Sittingbourne N.S.
Lambert, E.	Failand (near Bristol) N.S.
Leaver, F.	Brighton, Ch. Ch. S.
Lissett, W.	Uffington (Earl of Lindsey's) S.
Locke, W.	Birch S. (Essex).
Lucas, E.	Huish Champflower N.S.
Martin, E.	Mayfield (near Ashbourne)N.S.
Miles, C.	Little Drayton N.S.
Myers, M.	Brafferton N.S.
New, E.	Kingsthorpe N.S.
Oakes, J.	St. Ive (Cornwall) N.S.
Owen, W.	Ystradgynlais (Swansea) N.S.
Pallett, G.	St. Pancras, St. John the Evangelist's Dist. S.
Pickering, J.	Royton(Oldham) St.Paul's N.S.
Priestly, D. C.	Ince N.S.
Shackleton. J.	Brixham N.S.
Shadrake, J. B.	Gorleston N.S.
Stephens, C.	RaughtonHead(nearCarlisle)S.
Stubbs, J.	Rotherhithe Amic. Soc. S.
Trigg, C. J.	Clerkenwell, St. Mark's N.S.
Unsworth, J.	Astley (near Manchester) N.S.
Veale, J.	Idle (near Leeds) N.S.
Vivian, H. T.	Banstead N.S.
Willcock, C.	Beachampton N.S.
Williams, H. H.	Lyminge (Hythe) N.S.

C.—*Teachers (previously certificated) who have passed in the papers of the Second Year.*

Second Class.

Lawson, W.	Durham Training S. (Teacher).
Reakes, D.	Pluckley (near Ashford) N.S.

Third Class.

Mills, G.	Dunstable N.S.
Wilkinson, T.	Harrow N.S.

MISTRESSES.

A.—*Teachers above 35 years of age.*

First Class.

Wilcockson,M.F.	Wigan N.S.

Second Class.

Rapsey, S.	Fishguard (Pembroke) Inf. S.

Third Class.

Anderton,A.E.B.	Ollerton N.S.
Appleby, E.	Tow Law Ch. S.
Barber, L. A.	Taverham (Norwich) N.S.
Cormick, A.	Southwark, St. Mary's S.
Davy, M.	Lee (Kent) Infant N.S.
Rowlatt, E.	Westminster, Burlington S.

B.—*Teachers under 35 years of age.*

First Class.

Armitage, S.	Thorney(Peterborough)Girls'S.
Candlin, S.	Mappleborough Green S.
Richards, J.	Truro Central S.
Wilson, A. E.	Birkenhead,St.John,Girls'N.S.

Second Class.

Baker, H.	Walton and Felixtow (Ipswich) N.S.
Barber, J.	Moseley (Birmingham) N.S.
Beckett, H. A.	Bristol, Benevolent Society of St. James and St. Paul's S.
Critten, E.	Starston (near Harleston) N.S.
Dearmer, L.	Lincoln, North Dist. Inf. S.
Deighton, C.	Gloucester, St. Michael's Inf.S.
George, M.	Llandudno Inf. S.
Greaves, M. A.	Southampton, St. Mary's Girls' N.S.
Lord, E. A.	Great Milton (Tetsworth) S.
Luck, M.	Farnham Royal S.
Morris, A.	Normanton (Derby) N.S.
Reeves, M.	Hockley(near Ingatestone) N.S.
Richmond, H.	Bingham N.S.
Rogers, A.	Wandsworth Rd. Commerc. S.
Rowland, A.	Coventry, St. Michael'sBran. S.
Saunders, C.	St. Martin's-in-the-Fields Inf. N.S.
Simmonds, P. A.	Osmington (near Weymouth)S.
Stanley, E.	Wey Hill (near Andover) N.S.
Steel, M.	Nottingham Girls' S. of Ind.
White, M. A.	Quinton (nr. Birmingham) N.S.
Williams, A.	Gloucester,St.Michael'sGirls'S.
Wilson, E. S.	Withyham (Tunbridge Wells), St. Michael's S.
Wilson, M. E.	Drayton(near Wallingford) N.S.
Witts, E. M.	Cambridge, St. Giles'Girls'N.S.

Third Class.

Abrahams, C.	Hatch Beauchamp (Taunton) Mixed N.S.
Adams, E.	Brixham Endowed Inf. S.
Anderson, M. A.	Withern (Alford) Girls' S.
Beech, E.	Clifton (Ashbourne) N.S.
Binison, M.	Coppenhall (near Crewe) S.
Brears, J.	Homerton (Hackney) Par. S.
Bryan, L.	Newcastle-under-Lyne Inf. S.
Buckley, C.	Wigton (Cumberland)Girls'N.S.
Carter, L.	Warmsworth (Doncaster) N.S.
Carveth, M.	Whitton (Twickenham) N.S.
Caudle, A.	Chelsea, St. Saviour's Inf. S.
Chadwick, S.	Chesterfield, Trinity Girls'N.S.
Chambers, H.	Bentley (near Ipswich) N.S.
Church, M. S.	Pleck and Bescot (Walsall) S.
Clarke, L.	Cranbourne S.
Cramer, E.	Thames Ditton (Kingston) Girls' N.S.
Culliford, E.	Dursley (Gloucestershire) S.
Engall, C.	Reedham (near Acle) N.S.
Eyles, E.	Maddington (near Devizes) S.
Greathurst, E.	Eaton Bishop (Hereford) S.
Hampton, M. A.	Lower Crumpsall (Manchester) N.S.
Hopgood, E.	Offham (Lewes) S.
Jones, H.	Church Hill Par. S.
Kelly, H. R.	Home and Colonial Training S.
Kershaw, E.	Barnstaple N.S.
King, A. C.	Spilsby Infant N.S.
Kingsnorth, B.A.	Timperley (Altrincham) N.S.
Landon, J. A.	Waltham Abbey Par. S.
Lawrence, E.	Turnham Green Infant S.
Lewis, J.	Hertford, St. Andrew's S.
Meredith, J.	Llanrwst N.S.
Miller, E.	East Hyde, The Hyde S.
Mott, E.	Pluckley (near Ashford) N.S.
Popple, E. A.	Mortimer St., Cavendish Sq. Indus. S.
Powers, M.	Audley, Butt Lane (Newcastle-under-Lyne) S.
Read, E.	Tetsworth (Oxfordshire) Mixed N.S.
Roberts, S.	Oswestry S.
Robertshaw, M.	Hulme, Holy Trinity Ch. S.
Rogers, M. J.	Tiverton N.S.

Scott, J. . . . Manchester, St. Barnabas S.
Shaw, J. . . . Briton Ferry (Neath) N.S.
Steele, E. A. . . Winchcombe N.S.
Stemmar, J. . . Chatham, St. Mary's S.
Stevens, E. . . Wolborough and Highweek (Newton Abbot) S.
Strugnell, M. DeL. Aston (Rotherham) S.
Thomas, C. . . Romford N.S.
Toman, M. B. . Devoran (Truro) N.S.
Thomson, M. . Macclesfield, Christchurch N.S.
Upham, M. . . Diltons Marsh (Westbury) S.
Walker, S. J. . Silkstone (Barnsley) N.S.
Westerman, S. . Holbeck (Leeds) Marshall's Factory S.
Wilson, M. . . Whitburn (Durham) N.S.
Winser, M. . . Freemantle N.S.
Winter, S. . . Hutton Cranswick (Driffield) Inf. S.

Result of Examination of Candidates for Apparatus Grants.

Name.	School.	Subject.	Grant.
Adams, William .	Birmingham, St. Philip's N.S. . . .	Chemistry . . .	Highest.
Cole, Frederick . .	Swansea N.S.	Electricity, &c. .	Middle.
Hodgson, John . .	Byers Green N.S.	Chemistry . . .	,,
Hulford, Henry .	Bloomsbury, St. George's N.S. . . .	,, . . .	,,
Morris, William .	Alton (Hants) N.S.	,, . . .	,,
Richardson, George	Thirsk B.S.	,, . . .	,,
Ward, Thomas . .	Manchester, Cheetham Hill, Wes. . .	,, . . .	,,
Newman, Henry .	Wordsley N.S.	,, . . .	Lowest.
Palmer, Edward .	Hythe (Kent) N.S.	,, . . .	,,

Result of Examination of Candidates for Drawing Certificates.

I. CANDIDATES WHO HOLD CERTIFICATES OF MERIT.

Certificates.

Bower, M.. . . Coundon S.
Cawthorne, J. P . Chichester, Central S.
Collinson, T. . . Alnwick, Duke of Northumberland's S.
Constable, J. . . Christleton Boys' S.
Cusack, Helen F. St. Leonard's-on-Sea, R. C. Training School.
Jones, C. . . . Downham Market, N.S.
Keddell, A. H. . Mitcham N.S.
Orr, Sarah A . . St. Leonard's-on-Sea, R. C. Training School.

Prizes.

Champion, J.. . Durham, Wes. S.
Crampton, F. R . St. John's Wood, St. John's N.S.
Combes, H. . . Chichester B.S.
Daffin, M. E . . Fishponds, Girls' Practising S.
Dickinson, R. . Lumley N.S.
Dungey, J. . . Cornwall Central S.
Edsor H. . . . Cheltenham, Ch. Ch. S.
Ellis, J . . . . Masham, Charity S.
Faulkner, J . . Madeley Wood, Wes. S.
Fish, J.. . . . Durham, Blue-coat S.
Fyles, T. . . . Scotter and Scotton N.S.
Gane, W. . . . Boston, Ch.-of-Eng. S.
Good, T. . . . Devonport, Royal Naval and Military Free S.
Greening, A . . Lewes B.S.
Harris, W. J. P . Highbury (Student of 2d year).
Holder, H. . . Saltley (Student of 2d year).
Horne, G. . . . Kensal Green, St. John's N.S.
Jenkins, W. . . Swindon N.S.
Kelly, A. . . . Liverpool, St. Francis Xavier's R.C S.
Klamborowski, A. Chepstow N.S.
Ledger, G . . . Broseley N.S.
Lee, R. . . . Chelsea, St. Mark's Pract. S.
Lloyd, J. . . . Saltley (Student of 2d year).
Lord, R. M. . . Great Milton Ch. S.
Milnes, W. W. . Horsforth Town (Leeds) N.S.
Mowbray, A. R . Pinchbeck, East N.S.
Norton, S . . . Gloucester B.S.
Owen, E. . . . Llanllechid N.S.
Pigott, E. . . . Claines, St. George's Girls' S.
Pinder, W . . . St. Michael's-on-Wyre (Garstang) S.
Plested, I.. . . Stroud B.S.
Reed, J. . . . Bishop Aukland, Barrington S.
Reynard, T. J. . Silsden, Wes. S.
Rich, W. M . . Wotton-under-edge B.S.
Shawcross, W. . Castleton N.S.
Spink, J. . . . Ripon, Cathedral S.
Stafford, W. J. . Milford (Lymington) S.
Stanyer, W. . . Lancaster, St. Thomas's N.S.
Underwood, R. . Black Boy Colliery S.
Vasey, J. . . . Wainfleet, Wes. S.
Waldron, A. J. B. South Church N.S.
Wheeler, T. . . Cheltenham, Model S.
Williams, W. D . Caernarvon (Student of 2d year).

II. CANDIDATES WHO DO NOT HOLD CERTIFICATES OF MERIT.

Prizes.

Austin, A. H. . Exeter (Student of 1st year).
Booth, J. A. . . Westminster ,,
Burgoyne, J.. . Exeter ,,
Cotton, J. . . . Leiston N.S.
Evans, R. . . . Exeter (Student of 1st year).
Haines, J . . . Culham ,,
Heavyside, W. A. O. (Student of 1st year).
Huscroft, T. H . Cheltenham ,,
Lavis, G. . . . Winchester ,,
Morton, G. . . Christleton, Boys's S.
White, P. A.. . Hammersmith (Student of 1st year).
Willoughby, T. . Culham ,,

PAPERS AND CORRESPONDENCE.

[*The Committee of the National Society are thankful for any communication likely to assist School-managers and Teachers, or otherwise promote the cause of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

ON A PLAN FOR TEACHING GEOGRAPHY.

SIR,—It has long been my impression that geography, especially that branch of it which is commonly understood by the term 'political geography,' should be communicated to youth in a more natural, engaging, and instructive form than is ordinarily employed; and I have been induced to hope that a short exposition of the plan which I have now for some time pursued with success might not prove unacceptable to your readers.

The kind of work which is generally put into the hands of a boy, on making his first efforts to acquire a little geographical knowledge, is what is called a grammar of geography, filled with long classified but unsuggestive lists of places, uninviting statistical details, and the least interesting, because merely brief and detached, historical scraps; while it excludes, as if purposely, all such matter as, being addressed to the imagination, would enable a boy to retain in his memory what he reads or learns, or to take a lively and lasting interest in a subject which of all others has a most fascinating and absorbing attraction for him, if imparted in an agreeable manner. The question is, whether a systematic treatise such as this—highly valuable as a work of reference—is the most desirable, or at the least the only, work to put into a boy's hands when he is just beginning to make acquaintance with the countries and nations of the world. For my part, I cannot help thinking that in this, as well as in all the studies of youth, we should take advantage of their well-known thirst for the curious and the marvellous, and for all which appeals to the imagination and stimulates and calls into play the reflective faculty. I would therefore introduce my classes to their first lessons by a method which, as it is the natural way in which we commonly receive all knowledge of foreign places, would be likely to prove the most attractive to them. I would, in short, study to cultivate in them a habit of associating memorable events with the places which have gained an undying interest from them. I would induce my scholars to attach an importance to all those countries in which industry, enterprise, and intelligence are reaping their greatest rewards. I would endeavour to fix in their minds the spots on the globe where the more remarkable phenomena are exhibited, or whose vegetable or mineral productions form the sources of their wealth and power to the people who possess them. In this manner, I am persuaded that I should be framing the minds of my pupils to the gradual creation of that mental globe which every instructed student of geography sooner or later forms for himself, and in which every place recorded becomes instinct with incident and pregnant with vivid associations.

The more striking and leading the event, and the more characteristic the peculiarity of the place, it is obvious the more likely will it be to arrest the attention and impress the memory of the learner. For this reason, it would seem to be desirable, on first introducing pupils to the study of places and countries so as to give them a true and lively knowledge of them, to bring exclusively before their minds only those which have become conspicuous and celebrated in the world's history either by the great events which had rendered them famous, or by some characteristic peculiarity of manners, customs, laws, or pursuits,—which, as it were, stamp a living impression of a people on our minds, and so distinguish the notion of them from all the rest of mankind.

In speaking of our characteristic ideas of places, I shall be better understood by referring at once to a few examples. I suppose that with Naples every one unconsciously associates ideas of Vesuvius and the lazzaroni; with Venice, its gondolas, its Bridge of Sighs, and its palaces rising out of the lagunes of the Adriatic. No one thinks of Moscow without mentally connecting with it the burning of it by the Russians, and the disastrous retreat of Bonaparte, the sure cause of the overthrow of his power. Then Manchester has its cotton, Birmingham its iron, Seville its cathedral, Lisbon its earthquake. One leading notion pervades most places in our minds, because we have always heard of them in connection with it; and it is on this peg in the memory that we are insensibly led to append all our further geographical acquirements.

The process of instruction is a simple one. We will suppose a well-informed teacher to present some one place or kingdom before the minds of his class. Let him ask the children to call up from their memory whether at any time they have heard or read any circumstance or event in connection with it. In most cases they will of course be entirely ignorant; in others, they will be found to know, to their own great satisfaction, *something*. In the one instance, then, the teacher will proceed to pour into the child's mind, in the most lively colours he can command, the new information which he has to impart; in the other, he will take advantage of any accidental information the learner may possess, and proceed to add to it and strengthen the impression already formed. Let him be encouraged to think, and even to ask questions for fresh information. Let the place be pointed out on the map, and its relative situation with some other place already well known. Let the peculiarities of the country be remarked on, and its climate and products form the subject of comment; and, if possible, all as a natural appendage of the narrative. Two or three places treated in this manner will form ample material for one lesson. At the next, the teacher will, by close examination, ascertain the impression which he has made, correcting errors, and strengthening deficient knowledge. To this second lesson he will be enabled to add an acquaintance with two or three more places, countries, or kingdoms, together with their characteristics; and thus, by allowing his pupils time to reflect upon each place and its connected associations, and by subsequent repetition, still further to digest what they have acquired, indelible impressions will have been imparted to them; and he will have done more to give them a confirmed love and interest in geographical and historical studies than the most lengthened application to them is found to impart by the ordinary system. The progress may at first be slow; but it is surprising to what an extent a boy will *assist himself* in this pleasing method of accumulating knowledge.

If you should consider that these ideas will present any attraction for your readers, and be an assistance to them in their labours as instructors of the young, I should feel a pleasure in fitting for their use, and arranging into some shape and system, the scattered materials which have hitherto formed the basis of my instructions. From the nature of my plan, the lessons thus formed will of course at first present a somewhat incongruous appearance; but I trust that some "method" will be found in "this madness," for I am far from intending to forego all attempt at classification; and I think that a first series of lessons might conveniently group themselves under the following heads: 1, Great battle-fields; 2, Scenes of disastrous retreats; 3, Sites of memorable sieges; 4, Places which have acquired a dismal celebrity by massacres and other butcheries, political and religious, from St. Bartholomew to Cawnpore; 5, Cities which have been remarkable for councils, conventions, and treaties; 6, Places celebrated for earthquakes, volcanoes, boiling fountains; 7, Regions visited by extraordinary phenomena,—monsoons, trade-winds, simooms, and siroccos, &c.; 8, The chief mercantile places in the world; 9, The principal kingdoms; 10, The great physical divisions of the globe. An occasional series also might illustrate the different notions attached to gulfs, bays, promontories, capes, peninsulas, &c. by circumstances of interest, in lieu of the dry method generally pursued. But I will not fatigue yourself and readers with any further explanation of my plan, but reserve my energies for its execution, if what I have detailed already should prove to your satisfaction, and remain, yours, A. M.

INDUSTRIAL EDUCATION OF GIRLS.

National School, Sandbach, February 3d.

SIR,—As the possibility of teaching girls at school industrial work, in addition to the ordinary subjects, so as to make it practically useful to them in after-life, has become a matter of much interest and inquiry, I beg to forward a letter on the subject, reprinted from the *Times* of June 5th, 1857; together with a report of the past year, taken from the same paper of yesterday: both of which you are at liberty to republish or use as you think advisable.

As the letter describes an existing daily practice, worked out with ordinary means, its appearance in the *Monthly Paper* may be of service to those of its readers who are desirous to engraft so important a branch of instruction upon their existing plans.

I may add, that the children are under the direction of the pupil-teachers during the hours appointed for industrial work, and that the whole is superintended by the mistress.

I shall be happy to answer any questions, or give details in explanation of the plans pursued here, either through the medium of the *Monthly Paper*, or directly to any correspondent requiring further information; but as the publication of the letter in the first instance gave rise to a heavy correspondence, I would respectfully suggest that, in the latter case, the inquiries should be very explicit.—I am, &c.

JAMES BAILEY.

Letter to the Editor of the "Times."

SIR,—I thank you for calling attention to industrial employments as an essential element of popular education; and I now crave the aid of your universal circulation as a medium of reply to many inquiries concerning the system adopted in this parish, and the results which have attended it. Experience has taught us that any attempt to make agriculture or manual trades an element of instruction in our National schools for boys must necessarily fail, seeing that they can learn the former very well at home, and have not time to spare for the latter to make the knowledge they may acquire profitable to them in after-life. With girls the case is different; their avocations are in-doors, and admit of instruction at school of a better kind than can be had at home. The most important, and of every-day necessity, are dress-making, to the extent of cutting-out and making their own clothes, washing and getting-up fine linen, household work, and cooking. The method we have adopted has been as follows:

1. *Dress-making.*—Having laid in a stock of materials at wholesale prices, of suitable texture and patterns, we invite the children, nothing loth, to make their own selection. The pupil-teachers and elder children, under the direction of the mistress, cut out the dress; and each child, as far as it is able, makes its own. When completed, they are fitted and tried on before the class; and, upon payment, by instalments or otherwise, given to the children to take to their parents. The charge is carefully calculated upon the prime cost of the material, and an account sent home with each article. By this means the children get cheaper and better clothes than they could in any other way; and, inasmuch as they feel that they owe them in some measure to their own skill and industry, naturally learn to take much greater care of them. A stranger, entering the school for the first time, could hardly fail to remark upon their uniformly neat appearance; a result mainly attributable to the simple plan described.

2. *Washing.*—For the encouragement of others similarly situated with ourselves, I beg to observe, that the schools are in the centre of the town, and consequently confined in space. The area of the washhouse is only 25 feet by 15 feet, outside measure: in which we contrive to get in one compartment a washhouse; beneath it a tank for rain-water from the roof of the schools; a well with pump for spring-water in one corner; along two sides twelve washing-boxes, convertible by letting down a cover into ironing tables; three boilers, one to supply by means of leaden pipes and taps the washing-boxes with hot water, a second for the supply of hot water to the large metal pipes under the dry-

ing closet, and the third for boiling the dirtiest of the clothes. A cistern is also placed in it to receive spring-water from the pump, at a sufficient elevation to convey it, also by means of pipes, into the washing-boxes when required. This portion of the building is open to the roof. The other compartment embraces a drying closet, space for mangle, and staircase with room over it for heating the irons and airing the clothes after they are finished. The children bring their own clothes in baskets the beginning of each week, which are returned as soon as they are completed. A laundress was employed at first to teach them; but of late the pupil-teachers have been found fully equal to the duty.

3. *Household Work.*—This is taught to the pupil-teachers and elder children by admitting them in rotation for a week at a time into the master's house, which, as six or eight young people are boarded with him and form part of his family, affords an excellent opportunity for initiating them into the ordinary matters of domestic economy.

4. *Cooking.*—The culinary department will require greater details, which I enter into more willingly, from the experience I have gained how much, in connection with a school, it may be made to supply a want most painfully felt in almost every parish in the kingdom. If there is one thing of which our poor stand in need more than another, it is suitable nourishment in the time of, and upon recovering from, sickness. How often is the happy moment lost when a generous diet might have acted like a charm upon the exhausted and attenuated frame! How often are relapses experienced from the use of improper food, or, what is pretty nearly the same thing, food roughly and improperly prepared! The clergyman's kitchen, and that too of many of the laity, oftentimes come in aid; but dependence, for many reasons, into which I do not care to enter, must not be implicitly reposed on casual charity. The claims are so many, and the necessary relief so varied in its kind, and in its bestowal requiring so much care and delicate attention, that we are constrained to look for a more careful and certain supply. The following plan has been adopted, alike inexpensive in the first outlay and simple in its subsequent management: For a kitchen a shoring has been raised, 10 feet long by 4 feet wide, in connection with the master's house. In it a small gas-stove has been placed, about 3 feet high by 16 inches in diameter, supplied by Messrs. Deane and Dray at a cost below 10*l.*, which, with the addition of a few saucepans, completes the apparatus; for with the aid of the stove, small as it is, a dinner may be cooked for twenty people. If gas cannot be had, which is both cleaner and cheaper than coal, as it is applied during the time of cooking only, a common grate must be substituted. At first, for a few weeks, an experienced person was required to instruct the pupil-teachers in the art of cooking. Now they are able, in their turn, a week at a time, to do every thing. It is an occupation they like very much, and is very advantageous to them. They have four books to keep,—an order, waste, cash, and delivery book; and thus acquire a knowledge of book-keeping as well as of domestic economy, in the purchase of meat and other necessaries, and the best method of preparing them; and, above all, they learn to sympathise with the poor, to whose wants it is their privilege to minister. The benefit to the poor themselves cannot be overstated. The order-book is always open for the clergyman, the medical men, and district visitors, to enter in it the names of such as stand in need of help, stating in columns set apart for the purpose the description of food and the time it is to be supplied. They are required to bring their own vessels; and whether it be a slice from a leg of mutton, soup, or pudding, they receive it hot and well cooked, and in quantity equal to their daily wants,—their title to help, of whatever creed, necessity. All that they are called upon to do is, to acknowledge the receipt daily in the delivery-book provided for the purpose. The offertory, alms-box, and private subscriptions supply the necessary funds.

The principle which has guided us throughout, has been to make employment acceptable to both parents and children by making it in every instance beneficial. The children make and wash their own clothes; and have their dinners given, when employed in the cooking department, in reward for their trouble. The appropriation of the offertory is novel. Hitherto the common practice has been for the minister and churchwardens in equal moieties to distribute it in money, and oftentimes with no very nice or discriminating regard to the existing wants of the recipients. By the present plan it supplies, what we have long sought for, an element of instruction for the children; is given at a time when the poor need it most, in a quality of food better than they could provide themselves, and in proportions carefully adjusted to their wants. And may I not add, sir, that in embracing within the circle of her benevolence the suffering poor, of every kind and degree, the

Church is presenting herself again in her true light, as the nursing mother of her people —I have the honour, &c. JOHN ARMITSTEAD, *Vicar of Sandbach, Cheshire.*

A further letter, explanatory of the successful working of the school-kitchen, &c. during the year 1857, will be found in the *Times* of the 2d of February, together with extracts from a report to the subscribers.

The total expenditure for provisions, &c. (including fittings) in 1856, was 64*l.* 4*s.* 6*d.*; and in 1857 (exclusive of a balance in hand), 67*l.* 3*s.* 8*d.* The summary of dinners supplied is as follows :

Meat dinners	(1856)	991	(1857)	2104
Puddings	„	171	„	176
Gruel, &c. (quarts)	„	23	„	102

HINTS TO VILLAGE-TEACHERS.

[Continued from p. 51.]

2. *General Management.*

Let the school-children be classed according to their general attainments and mental culture, with some reference to age: not exclusively by their fluency in reading, still less by their progress in writing or ciphering.*

Do not crowd the upper classes, especially the first. Teachers in large schools are apt to do this for the sake of getting a greater number of children under their own immediate control; but it is a great mistake. It discourages the forwarder pupils, lowers the general standard of the school, and interferes with the well grounding of the younger children. If the teacher has little or no help, it is a good plan to train the few more advanced scholars to employ themselves a good deal independently, in writing and other work, while the junior classes are attended to.

Never employ *little* children as teachers. So to employ children at all is an undesirable measure, only warranted by necessity. To do so at an early age is injurious alike to the children who teach and those who are taught, both mentally and morally. The scholars will not defer to one so little above themselves; hence arise disputes of a painful and hurtful kind. And the child-teacher allows mispronunciation of words, neglect of stops, and other faults, partly from want of knowledge, partly from want of power to set things right; while he is himself apt to be puffed up by a sense of authority and a consciousness of importance.

Have few rules, but be very strict in carrying out those few. Keep the school as quiet as the routine of business will allow. Be on your guard against becoming so accustomed to noise as to be unaware of it. Check the children in reading or speaking too loud, or in too high a key. The loud or harsh voice of one child will often make a whole class noisy, and that class the school. When you are aware there is too much noise, ring a small bell or use a whistle, and enforce silence for a few moments before starting afresh.

Do not weary your pupils with too much standing; but if while sitting they seem dull or careless, rouse them by making them get up. It is a good plan for keeping up their attention to let the class sit during the reading lesson, each child standing up to read its own portion.

Send out the younger children to play for a quarter of an hour once, or even twice if they are very young, during school-time. They will learn all the better for an interval of rest, and will be all the healthier for it, and the upper classes all the quieter. It is downright cruelty to keep children under seven or eight years old quite still for three consecutive hours.

---

* "Almost universally has there been found the absence of any thing like a settled 'qualification test' for promotion from class to class. The nearest approach to it generally is confined to reading; so that a child is pushed into a class, for which he is otherwise unprepared, merely because he is endowed with a larger development of the organ of sound than the majority of his fellows. *This should not be the case;* but general ability in each subject taught should be taken into consideration."—From the *Schoolroom*, part i. chap. iv., by J. J. H. Harris.

3. *Help of Ladies.*

It is very common for ladies interested in a school to look in upon it occasionally for a few minutes, either alone or with friends, saying a kind word to the mistress and to some of the children, and perhaps taking a class for a short time. Some mistresses (for it is commonly the girls' school which is thus noticed) are impatient under these visits, considering them an interruption; others welcome them, feeling personally gratified that those of a higher rank in life take an interest in the school, or thinking that such notice on their part raises it in the eyes of the children and their parents. I fear I should myself look upon mere desultory visits in the former point of view. But all must agree that regular, systematic, punctual visits, for the sake of helping in the business of the school, and in accordance with the plans of its master or mistress, are most valuable. Unless the teacher be very efficient, and supported by a staff of pupil-teachers proportionate to the number of scholars, it is impossible for a school to go on well without some additional assistance; and even with ever so perfect an organisation, the aid of persons of more refinement and cultivation of mind, coming fresh to the work, is very valuable. It may be made available either for giving instruction in some particular branch of knowledge,—such as singing (the teaching of which will be very useful if the master or mistress be without voice or ear),—or for the helping on of some scholar who, having begun his education later than others, or from deafness or slowness of parts, is unable fully to benefit by class-teaching. Much individual instruction, too, is needed in the matter of needlework, and ladies may be usefully employed in imparting it.

It is very important that these extrinsic helpers should pay all respect to the regular heads of the school; that their aid be in accordance with its plans, and be given regularly and punctually; otherwise, with the best intentions and wishes, they may but prove "something between a hindrance and a help." A great authority in school matters says to visiting ladies: "Whatever part of the teaching of a school you undertake, you will, I am sure, feel it is specially your duty to set an example of obedience to the rules and arrangements of that school. What distinguishes civilisation from barbarism is, the supremacy of law and order over individual appetite and will."*

[To be continued.]

AGRICULTURAL HALF-TIME SCHEMES.

SIR,—I have been reading lately the volume containing the Papers delivered at the Educational Conference held last year. I am sure that any one who wishes thoroughly to understand the one great difficulty connected with elementary education in this country,—viz. the early removal of children from school,—cannot do better than study and digest these papers. It is, however, to one particular point dwelt upon in those papers that I wish to confine my present remarks,—I mean, the operation of the half-time, or any similar schemes, as to agricultural parishes. There is a paper in the volume I have referred to bearing on this subject by the Rev. C. H. Bromby, entitled "Voluntary Half-time Schemes." In part of this paper, Mr. Bromby considers the difficulties in the way of half-time schemes in rural districts; and he classifies them under the three following heads: (1) distance from school; (2) the fact that the farmhouse-dinner often constitutes a large portion of the boy's pay; and (3) the parents' poverty. He discusses these difficulties fairly enough, and suggests several practical modes of obviating them. But he fails, I am sorry to say, to convince me that any half-time scheme can ever be brought to bear to any large extent in agricultural parishes. He seems to miss the real distinction between the Factory Act and the half-time schemes. The object of the Factory Act was unquestionably, in the first place, to prevent children from being overworked; the obligation that they should attend school for the half-day—an obligation which any one who reads the Factory Inspector's reports will see is fulfilled most superficially and most imperfectly—was only a secondary part of the measure. The promoters of agricultural half-time schemes do not pretend that the children employed upon farms are overworked; watching rooks, tending sheep, walking at a horse's head in front of a plough, cannot overtask their strength. The sole object of such schemes is to provide them with instruction of a better quality and of longer continuance than that which they receive at present.

---

* *Lectures to Ladies:* "On the Every-day Work of Ladies." By Archdeacon Allen (p. 199).

Now if it was necessary to pass a legislative enactment in order to compel the mill-owner not to overwork the children employed by him, and if the arguments of philanthropy and Christian charity were found ineffectual to induce him to have relays of infant-labour, is it likely, I would ask, that the farmer, under the pressure of a much less powerful motive than was urged against the mill-owner, will adopt any such schemes of half-time labour as have been proposed? The mill-owner was urged to give up a practice which not only interfered with the moral health, but also seriously hindered the physical strength of the rising generation. He declined; and legislative interference was found necessary. The farmer is only asked to give time for an improved education. Is it likely that he will consent? He will say,—and if you talk to farmers on the subject, this is their common answer,—"The boy can read and write; surely that is learning enough for all he will ever have to do in life." Besides, consider the practical difficulties in the way. The boys, in many cases at least, lodge with the farmer. In order, therefore, to arrange for the half-time scheme, he must have two sets of lads. Allowing that he pays them only half of what he would pay if he employed their whole time, yet he must feed and lodge them *all;* and he must employ some one to arrange and see to the observance of the hours of their coming to and leaving off work.

But the farmer is not the only party concerned. The parents' consent must be also obtained; and who that knows the real indifference of the large majority of the poor to education, their pressing money-wants, the value of their boy's labour, or the relief which it is to them to have one of their hungry lads taken off their hands into a farmer's house, can really believe that they will ever, to any extent, voluntarily consent to forego half the profits which their child's labour is able to produce to them? There are, of course, exceptional cases where a better feeling exists; but such, I feel persuaded, are only few and far between.

The conclusion, then, to which I very reluctantly come is, that not much will ever be made of voluntary half-time schemes (for legislative interference is another question, and one into which I will not enter) in the agricultural districts. I shall be very glad to read from any of your correspondents arguments which will satisfactorily refute such a conclusion. I defer until another occasion to say a few words on the only remedy for the evil of early removal of children, though that remedy is but partial, —I mean the further development of night-schools.—I am, &c. L. G. J.

WHY TEACHERS CHANGE THEIR SITUATIONS SO FREQUENTLY.

MR. EDITOR,—It is not my intention to answer the above question fully, but merely to state a few facts, which I believe to be *some* of the many causes which produce such "frequent changes," and thus to draw public attention to the subject. It may, indeed, be true that this too frequent phenomenon has prevailed more particularly in certain districts; and this may be explained by certain *local* causes. I shall, however, not enumerate causes of this kind, but confine my remarks to those of a more general character.

We often find these changes caused by the *non-fulfilment* of the very many duties not belonging, but added, to the office of the instructor. Even at the present day, not only in the agricultural districts, but even in some towns, we find the schoolmaster exercising the office of the parish-clerk, precentor, sexton, &c.; all of which offices are to be performed for one and the same salary. This brings me to a second cause, the salary being "very moderate;" hence, when a better situation presents itself, master naturally accepts it. This is a formula which ranges through all professions. It has often happened, that when the Government augmentation has been obtained, and perhaps the master earned his certificate with great difficulty, the salary is *lowered* in, or nearly so, proportion to the grant obtained. Is this fair? A certificate is the sole property of the possessor; it is, in fact, a little pecuniary grant given by the Government to aid the energetic teacher in his difficulties, and to make him a little more comfortable in his domestic affairs. Hence some teachers leave on *promotion*. Again, there are some teachers who, having arduously and assiduously attended to their duties, are visited by *sickness*. This class, instead of having *any sick-pay*, are cast forth upon the wide world, or perhaps to end their days in the union. It may be they recover: are they restored to their former stations? Too often they are obliged to fall upon some small village-school for their future sphere of labour. Must this continue, or can a remedy be found?

Another cause which produces change is the undue interference on the part of the managers concerning the organisation, method, &c. of the school, thereby impairing the master's influence and usefulness. It is often argued that the superior education now required of teachers only tends to "higher notions," and the result discontent of position. Let managers give a master a salary which shall enable him to devote himself to his work solely and entirely. Might there not be a plan of giving to a master after a certain term of probation a *bond or agreement for five or seven years' term of office?* This would tend to stop this evil.

I will not enter into the disadvantages both to the teacher and scholars of this frequent change; but I trust that public attention may be directed to this question: until it is more firmly settled, education will only be experimental. Often do masters express their desire to raise their calling to the same level with the learned professions; but how can they, as a body, better do so than by each individual remaining in his own sphere and obtaining the respect of all around? The old proverb of a rolling stone, &c. will surely apply here.—I am, &c. HARRY.

⁂

Notes and Queries.

INQUIRIES BY CORRESPONDENTS.

VENTILATION.—"C." is anxious to obtain information respecting "Watson's System of Ventilation." Any reader of the *Monthly Paper* will confer a favour by stating his opinion of its efficacy, and giving the address of the inventor, or some one who supplies the apparatus.

HOME-LESSONS.—What are the best subjects to give children as home-lessons, and what are the best plans for examining the home-lessons? Q. Q.

"C. W. E." wants the title and price of a book of Moral Tales, somewhat similar to those in *Pleasant Pages*, on compassion, truth, &c., suitable for reading to village children.

CORRESPONDENTS' ANSWERS TO INQUIRIES.

LOGARITHMS.—"Persevere" says "G. B." might easily get up the subject he inquires about without the aid of a living teacher. From experience, he recommends a small book of logarithms published by the Scottish School-book Association, price 1*s*. 6*d*. It contains all that he will require to know to enable him to pass in the paper on logarithms. As numerous examples are given, nothing further is required than to apply them to the common rules of arithmetic.

SUNDAY-SCHOOLS.

[*The Committee of the National Society are thankful for any communication or Notes of Lessons likely to promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

[This portion of the Number of the *Monthly Paper* is published as a separate Paper, under the title of the *Sunday-school Paper*. For the mode of obtaining copies see standing Notice at the back of title-page.]

Proceedings and Correspondence.

The following is an Extract from the Report of the Bath and Wells Diocesan Board of Education.

It cannot be doubted that the large decrease of attendance in Sunday-schools is a matter demanding the most serious and anxious attention of all. As such it has been felt by the Diocesan Board of Education, which, at its last quarterly meeting, held October 21st, passed the following resolution:

"That the Lord Bishop be respectfully requested to issue a letter of inquiry to the Clergy of the diocese respecting the causes of the reduced attendance at Sunday-schools throughout this diocese, to the number of 4703, as shown by the statistics laid this day before the Board, and also respecting the amount of Sunday-labour required from persons under sixteen years of age in their respective parishes."

The decrease of the average age of attendance at our week-day schools only renders it of more vital importance that the attendance in Sunday-schools should be enlarged and increased. A general move on this important point may, with God's blessing, be attended with the happiest effects; for it cannot be doubted that large numbers of the employers of labour throughout the county of Somerset would join in assisting to diminish Sunday-work among the Christian children around them.

◆

ONE SCHOOL-TIME ON SUNDAYS.

SIR,—Your correspondent "W. W. S.," in the December Number, threw out a hint on this subject. I have often thought of it, and wished that the system could be generally introduced. Not only the Church in the United States, but also our own Church in Ireland, adopts it. There, school begins at 10 a.m., and the first service does not begin till 12 o'clock. It is, however, not desirable that *morning* service should be so late as noon; so, I think, that if the morning service were to begin at 11 a.m., and the Sunday-school at 9 a.m., the plan might be adopted without interfering with the proper time for the services of the Church, or with the dinner-hour of the children. I see four advantages arising therefrom: (1) The children, little ones especially, would not be obliged to come, sometimes a long distance, twice to school. (2) They would not be at school immediately after dinner, *i.e.* at the most sleepy hour of the day. (3) The difficulty about bringing the little ones to church twice would be got over; for they should either stay at home, or come to church *with their parents* (see "A Teacher's" letter, December Number) in the afternoon. (4) The clergyman would be free to give up the entire of the rest of the Sunday to those duties which are more especially his own on that day: an advantage which, no doubt, many of your readers will appreciate, who—service being over at 12.30 or 1 p.m.—have to hurry over their dinner, run perhaps a quarter of a mile to their Sunday-school before 2 o'clock; thence, having taught a stupid class perhaps, back again to church before 3 o'clock; where, out of breath and fatigued, they cannot give to the afternoon service that earnestness, expression, and attention which *all* prayer requires, but which is especially requisite when one is *leading* the prayers of a congregation of persons who find it so difficult to spell over the prayers in their Prayer-Books as our afternoon rural congregations generally do.

Nine o'clock, however, would be very early for children to be present who would have to come "miles to school;" but still I think the advantages of the "one-time" system would outweigh the disadvantages.—I am, &c. B. R. K.

Notes of Lessons for Sunday-school Teachers.

NOTES ON THE PROPER LESSONS.

It must be remembered by those who use these Notes, that it is impossible, in the limited space allotted to them, to give more than a few of the less obvious or more important questions occurring in the first lesson for each Sunday morning. Other questions should be added at the discretion of the teacher.

FOURTH SUNDAY IN LENT.

Genesis xliii.

Introductory.—How was Joseph delivered out of prison? [He interpreted Pharaoh's two dreams.] What were those dreams? [Read chap. xli. 17-24.] What did they portend? [That there should be seven years of plenty and then seven years of grievous famine.] What measure did Joseph suggest to provide food for the years of famine? [See chap. xliii. 33-36.] To what office was Joseph appointed? [Overseer of the storehouses, and second ruler in the kingdom.] How far did the famine extend? [Over all lands: chap. xli. 57.]

Vers. 1-5. Had Joseph's brethren been before this into Egypt? How were they received? [Joseph spoke roughly to them, pretending to consider them spies, and imprisoned Simeon until they should return with Benjamin. See chap. xlii. 7-24.]

Ver. 6. When was the name Israel given to Jacob? [When he wrestled with the angel on his return from Padan-aram: ch. xxxii. 28.] What does it signify? [One who contends and prevails with God.]

Ver. 11. What did Joseph's brethren take as a present? Why were these articles chosen? [Most of them were products of Palestine, but not of Egypt.]

Ver. 12. Why did they take double money? [Joseph had on the former occasion ordered their money to be secretly placed in their sacks.]

Ver. 18. What caused the fear of Joseph's brethren? [Chiefly the rough treatment which they experienced on the former occasion, and the return of their money. But in Asia, even at the present day, those who live in tents in the country are very unwilling to enter a house in a town.]

Ver. 24. How were the men received? Why is washing the feet so often alluded to in the Scriptures? [Because the inhabitants of the East wore sandals, or shoe-soles without upper-leathers, tied on by "shoe-latchets" or strings; so that their feet became very dusty in walking.] Where does our Lord refer to this custom? [In his reproof of Simon the Pharisee (St. Luke vii. 44); and when he bade St. Peter present his feet for washing (St. John xiii. 10).]

Ver. 26. Of what was this bowing-down a fulfilment? [Of the predictions of Joseph's two dreams: ch. xxxvii. 6, 7.] Of what may it remind us concerning Christ? [That God hath highly exalted Him, and given him a power which is above every power—that at the name of Jesus every knee should bow, &c.: Phil. ii. 9-11.]

Ver. 30. What do we observe commendable in Joseph's conduct? [His strong natural affection.] Why was he so peculiarly affectionate to Benjamin? [Because Benjamin was the son of his own mother, Rachel.] Why was he so anxious to conceal his tears? [Because he was not yet ready to make himself known.]

*Ver. 33. What caused the wonder of the men? [They could not imagine how Joseph, whom they supposed to be a stranger, should have known their ages.] What do you mean by the word "mess"? [A portion of food.] Why was Benjamin's mess larger than the rest? [As a guest whom Joseph designed specially to honour. Herodotus tells that in ancient Egypt it was customary to set a double quantity before the king.]

FIFTH SUNDAY IN LENT.

Exodus iii.

Introductory.—What does the word "Exodus" mean? [Departure.] Why is the book so called? [Because it treats of the departure of the children of Israel out of Egypt.] When and why had they taken up their abode in Egypt? [In the time of Joseph, to avoid the pressure of the famine.]

Ver. 1. Who was Moses? [The son of Amram and Jochebed, the chosen deliverer and lawgiver of Israel.] What does the name "Moses" signify? [Drawing out, or saved from the water.] Why was it given him? [Because Pharaoh's daughter took him up out of the river Nile, where his parents had placed him in an ark of bulrushes to avoid her father's decree. See chap. i. 22; ii. 3-10.] From whom were the Midianites descended? [From Midian, a son of Abraham by Keturah: Gen. xxv. 2.] Why was Moses in the land of Midian? [He had fled thither after killing an Egyptian, fearing that Pharaoh would have slain him: chap. ii. 15.]

---

* Ver. 32. The historian Herodotus gives as a reason for the unwillingness of the Egyptians to eat with strangers, that they were afraid lest a knife polluted by cutting a cow might have been used in preparing the food. Many Eastern nations, especially the higher castes among the Hindoos, are equally particular at the present day.

Ver. 2. Who appeared to Moses? Who is this angel supposed to be? [The Lord Jesus Christ.] Why do you suppose this? [Because we read in ver. 4. that "God called unto him out of the midst of the bush."] But does not "God" here mean "the Father"? [No; for "no man hath seen God (*i. e.* the Father) at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him:" St. John i. 18.] How, then, is Christ here called "the angel of the Lord"? [Because He had for the time assumed the office of His Father's messenger. The word "angel" signifies messenger, see p. 58; see also Malachi iii. 1: "The *Lord* whom ye seek, . . even the *messenger* of the covenant whom ye delight in."]

Ver. 5. Why was Moses commanded to put off his shoes? To what custom of ours does this answer? [Taking off the hat when we enter into church.] Why do Eastern nations uncover the feet rather than the head? [Because it would often be dangerous to expose the head to the rays of the sun.]

Ver. 6. What important Christian doctrine does our Saviour teach us to see foreshadowed in this verse? [The future life: St. Matt. xxii. 32.] How does He argue from it? ["God is not the God of the dead, but of the living." If the patriarchs had ceased to exist, He would not have called Himself by the name of their God.]

Ver. 8. How could it be said that God "came down" to deliver Israel? [The Scriptures often speak of God and His dealings in language borrowed from the actions of man. On earth we are not capable of knowing God "as He is," but must learn from similitudes.]

Ver. 9. What was the nature of the Egyptian oppression? [Read chap. i. 11-14.]

Ver. 10. Of how many Pharaohs do we read in the book of Exodus? [Two: one at the time of Moses; the second when Moses was eighty years old, at the time of the Exodus.]

Ver. 12. How could this be a sign to Moses? [The happy issue of so difficult an enterprise would show that he had been truly sent of God.]

Ver. 13. What question did Moses expect the people to put? What does it show concerning their religious state? [That they were tainted with idolatry.]

Ver. 14. What name did the Lord give to Himself? Show its application. [Other beings were made; God IS of Himself: other beings have a past, present, and future; God IS the same yesterday, to-day, and for ever: "One day is with the Lord as a thousand years, and a thousand years as one day:" 2 Pet. iii. 8.]

Ver. 16. To whom was Moses to deliver his message in the first instance? What was the nature of that message?

Ver. 22. What is the meaning of the word "borrow" in this verse? [To ask as a gift. This may be seen from the previous verse, where God promises to give the people favour in the sight of the Egyptians.] In what spirit did Moses receive the commands of God? [With the greatest unwillingness.] And how did God treat him? [With the greatest long-suffering and tenderness: God bore with his slowness, and promised to be with him.] Is this an example of God's dealings with us? [Yes; for we find sinners rejecting His calls again and again, yet He is unwilling to cast them off.] May we hope that God will be with us, as he was with Moses, in the performance of our duties? [Yes; for He has said, "I will never leave thee nor forsake thee."]

THE SUNDAY NEXT BEFORE EASTER.

Exodus ix.

Vers. 1-3. How many plagues had God already sent upon Egypt? [Four: the waters turned into blood, the frogs, the lice, and the flies.] What was the fifth plague? What do you mean by "murrain"? [A pestilential disease among cattle.]

Ver. 6. What distinction did God make between the cattle of Israel and the cattle of Egypt? In what other plagues are we told that a similar distinction was made? [The flies (ch. viii. 22); the hail (ch. ix. 26); the darkness (chap. x. 23); and the slaughter of the first-born (chap. xii. 13).] What do we learn from this distinction? [God's care of His own people; and His frequent separation of the innocent from the guilty in the time of national calamity. It may also lead our minds to the day when the Son of man will send forth His angels, and sever the wicked from among the just:

St. Matt. xiii. 41.] Does "all the cattle of Egypt" mean every single animal? [Scarcely, as we find others afterwards dying by the hail. Probably it means that all sorts died, and every where.]

Ver. 8. What was the sixth plague? What effect had it on the magicians? Which of Moses's miracles had they imitated? [The turning his rod into a serpent (ch. vii. 12); the turning water into blood (ch. vii. 22); and the frogs (chap. viii. 7).] When were they overcome? [At the plague of lice: chap. viii. 18, 19. Here they appear to have given up the contest.] What may we learn from this? [That although God permits the powers of evil to resist Him for a time, He will in the end overcome them.] Where is the plague of boils and blains specially referred to? [Deut. vii. 15; xxviii. 27, 60.] By whom are the Egyptian magicians named in the New Testament? [By St. Paul (2 Tim. iii. 8): "Jannes and Jambres withstood Moses."]

Vers. 12-16. Is God said in any other passages of Scripture to harden men's hearts? [Isaiah vi. 10, lxiii. 17; Rom. i. 28, ix. 17, 18.] In which of these passages is the history of Pharaoh referred to? What do we mean by this phrase? [Probably that after God has borne with the wicked for some time, He not unfrequently ceases to strive with them, and gives them over to Satan and the hardness of their own hearts.] Why was Pharaoh raised up? What do we learn from this? [That the wicked are often, against their own will, made instrumental in setting forth the glory of God.]

Vers. 18-21. What was the seventh plague? What warning was given? How was it regarded? Why would this plague be peculiarly terrible in Egypt? [Thunder, lightning, and hail are almost unknown there, and scarcely ever do any injury.]

Ver. 26. Where were the children of Israel dwelling? Where was the land of Goshen situated? [Probably along the most eastern branch of the Nile.]

Vers. 27-30. After which of the plagues did Pharaoh entreat the Lord? [The frogs (chap. viii. 8); the flies (chap. viii. 25); the hail; the locusts (chap. x. 16).] Did the Lord hear him? What should we learn from this? [That often when wicked men cry unto the Lord in their trouble, He delivers them out of their distress: Psalm cvii. 17-19.] And what from Pharaoh's repeated offences and final ruin? [That wicked men again and again abuse God's mercy, till in the end He is provoked to destroy them.]

Ver. 31. What do you mean by "bolled"? [Swelling into flower.] In what month would this take place? [February; the barley-harvest is a month earlier than the wheat-harvest in Egypt.] What is the plant here called "rye"? [This is quite uncertain; but it was not the same as that which we call by that name.]

Ver. 33. Of what may the prayer of Moses remind us? [Of the intercession of our Saviour for sinners. Some of the early fathers considered the stretching out of Moses's hands to be a type of the cross.]

Good Friday.

Genesis xxii. 1-19.

Ver. 1. In what sense is God said to tempt Abraham? [To try, or prove him.] Prove from Scripture that God does not tempt men to sin. [Read St. James i. 13, 14.]

Ver. 2. Why did Abraham specially love Isaac? [Because Isaac was the child of promise, born in his old age, of his lawful wife Sarah.] Where was the land of Moriah? [In the immediate neighbourhood of Jerusalem. Accordingly some have supposed that the sacrifice of Isaac was to have taken place on the same spot on which our Saviour afterwards suffered.] Was there any injustice in this command? [No; for God has an undoubted right over the lives of all His creatures.] But would not Abraham have been guilty of murder? [No; for he clearly knew the voice of God, having had frequent experience of it.]

Ver. 3. What lesson should we learn from Abraham's example? [Prompt and uncomplaining obedience to God's commands.]

Ver. 5. How could Abraham say they would return? [He believed that God would raise Isaac again from the dead: Heb. xi. 17-19.] Why did he believe this? [Because God had said that his posterity should descend through Isaac: "In Isaac shall thy seed be called:" chap. xxi. 12.] What should we learn from this? [To have a firm faith in God's promises, even when appearances are most against them.]

Ver. 6. Of what are we reminded by Isaac having the wood laid on him? [Of Christ bearing His own cross: St. John xx. 17.] Why should Abraham take the fire with him? [The people of the East often carry their fire with them when they go on a journey, as they have not any ready means of kindling one; but some have thought that it might be consecrated fire from Abraham's household altar.]

Ver. 8. Of what may Abraham's answer be considered an example? [Of holy men foretelling the truth without understanding it: see verse 13. These words may also be a prediction of Jesus Christ, the true "Lamb of God," "once offered to bear the sins of many: St. John i. 29-36; Heb. ix. 28.]

Ver. 9. Could Isaac have resisted his father? [Yes; Josephus says he was then twenty-five years old.] Of what may his submission remind us? [That Christ laid down His own life because He had received this commandment of His Father: St. John x. 18.] Why was not Abraham permitted to slay his son? [Because that would have given encouragement to the horrible practice of human sacrifice; and God had, without this, sufficiently proved his faith and obedience.]

Ver. 14. What is the meaning of Jehovah-jireh? [The Lord will see and provide.] What is the meaning of the words, "In the mount of the Lord it shall be seen"? [Probably they were a common Jewish proverb, answering to our own, that "Man's extremity is God's opportunity."]

Ver. 16. What reward had Abraham for his obedience? [A renewal of the promises previously made to him.] What were they? [1. God's blessing: "In blessing I will bless thee." 2. A numerous and powerful posterity: "I will multiply thy seed," and "thy seed shall possess the gate of his enemies." 3. That he should be the forefather of the Messiah: "In thy seed shall all the nations of the earth be blessed."]

Ver. 19. Where was Beer-sheba? [In the extreme south of the Holy Land.] What does the name mean? [The Well of the Oath.] Why was it given? [Because Abraham had there made a covenant by oath with Abimelech: chap. xxi. 31.]

Why is this chapter selected as one of the lessons for Good Friday? [Because the sacrifice of Isaac is considered a type or figure of our Lord's offering on the cross.] In what respects? [1. Abraham gave up his son, and God the Father gave up His Son. 2. Isaac yielded himself up for sacrifice, and so did Christ. 3. Isaac bore the wood, and Christ the cross. 4. Isaac was delivered, and Christ was raised again.] Have we any Scripture authority for this? [Yes; our Lord said, "Your father Abraham rejoiced to see My day" (St. John viii. 56); and we read (Heb. xi. 19) that Abraham received Isaac from the dead "in a figure."]

EASTER DAY.

Exodus xii.

Ver. 2. What month is referred to? [Abib.] To what months of our year does it answer? [Part of March and part of April.] When had the Jewish year begun until this time? [Probably in September, when the Jewish year now begins for ordinary business.]

Ver. 3. Of whom is this lamb a figure? [Of the Lord Jesus Christ.] In what respects? [1. In being without blemish: 1 Pet. i. 19. 2. In being slain: Isa. liii. 7. 3. In the blood of the lamb being sprinkled; Christ's is called the "blood of sprinkling:" Heb. xii. 24. 4. In the blood of the lamb obtaining deliverance for Israel: and Christ's blood is the means of delivering Christians—the true Israel of God—from the bondage of sin and Satan.] (Other points will be noticed as we proceed.)

Ver. 5. Why was the lamb to be "without blemish"? [1. Because God is holy, and requires the best of every thing for His service. 2. To prefigure the sinlessness of Christ.]

Ver. 6. What is the marginal reading for "in the evening"? ["Between the evenings."] Explain it. [The Jews had two "evenings:" the first, our afternoon, commencing at noon; the second, like our evening, commencing at sunset. The Passover lamb was slain between noon and sunset.] How does this prefigure Christ? [He died at the ninth hour, *i. e.* three in the afternoon.]

Ver. 7. Why were they to strike the blood on the door-posts? [See ver. 13.]

Ver. 8. What was the eating the Passover intended to prefigure? [Our partaking in the Lord's Supper, after a spiritual manner, of the Body of Christ which was given, and of His Blood which was shed, for us.]

Ver. 9. Why was it to be roast with fire? [Probably because fire was used in other sacrifices.] Why was the whole to be eaten? [Probably to signify that we must receive *all* that relates to Christ.]

Ver. 10. What practice of the Church of England receives illustration and support from this verse? [The consuming all the consecrated bread and wine at the time when the Lord's Supper is administered, instead of reserving part, as is done in the Church of Rome.]

Ver. 11. Why were these directions given? [That they might be ready to start immediately.] Explain "loins girded." [The long loose dress of the East required to be kept up by a girdle when the wearer was at work, or on a journey.] Explain "shoes on your feet." [Sandals are rarely worn in-doors in the East; and the ancient Egyptians rarely wore them at all, excepting on a journey.]

Ver. 12. How did the Lord execute judgment upon the gods of Egypt? [The Egyptians worshipped several kinds of cattle, and the Lord smote "all the first-born of cattle." There is also a tradition that Pharaoh had the principal of his sacred animals with him when he perished in the Red Sea.]

Ver. 14. Do the Jews still keep the Passover? Does not this show the truth of the history?

Ver. 15. Why were they to eat unleavened bread? [To remind them that they left Egypt too hastily to leaven their dough: ver. xxxix.] Of what does this remind us? [That as Christ is sacrificed for us, we are to be free from the leaven of malice and wickedness: 1 Cor. v. 5.]

Ver. 16. What is the meaning of convocation? [An assembling together.]

Ver. 23. What is the meaning of "lintel"? [The beam that lies above the door-posts.]

Vers. 29, 30. What was the last and greatest of the plagues of Egypt? What effect had it on Pharaoh?

Ver. 32. Had the flocks and herds been a ground of dispute between Moses and Pharaoh? [See chap. x. 9, 24-26.]

Ver. 34. Of what were their kneading-troughs made? [Probably of round pieces of skin, into which they put the dough.]

Ver. 35. What is the meaning of the word "borrow" here? and of "lend"? [To give; the Hebrew words *shaal* and *nathan*, mean simply, "ask" and "give."]

Ver. 37. About how many would there

be in all? [Probably over two millions.] How do you account for there being so many? [See Gen. xv. 5.]

Ver. 40. From what period is the 430 years computed? [Probably from Abraham's first visit to Egypt: Gen. xii. 10.] How much of that time was passed between Jacob's settling in Egypt and the Exodus? [Probably one half.]

Vers. 43, 49. Who were to eat the Passover? Are any of these regulations specially referred to Christ in the New Testament? [St. John quotes the command not to break a bone thereof: St. John xix. 36.]

Ver. 51. What do we learn from the deliverance of Israel? [1. The certain fulfilment of God's promises. 2. That we, who are the servants of sin and Satan, are delivered by Christ out of their worse than Egyptian bondage.]

QUESTIONS ON THE COLLECTS FOR THE USE OF TEACHERS.

"Those *beautiful Collects* which had soothed the griefs of forty generations of Christians."—Macaulay's *History of England*, vol. i. p. 160.

FOURTH SUNDAY IN LENT.—What are the evil deeds meant in this collect? [Our sins of commission or omission.] How are these otherwise expressed in the morning and evening Confession? ["We have left undone," &c.] And what do we say of these evil deeds? [That for these we worthily, &c.] What is the meaning of "worthily deserve"? [Justly, as in collect for Septuagesima Sunday; or, as we say, "by rights." See also prayer at end of Litany, "righteously deserve," &c.] How is punishment spoken of in the collect for Septuagesima? [As of present suffering in this world, as having to gain our bread in the sweat of our brow, and to run with much tribulation the Christian race.] And what is the suffering here alluded to? [Eternal punishment.] And can we feel that we "worthily deserve" punishment for our sins? [Our conscience tells us that we merit punishment for sin.] Can you give me any proof of this? [We fear and expect punishment when we have offended our parents, our masters, or against the laws.] We should, then, you would say, I suppose, in the same manner fear God? [Yes; much more.] And do we always do so? [No.] Why? [Because God's punishment is so much farther distant.] But is not this very foolish? [Yes, because God's punishment is so much more sure and more dreadful.] What sort of people feel this apprehension of future punishment the most? [Good people, holy men of God, who, the more they reflect upon their past sins, see the more their exceeding sinfulness.] Then you say it is a natural thing that punishment should follow upon sin? [Yes; "the wages of sin is death:" Rom. vi. 23.] Explain this. [Those who sin punish themselves, as it were, by making themselves unfit to live in the pure and holy courts of God: Heb. xii. 14.] Is there not some relief from such a state of apprehension and dread? [Yes; we pray in the collect that we may be relieved.] How does the collect look for relief to be obtained? [By the comfort of God's grace, through our Lord Jesus Christ.] Then we require special assistance? What does this teach us? [That we cannot be holy or good of ourselves: Jer. x. 23.] What else? [That our salvation is a free gift: Isa. lv. 1, 2.] Will this grace be sufficient for all sinners? [For all that truly repent: Isa. i. 18.] How is this grace obtained? [By "the means of grace." See General Thanksgiving.] How do the means of grace come to us? [By the operations of the Holy Spirit: 1 Cor. xii. 4 and 11.] What are the means of grace? [The principal are, the Holy Scriptures, the sacraments, and the sacred ministry.]

FIFTH SUNDAY IN LENT.—What is the prayer of this collect? Where are God's people mentioned in the Church Service? [Psalm c.] What people were these when the Psalm was written? [The people of Israel.] What people is meant when we sing the psalm? [Christians.] Do we generally pray for God's people in our prayers? [Yes; we seldom offer up our prayers for ourselves alone. So in the Lord's Prayer, the model of all prayers, we say, "*Our* Father:" Phil. ii. 4; Rom. xiv. 7.] This, then, is the same kind of prayer? [Yes; but it is more directly intended here as a petition to God to look upon His people as one body.] By what title do we claim to be God's people? [We were admitted into God's kingdom by baptism, and so made His peculiar people: 1 Pet. ii. 9; Titus ii. 14.] In praying for God's people, we pray, in fact, for what? [The kingdom of God or of Christ, viz. His Church.] With what object do we ask God to look upon His people? [That of His great goodness, &c.] How does He govern His Church? [He carries on His merciful designs towards His kingdom on earth by watching over or superintending all events concerning its welfare, and by directing and calling whom He wills to serve and to rule in it.] You, then, acknowledge God to be the Ruler and Governor of His people? What does this teach us? [That we should show ourselves always in readiness to keep our oaths of allegiance and service as His faithful subjects.] How shall we do this? [By submitting to His laws, and the guidance and direction of those under-rulers whom His Providence has set over us.] When was this oath of allegiance made? [When we made our baptismal vows, that we would serve Him as faithful soldiers and servants of Christ, &c. See Reception in Baptismal Service.] When are these oaths and vows ratified and still further strengthened? [We ratify them at Confirmation, and still further continually strengthen the bonds of allegiance in Holy Communion.] How do we stand pledged to serve God and His Christ as our Governor? [In watchfulness, as assaulted by His and our vigilant enemy, by maintaining the combat under trial, and in every species of self-denial.] And thus we shall find that our submitting to be governed is a title to what? [To our being preserved evermore in body and soul (Jer. xxxiii. 22; Prov. x. 9, xxviii. 18); for God's service sets us free from the hard bondage of Satan.]

Sunday before Easter.—What is this Sunday commonly called? [Palm-Sunday.] Why? [Because our Saviour on His triumphal entry into Jerusalem was followed by a multitude of people bearing palms.] What is the prayer of the collect? How was our Lord's patience and humility shown us on this day? [Though he was entering Jerusalem in triumph, He yet humbly chose to ride upon an ass, and refused not to be *sent* to suffer death.] How on Wednesday? [He suffered betrayal.] How on Thursday? [He patiently allowed His seizure by His enemies and His abandonment by His friends.] What on Friday? [The greatest indignities, unheard-of anguish of soul and body, and finally, crucifixion.] This week is hence called what? [Passion Week, or the Holy Week of our Saviour's sufferings and death: "He humbled Himself, and became obedient," &c.] How can we imitate Him in His patience and humility in these sufferings? [1. By not choosing our own will, but God's (St. Matt. xxvi. 39); by taking care to be *sent* on God's work (John viii. 29-42). 2. By not choosing the best things for ourselves (Phil. ii. 6); by bearing ourselves with meekness, and not putting our trust in the arm of flesh (Amos ii. 15; Ps. cxlvii. 10).* 3. By bearing disappointments, contradictions, desertions, and afflictions, with patience, and suffering them with humility, as conscious that we have deserved them, if considered as visitations of God: Heb. xii. 6, 7.] How can we outwardly show our concern at the sorrows and sufferings of our Saviour at this time? [By "afflicting our souls," and repenting and mourning over our past sins and offences, our negligences and ignorances; by laying by for the season any special pleasures and amusements, and devoting our minds and thoughts with peculiar earnestness to the additional religious services, for which opportunity is generally now afforded.] How ought little children to take example by our blessed Saviour in His sufferings? [If any other child is at enmity with them, they are to learn to forgive him, as our Saviour did His enemies. If they meet with contradictions and unexpected vexations, they are to strive to bear with them. If they seem to themselves to be at any time punished unjustly, they are to suffer it for Christ's sake.] By doing thus, and such-like things, whom shall we be imitating? And what will be the consequence of our imitation of Him? [We shall be made partakers of His resurrection: Phil. iii. 10, 11; Rom. vi. 5.]

Good Friday.—What is to-day called? Why? [Because of the great goodness of God, displayed this day in sending His own Son to die for us.] How many collects have we to consider to-day? Then we must expect how many different subjects of prayer? What is the prayer of the first collect? [A prayer that God would graciously behold His family, for which Jesus Christ was contented to be betrayed.] What family is here meant? [God's universal family, all mankind.] Where do we pray for all men? [In the Litany we pray that God will have mercy upon all men.] Where do we learn that God has still an interest in the universal family? [Acts xvii. 26-28, 31.] What do we conclude from such a prayer on such a special day as Good Friday? [That Jesus Christ died for the sins of the whole world (1 John ii. 2): as well those who without law keep the law, as they who in the law are judged by the law (Rom ii. 6-16).] Then are we to understand that a good man following the light of his religion is saved by it, whatever it may be? [No: Acts iv. 12; Art. xviii.] What is declared in the collect of this family? [That our Lord was content to be betrayed, &c. for it.] What is the meaning of "content"? [Satisfied and resolved.] What does this show? [His entire willingness to become a victim; that He laid down His life, and took it up again, of Himself: St. John x. 15-18.] (The teacher will enter further, at his discretion, upon the sufferings and death of our Saviour.) And what, then, is the object of the second collect? [As God's holy Church was this day purchased by the precious blood of Christ, we pray that all estates of men therein may not come short in their measure of love and gratitude for so great salvation, but that every member of the same in his vocation and ministry may truly and godly serve Him.] It is not necessary, then, for a man to become a minister to serve God? [No; each man in his calling may glorify God.] Give me some example of this. [As a blacksmith, or market-gardener's man, or farmer's boy.] What, then, would you tell me of these? [That each man or boy has a ministry, or vocation, within the Church in the place Providence has assigned him: Rev. i. 6; 1 Pet. iv. 10.] Why is especial mention made of all estates of men? [That none, even the most wretched and deserted, might think that they were overlooked or less accounted of as objects of God's favour: Matt. xi. 5.] And what is the purport of the third collect? [We now pray specially for the enemies of the Church of God—such as Jews, Turks, infidels, and heretics.] Why do we pray for them specially on this day? [To show how universal and comprehensive is the salvation which is wrought out by the Precious Sacrifice of this day.] God will then be pleased with our prayers for them? [Ezek. xxxiii. 11; 1Tim. ii. 1-4.] (The teacher should explain who are meant by Jews, Turks, infidels, and heretics.) What is our duty towards them? [2 Tim. ii. 24-26; Luke ix. 51-56.] What is meant by the flock of God? [Acts xx. 28.] What by the true Israelites? [Those who believe in and obey Christ: Gal. iii. 7.] What by the fold? [The Church of God: St. John x. 16.] And who is the Shepherd? [Our Lord Jesus Christ.]

---

* Our blessed Lord made His entry into Jerusalem on an ass in preference to a horse, thus symbolically representing His rebuke to the Jewish people for trusting in the secular power, who had always relied on the horses of Egypt, contrary to the Divine command (Deut. xvii. 16).

Easter Day.—What is to-day? What is the meaning of Easter? [It comes from an old Saxon word meaning, "to rise." What would it mean, then? [In this way it would mean the Resurrection day.] What salutation was used in the primitive Church on this day? ["Christ is risen;" to which those who were saluted answered, "Christ is risen indeed."] What makes this day of so much importance? [Because the Resurrection of our Saviour is the foundation of the Christian faith. So in anthem: "If Christ be not risen, our faith is vain."] In so dying and rising again, what does the collect say God, through Jesus Christ, has done? ["Overcome death," &c. See the anthem: "Christ dieth no more," &c.] What are we to understand by the collect's saying that God, through His Son Jesus Christ, has overcome death? [That He did this in the person of Christ: Acts ii. 23, 24.] But how could this be? [Because Jesus Christ is God as well as man (see Athanasian Creed); and the Father and the Holy Ghost would therefore have an equal interest in His acts.] Mention some other instances of persons rising from the dead. [1 Kings xvii. 22; St. Luke viii. 55, vii. 15.] And did these overcome death? [No; they had no power to raise themselves; but our Saviour laid down His life and took it again: St. John x. 15-18; ii. 19-21.] What does St. Paul in the anthem say that we should learn from Christ's thus dying and rising again? [That we should mortify our sins and live no longer therein, but rise again to newness of life, &c.] What is the prayer of the collect? [That as by God's special grace, &c.] What are the good desires here alluded to? [We wish to devote ourselves to the new life, as having been made new creatures.] And how are these desires put into our hearts? [By God's special grace preventing us.] What is the meaning of "preventing"? [Not "hindering," but "going before."] Where do the words "special grace" also occur? [In Church Catechism, in questions to Lord's Prayer.] Does it mean there, then, that God chooses one above another for special grace? [No; God is no respecter of persons: Acts x. 34. His ways are equal: Ezek. xviii. 25.] Does it mean, then, that there are two kinds of grace, one general and the other special? [No; it is a term meant to signify, that without God's grace, applied personally to each of His children, man cannot prosper in his spiritual undertakings.]

⁂ *We are again obliged to postpone some of our Correspondence, and the Notes on Words, &c., owing to the necessary increase of space required for Notes on the Lesson and Collects for Good Friday.*—[Ed. *M.P.*]

MISCELLANEOUS NOTICES AND INTELLIGENCE.

Intelligence.

EDUCATION COMMISSION.—The House of Commons agreed, on Thursday the 11th February, on the motion of Sir J. Pakington, seconded by Lord Stanley, to present a humble address to her Majesty, "that she will be graciously pleased to issue a Commission to inquire into the present state of popular education in England, and to consider and report what measures, if any, are required for the extension of sound and cheap elementary instruction to all classes of the community." To the original resolution the following words were added: "And whether the present system is or is not sufficient for its object;" but, at the suggestion of the Vice-President of the Committee of Council on Education, were withdrawn. The debate on the occasion occupies more than nine columns in the *Times* of Friday the 12th February. Among the members who addressed the House besides the mover, were Lord John Russell, Mr. Hardy, Mr. Henley, Mr. A. Beresford Hope, Mr. Adderley, Mr. Akroyd, Mr. Fox, and the Right Hon. W. Cowper, Vice-President of the Committee of Council on Education. Her Majesty's assent to the address has since been announced to the House.

NATIONAL-SCHOOL CHORAL FESTIVAL, 1858.—The expectations of the Committee as to numbers have been more than realised. At the first rehearsal of teachers and pupil-teachers on the 6th inst. at Exeter Hall, a large number were unable to gain admission. Between seven and eight hundred *intending participators* in the festival applied to the secretaries for tickets for the next rehearsals. Indeed, so numerous are the volunteers, that could the orchestra at Sydenham be so enlarged as to hold 7000 instead of 3500, not the slightest difficulty would be experienced in filling it.

SCHOOLMASTERS AND SCHOOLMISTRESSES' ASSOCIATIONS.

METROPOLITAN.—Mr. John Martin, of the Marine Society's School, Woolwich, at the monthly meeting, read a paper on "Reading; is it effectually taught in our schools?" He endeavoured to prove that reading, in the present day, is not so good as it formerly was, the variety of subjects now taught in schools preventing this subject from receiving its due share of attention.

WENTWORTH.—At the monthly meeting, Mr. Hornby, of Hoyland School, read a paper on "Reading, and how to teach it." He compared the synthetical and analytical methods, and favourably noticed the Cheltenham mode of teaching this subject.

LEEDS.—At the annual meeting a report was read, from which it appeared that the Association was very satisfactorily pursuing its course of usefulness, and that a library containing 701 publications had been opened to the members, schoolmistresses, and pupil-teachers. The subjects of the lectures during the year were, "Book-keeping," "Organisation of schools," "The principles of teaching," "Rewards and punishments," "Reading," "Writing," "Arithmetic," "English grammar," and "Geography." The members dined together; and among other complimentary toasts and votes of thanks, one was accorded to Mr. Holmes, the secretary, for collecting so valuable a library.

CIRENCESTER.—At the half-yearly meeting the members attended divine service. A lesson on "Music" was given at the Yellow School, and an essay on "Teaching geography" was read by Mr. Williams. The members afterwards dined together, the Rural Dean presiding. A committee of clergymen and schoolmasters was appointed to revise the rules of the Association. The Gloucester prize-scheme for the children of National schools in union with the Parent Society was laid before the meeting.

DEVON AND EXETER.—At the monthly meeting, Mr. Gillard read a paper on "Compulsory education." It was generally admitted that there was a class of juveniles whom none of the existing educational measures would reach; and some members were of opinion that a coercive measure was almost absolutely necessary to bring them under the influence of the teacher.

DERBY AND DERBYSHIRE.—At the monthly meeting, held at Longford, an excellent lecture on "Chemistry in its relation to the sciences" was given by Mr. John Ryder, of the National School, Uttoxeter.

BOOKS RECEIVED.

A Graduated English-Welsh Spelling-Book, by John Lewis. Longman and Co.
The Young Lady's Guide to Arithmetic, by John Greig. Simpkin and Co.
Examination Questions in Physical and Political Geography, by Walter M'Leod, of the Royal Military Asylum School. Price 1*s*. Longman and Co.
Notes and Statistics on Public Instruction in Canada. Montreal: John Lovell.
Journal of Public Instruction. Montreal: By the Department of Public Instruction.

* * *

TESTIMONIALS.—To J. R. DARE, on his obtaining a First-Class Queen's Scholarship, a present of valuable Books, a Silver Pencil-case, and a handsome Writing-desk, by the Committee, Pupil-teachers, and Scholars of the St. Michael's National School, Pimlico.

To Mrs. MORRIS, Mistress of the Infant-school, Rugeley, Staffordshire, a handsome Inkstand and Writing-case, by the Children and Parents.

To GEORGE HOLLOWAY, for the Improvement in the Choral portion of the Service at the Parish Church, Kildwick, Yorkshire, a Set of Papier-mâché Trays, and a Purse containing 13*l*. 5*s*. 6*d*., by a few Friends.

To Master CHARLES MANSFIELD, Pupil-teacher of the Bradford, Wilts, Parochial School, on obtaining a First-Class Queen's Scholarship, a copy of Shakespeare's Dramatic Works, by his late Master, Mr. George J. Kemp.

To Master G. VALE, on the completion of his Apprenticeship as Pupil-teacher at St. Stephen's Schools, Birmingham, the Four Volumes of Brougham and Brewster's *Natural Philosophy*, by the Master, Teachers, and Children.

To Miss ELIZABETH PRICE, and Miss LETITIA EDMONDS, on the expiration of their Apprenticeship, a Silver Pencil-case each, from the Teachers and Children; and a handsomely bound Quarto Bible and Church-Service each, from the Clergyman and Managers of St. Peter's School, Worcester.

To Mrs. F. BIGNELL, National School, Wheaton Aston, Penkridge, the Rev. John Stephenson's *Exposition of the Twenty-second Psalm*, and a handsome Time-piece, by the Hon. Lady Wynford.

To Miss SPARROW, on leaving the Dorchester National Schools, Oxon, by the Rev. W. C. Macfarlane, a Bible with Common Prayer; also a Rosewood Writing-desk, by the Children; and various other Presents by the Ladies.

APPOINTMENTS.—Mr. and Mrs. TURNER, from Lea Marston, near Birmingham, to Lord Rendlesham's School, near Woodbridge, Suffolk.

* * *

BIRTH.—On Thursday, 28th January, the Wife of Mr. CHARLES JONES, Head-Master of the Downham National Schools, of a Son.

DEATH.—At Dewhurst School, Cheshunt, February 19th, of disease of the heart, Jane, the Wife of Mr. W. P. Coxhead, aged 37.

* * *

NOTICES TO CORRESPONDENTS.

We cannot undertake to notice rejected communications. The name and address of a correspondent should always be given, though not necessarily for publication. Communications received before the 20th of each month are more likely to be selected for insertion than those received at that time, or at a later date.

MINUTES OF COMMITTEE OF COUNCIL ON EDUCATION.—Letters are continually addressed to the Editor of this Paper asking for information on the minutes and practice of the Committee of Council. To all such inquiries the only reliable answer is to be obtained from an official source. Many of the points raised may be determined by reference to the *Church Education Directory;* and for others which are more doubtful, it is strongly recommended that application be made either to her Majesty's Inspector of Schools for the district, or to the Council Office. In many cases it may be desirable that such inquiries should be made through the school-managers.

"James Cooper." See National Society's Catalogue: *Examples in Arithmetic*, parts i. and ii., 1*s*. a dozen; and *Rules of Elementary Arithmetic*, parts i. and ii., 1*s*. a dozen.

"A Certificated Master." The point on which you ask for an answer we fear can only be settled by a legal opinion.

"C. T. E." should apply to the Secretary, Middle-Class Examination, Oxford.

"A Constant Reader." Apply to the Committee of Council, through the manager of your school, for a copy of the paper in question.

"J. B. S." You should consult the National Society's Catalogue for outline-maps.

"A. Z." Apply to the Secretary, at the Offices of the College, 42 Queen Square, Bloomsbury, London.

"X. Y. Z." They are not published in a separate form.

"Querist." Consult the National Society's Catalogue for drawing and writing books.

"W. S." The papers on school-management appeared last month, and those on religious subjects are in type, and will appear in due course; but it is impossible to give all at once, and find space for the Class-Lists.

"C. H." A school must be under *Government* inspection for the master to derive benefit from his certificate.

London: Printed by Levey, Robson, and Franklyn, Great New Street and Fetter Lane, E.C.

No. CXXXVII. APRIL. 1858.

THE Monthly Paper OF THE NATIONAL SOCIETY.

THE Meetings of the Committee of the National Society have been attended during the past month by the Earl of Romney, Rev. Sir H. Thompson, Bart., Sir Thomas Phillips, the Ven. Archdeacons Sinclair and Harrison, Rev. Dr. Wordsworth, Rev. Canon Jennings, and William Cotton, Esq.

Anniversary Meetings.

The Annual Meeting of the Society is fixed to take place on Wednesday the 9th June, at twelve o'clock, in the Central Schoolrooms at Westminster.

The Meeting of Secretaries is arranged to be held as usual on the day preceding the Society's Annual Meeting. The subjects proposed for discussion and other particulars will shortly be issued, and printed in the May Number of this Paper.

St. Mark's College, Chelsea.

St. Mark's Day falling this year on Sunday April 25, when many of the friends of the college will be unable to attend, it has been resolved that the Anniversary Festival shall be held on Monday the 26th inst. Morning Prayer will begin at half-past ten. The Sermon will be preached by the Rev. Henry Drury, Prebendary of Salisbury, and Chaplain to the House of Commons. The Holy Communion will be administered after the sermon. Evening Prayer will begin at half-past four. The proceeds of the offertory will be devoted to the support of the college chapel.

In the evening the first and second parts of *The Messiah* will be sung by the students. On this occasion the new hall recently erected will be used for the first time. Former students of the college who may find it convenient to attend will meet with the usual hospitality.

The college has recently received a legacy of 9*l.* 10*s.* from the executors of the late Mr. William Lucas, formerly a student. Mr. Lucas expressed a wish that this should be expended in the purchase of books for the college library, and accordingly Dr. William Smith's series of Classical Dictionaries has been procured.

Building Grants.

The following Grants have been voted by the National Society during the past month in aid of building and fitting-up schoolrooms and teachers' residences:

Penzance, St. Paul, *Cornwall*	£5	Tattersett, *Norfolk*	£25
Kent Town, Moulsey, *Surrey*	20	Limehouse, St. John, *Middlesex*	60
Berkswich, *Derbyshire*	5	Darrington, *Yorks.*	25
Westminster, Trinity Church	5	Burham, *Kent*	12
Alderton, *Suffolk*	25	Hereford, St. Martin	40
Hempton, *Norfolk*	3	Caerwent, *Chepstow*	10
Bethnal Green, St. John	5	Grade and Ruan Minor, *Cornwall*	15
Swindon, New, *Wilts*	3	Croydon, *Cambridgeshire*	25
Bures, *Suffolk*	10	West Drayton	5
Nettleham, *Lincolnshire*	40	Liverpool, St. Paul	10
Hook, St. Paul's, *Surrey*	20	Pontarddulas, *Glamorganshire*	10
Kirkheaton, *Yorks.*	10	Hinstock, *Salop*	5
Hatch, West, *Somerset*	20	Charlton, *Berks.*	7
Beddgelert, *Carnarvon*	35		

Book Grants.

The National Society has recently voted further sums to meet an equal amount from such of the Diocesan and Local Boards as have signified their willingness to co-operate with the Society in making book grants. A considerable number of grants have already been made. Applications from schools requiring such assistance should be addressed to the Secretaries of the respective Boards. The following is a List of the sums voted up to the present time, in equal amounts, by the National Society and the Boards for this purpose.

Diocese.	Board.	Joint Votes.
London.		
	London Diocesan	£60
Bath and Wells.		
	Bath and Wells Diocesan	60
Ely.		
	Huntingdonshire	40
Exeter.		
	Exeter Diocesan	50
	West Cornwall Local	20
Lichfield.		
	Derby Archidiaconal	100
	Salop Archidiaconal	10

Diocese.	Board.	Joint Votes.
Lincoln.		
	Lincolnshire	£40
	Nottinghamshire	20
Oxford.		
	Oxford Diocesan	50
Peterborough.		
	Northamptonshire	100
Rochester.		
	Essex	40
	Hertfordshire	40

The Society's Depository.

Communications having at various times reached the Editor from subscribers, urging the desirableness of occasionally furnishing an abstract of such books as bear directly upon the subjects taught in elementary schools, arrangements have now been made whereby it is intended in successive numbers to meet, as far as possible, their wishes.

For the present month a synopsis is given of the Books on Arithmetic, Algebra, Mensuration, and Statics, published by the Society, and sold in the Depository.

In each case the price stated is that charged to Members of the Society.

I. BOOKS ON ARITHMETIC, ALGEBRA, MENSURATION, AND STATICS.

Arithmetical Tables. 7*s.* per 100.—This book is intended to explain notation, numeration, and the signs which are used in arithmetical operations. It contains the usual pence and multiplication tables, those which regulate our ordinary commercial transactions, and has an Appendix on the measures referred to in Holy Scripture. It is to be used principally as a home-lesson book.

Mental Arithmetic. 1*s.* per dozen.—This book commences with the simplest questions in arithmetical calculations, and gradually proceeds to those more difficult questions which are resolvable by the application of such general rules as are easily remembered.

EXAMPLES IN ARITHMETIC. Parts I. and II., each 1*s.* per dozen.—These two books contain practical examples in all the fundamental and most of the higher rules in arithmetic. The various questions have been framed with especial reference to the transactions and wants of daily life. The book will therefore be found well adapted for the junior classes in elementary schools.

AN EXPLANATION OF THE MOST COMMON RULES IN ELEMENTARY ARITHMETIC. Parts I. and II., each 1*s.* per dozen.—These may be looked upon as companions to the preceding. If it be undesirable to devote too much time to the *theory* of arithmetic in teaching very young children the use of numbers, it is nevertheless quite necessary, if the subject is to be treated as a rational exercise, and not merely a mechanical process, that when a certain progress and expertness in calculation have been attained, the *rationale* of the principles upon which the several operations are based should be fully investigated and accurately explained. The above books have been drawn up to meet this necessity; and an intelligent teacher will not fail to perceive the advantage that will result from certain portions of them being prescribed to be committed to memory as home-lessons.

MANUAL OF ARITHMETIC, WITH NUMEROUS EXAMPLES. Price 5*d.*—This book provides a carefully graduated series of exercises in all the rules of arithmetic, and meets the wants of both junior and advanced pupils, as far as *practical* examples are concerned. It has an Appendix of miscellaneous questions, which will be found very useful as tests of intelligence and progress.

A key to the above has been published, with solutions of nearly all the most difficult problems, and with explanations of various artificial tests which have been applied to the construction of questions in the Manual.

TEXT-BOOK FOR THE USE OF TEACHERS. Price 1*s.* 5*d.*—This is a comprehensive treatise upon the theory and practice of arithmetic. It contains a full explanation of principles; shows, by examples, the various processes that must be adopted in the solution of problems; and under the several rules gives a series of practical questions to illustrate the theoretical principles. It is not too much to say, that any one who has fully mastered the contents of this volume will be found an apt scholar and an expert arithmetician.

ALGEBRA. Parts I, II. and III., each 1*s.* per dozen.—These books have been drawn up with the view of meeting an acknowledged want. They are intended to give as much of the theory and practice of algebra, to quadratic equations inclusive, as is likely to be taught under ordinary circumstances to the highest classes in elementary schools. To pupil-teachers these books will be found of much advantage as an easy introduction to more advanced works on the subject.

MENSURATION, EXAMPLES IN, 1*s.* per dozen; and ELEMENTS OF MENSURATION, 6*d.* each.—These two works have been written in order to give such a knowledge of the subject to boys who are to be engaged in arts and trades as may be useful to them in after-life. Technical terms are as much as possible avoided; no mathematical knowledge beyond familiarity with arithmetic is supposed, and yet there is but little required to be admitted without a satisfactory reason.

ELEMENTARY STATICS. 9*d.* each.—This book proposes to investigate the leading principles of statics, and gives suitable examples for the use of those whose mathematical knowledge and time for study are limited by the claims of other pursuits. It will be found of much value to pupil-teachers in their advanced studies, to students in training colleges, to candidates for commissions in the Civil Service, and for the prizes offered by the Society of Arts.

◆

Subscription Associations.

His Grace the Archbishop of Canterbury preached on behalf of the Society on the 14th of last month, at St. Mark's, North Audley Street. The Bishops of London and Oxford have also promised to advocate the claims of the Society at the churches of St. James, Westminster, and St. Paul, Knightsbridge, respectively, during the spring. Sermons have been preached during the past month at the parish churches of Barnes and Harlington, by the Rev. Richard Chaffer.

The following Donations and new Annual Subscriptions have been contributed since the last announcement, and are hereby thankfully acknowledged. The List is made up to the 15th March.

Chaplin, Rev. E. M. *Chilton, Wantage*	*a.*	£1	1	0
Cartwright, G. Esq. *Lyme Regis* (increased to)	*a.*	2	0	0
Haughton-le-Skerne Annual Offerings for 1857, *Darlington*		5	13	0
Steward, Rev. C. R. *Stafford*	*a.*	1	1	0
Hanbury, Miss *ditto*	*a.*	0	10	0
Welshpool Ch. Coll. per Rev. F. W. Parker		12	9	6
Henley-on-Thames, Offertory Coll. in Church of, per Rev. H. Benson		13	5	9
Evelyn, Rev. E. *Wotton, Dorking*	*a.*	1	1	0
Payne, Miss E.	*a.*	1	1	0
Tarleton, Lady	*a.*	2	2	0
Mann, Mr. T. *Staplefield, Crawley*		0	5	0
Pizey, Rev. J. F. *Bozeat, Wellingboro'*	*a.*	1	1	0
Jones, J. Esq. *Llanerchgwin, Clocaenog*	*a.*	0	2	6
Cazenove, P. Esq.		10	10	0
Cradock, Mr. E. *Burton, Beverley*	*a.*	0	5	0
Sandford, Rev. J.		0	15	0
Richards, E. P. Esq. *Cardiff*		10	10	0
Willis, Mrs. T. *Cuckfield*	*a.*	1	1	0
Cambridge. St. Michael's Ch. Coll.		2	16	10
Dickson, W. Esq. *Preston*		1	1	0
Piper, S. Esq. *Newmarket*		1	1	0
E. S. C. *Bath*		2	2	0
Blatch, Rev. J. *Basingstoke*		5	0	0
Brooke, Miss, *Rhyl*	*a.*	1	1	0
Gravesend Ch. Union, by Rev. W. D. Johnston		10	0	0
Chiselhurst Parochial Association, by Rev. F. Murray		2	12	6

DIOCESE OF LONDON.

Collection after a Sermon by the Archbishop of Canterbury at St. Mark's, North Audley Street		32	10	1
Robinson, Rev. C. T. *Putney*	*a.*	0	10	6
Hodge, Mrs. *Hampstead* (incd. to)	*a.*	1	1	0
Smith, Miss E. *Hyde Park Sq.*	*a.*	1	1	0
Rowe, Rev. J. B. *Brompton*	*a.*	£1	1	0
Coll. at Harlington, by Rev. R. Chaffer		2	12	6
Thompson, R. Esq. *War Office*	*a.*	1	1	0
White, W. H. Esq. *ditto*	*a.*	1	1	0
Whitmore, A. Esq. *Change Alley* (increased to)	*a.*	2	2	0

DIOCESE OF EXETER.

Glanville, Miss, *Liskeard*	*a.*	1	0	0
Glanville, Miss Cath. *ditto*	*a.*	0	10	0
Moiety of Coll. at St. Feock, *Truro*		1	10	0

DIOCESE OF LINCOLN.

B. *Stamford*		0	10	0
Cooke, Mrs. *ditto*		0	10	0
Thompson, Miss, *ditto*	*a.*	0	5	0
Pretyman, Rev. F. *Gt. Carlton, Louth*	*a.*	2	2	0
Little and Castle Carlton Coll. per Rev. John Badcock		1	9	0
Stephenson, Rev. J. H. *Corringham* (increased to)	*a.*	1	1	0

DIOCESE OF NORWICH.

Cooper, Rev. J. E. *Forncett, Long Stratton*		1	1	0
Irby, F. Esq. *Boyland Hall, ditto*		1	0	0
Collecting-box, *Shelton, ditto*		0	10	10
Bacon, G. Esq. *Ipswich*	*a.*	1	1	0
Ditto *ditto*		1	1	0
Westhorp, S. Esq. *ditto*	*a.*	0	10	6

DIOCESE OF WORCESTER.

Baylee, Rev. G. D. *Hagley Ch. Union*	*a.*	1	1	0
Baylee, Mrs. *ditto*	*a.*	0	10	0
Hodgetts, J. W. Esq. (legacy from) *ditto*		1	0	0
Lyttelton, Dowager Lady, *ditto*	*a.*	1	0	0
Hagley Ch. Union, in sums under 10*s.*		1	5	0
Holbech, Rev. C. W. *Farnborough* (increased to)	*a.*	5	0	0

REMITTANCES FROM LOCAL TREASURERS.

The Committee desire to acknowledge with warmest thanks the following remittances, made up to the end of 1857, received through the Society's Local Treasurers since the publication of the last List. They observe with pleasure that there is a general increase in the sums remitted; and as a considerable number of gentlemen have accepted the office of Local Treasurer during the past few months, they trust by their kind agency materially to augment the funds of the Society.

DIOCESE OF CANTERBURY.

Faversham	by	F. F. Giraud, Esq.	£2	16	6
Hythe	„	Rev. W. M. Currie	3	18	0
Maidstone	„	Rev. T. A. Carr.	31	1	0
Ramsgate	„	Rev. G. Phillipps	13	10	0
Sittingbourne	„	E. Twopenny, Esq.	5	15	0
Tunbridge	„	Rev. R. Tomlins	2	2	0
Tunbridge Wells	„	Rev. W. Lees	15	0	2
Do. 2d Remit.	„	„	13	4	6

DIOCESE OF YORK.

Driffield	by	W. Jarratt, Esq.	£3	1	0
Guisborough	„	Rev. J. Postlethwaite	4	3	0
Pontefract	„	Rev. J. F. Stainforth	3	12	6
York	„	Rev. G. H. Philips	18	17	6

DIOCESE OF LONDON.

Woolwich	by	Rev. A. C. Fraser	2	12	0

DIOCESE OF DURHAM.

Barnard Castle	by	Rev. C. Stovin	£2	2	0
Durham	,,	Rev. A. Greenwell	53	1	9
Newcastle-on-Tyne	,,	E. Spoor, Esq.	33	16	10
Shields, North	,,	Rev. J. H. Thompson	3	13	6
Sunderland	,,	Rev. J. G. Wallace	9	4	0

DIOCESE OF WINCHESTER.

Guernsey	by		5	3	0
Jersey	,,	C. W. Robin, Esq.	7	16	0
Portsea	,,	Mr. Allnutt	5	2	6
Ringwood	,,	Rev. C. H. Maturin	8	17	4
Richmond (Surrey)	,,	Rev. A. Garfit	5	5	0

DIOCESE OF BANGOR.

Bangor	by	H. B. Roberts, Esq.	7	17	0
Do. 2d Remit.	,,	,,	3	13	6
Carnarvon	,,	Rev. W. R. Williams	7	8	6
Holyhead	,,	Rev. R. W. Griffith	1	13	6
Ruthin	,,	Rev. W. Williams	3	19	6

DIOCESE OF BATH AND WELLS.

Bath	by	Rev. H. L. Hamilton	22	8	0
Do. 2d Remit.	,,	,,	5	4	6
Chard	,,	M. G. Ruddock, Esq.	0	15	6
Frome	,,	Rev. H. Clutterbuck	9	19	0
Taunton	,,	G. Rogers, Esq.	11	16	0

DIOCESE OF CARLISLE.

Aspatria	by	Rev. J. Brunskill	1	15	9
Carlisle	,,	Rev. F. S. Tireman	11	0	0
Cockermouth	,,	Rev. W. Earee	3	7	0
Do. 2d Remit.	,,	,,	1	0	0
Grasmere	,,	Rev. J. Jefferies	2	1	0
Keswick	,,	Rev. E. Sherlock	2	1	0
Maryport	,,	Rev. W. Bewsher	5	12	6
St. Bees	,,	Rev. C. W. Woodhouse	7	16	0
Ulverstone	,,	Mr. Clarke	0	12	6

DIOCESE OF CHESTER.

Birkenhead	by	Rev. J. S. Boucher	16	18	0
Chester	,,	Rev. G. Salt	23	2	0
Liverpool	,,	A. North, Esq.	101	10	9½
Prestbury	,,	Rev. S. Lea Wilson	11	10	2
Nantwich	,,	Mr. T. Cawley	2	5	0
Prescot	,,	G. H. Heyes, Esq.	1	1	0
Runcorn	,,	T. H. Chorlton, Esq.	2	2	0
West Derby	,,	Rev. J. C. Reade	5	5	0

DIOCESE OF ELY.

Ampthill	by	Rev. G. Maule	3	3	0
Bedford	,,	W. A. Cotton, Esq.	15	8	6
Bury St. Edmund's	,,	Rev. A. P. Dunlap	21	16	0
Cambridge	,,	Rev. C. Warren	19	12	1
Ely	,,	Rev. J. Ingle	2	12	6
Huntingdon	,,	E. Fowler, Esq.	20	12	0
St. Neot's	,,	Rev. W. Maule	13	10	1
Somersham	,,	Rev. Dr. Pinnock	2	15	0
Sudbury	,,	The late Rev. H. W. Kirby	15	4	10
Wisbech	,,	Rev. W. B. Hopkins	3	3	0

DIOCESE OF EXETER.

Ashburton	by	Rev. J. J. Manley	3	1	6
Chudleigh	,,	Rev. C. N. Thomas	17	10	0
Chulmleigh Deanery	,,	Rev. P. Roberts	1	11	0
Dartmouth	,,	Rev. W. L. Buckley	1	11	0
Dawlish	,,	Rev. E. Fursdon	8	1	0
Exeter	,,	R. T. Campion, Esq.	48	2	1
Do. 2d Remit.	,,	,,	14	13	0
Exmouth	,,	Rev. J. L. Fulford	1	5	6
Hartland Deanery	,,	Rev. E. Dansey	4	4	0
Helstone	,,	Rev. S. Rogers	9	3	6
Honiton	,,	Rev. G. Lowe	2	2	0
Do. 2d Remit.	,,	,,	21	1	0
Ivy Bridge	,,	Rev. R. P. Cornish	7	16	4
Launceston	,,	Rev. S. C. Clarke	8	17	0
Okehampton	,,	Rev. Preby. Downall	3	1	0
Ottery	,,	Rev. E. Hunt	£2	11	6
Penzance	,,	P. Grenfell, Esq.	5	18	0
Plymouth	,,	Dr. Yonge	10	9	0
Sidmouth	,,	H. Ede, Esq.	12	9	0
Do. 2d Remit.	,,	,,	2	16	0
Tavistock	,,	Rev. J. B. Mitchell	7	16	0
Tiverton	,,	Rev. J. B. Hughes	1	1	0
Torquay	,,	Rev. J. H. Harris	6	15	6
Totnes	,,	Rev. R. Champernowne	8	3	0
Truro	,,	Rev. G. L. Church	24	8	9
Uffculme	,,	Rev. F. M. Adams	2	2	0

DIOCESE OF GLOUCESTER AND BRISTOL.

Bristol	by	Rev. W. P. Bingham	22	7	0
Dursley	,,	Rev. G. A. M. Litle	3	1	0
Gloucester	,,	Rev. T. M. Browne	14	15	6
Do. 2d. Remit.	,,	,,	8	18	6

DIOCESE OF HEREFORD.

Bridgnorth	by	Rev. G. Bellett	9	14	0
Leighton (Herefords.)	,,	Rev. J. Judge	2	4	6
Ludlow	,,	Rev. H. W. Tweed	9	9	0
Ross	,,	Rev. T. S. Polehampton	1	1	0

DIOCESE OF LICHFIELD.

Alstonfield	by	Rev. G. R. Mackarness	8	2	0
Chesterfield	,,	Mr. H. Osborn	6	16	6
Derby	,,	Rev. C. Rawlins	26	12	6
Eccleshall	,,	Rev. C. P. Good	2	1	0
Handsworth	,,	Rev. G. W. Murray	14	1	0
New.-under-Lyne	,,	Rev. W. Hombersly	6	15	0
Shrewsbury	,,	T. M. How, Esq.	32	12	3
Tamworth	,,	R. L. Jennings, Esq.	2	2	0
W. Bromwich	,,	Rev. J. Bradshaw	3	13	6
Worfield	,,	Rev. C. F. Broadbent	2	7	0

DIOCESE OF LINCOLN.

Boston	by	B. S. Simpson, Esq.	17	4	6
Bourne	,,	Miss M. Nicholls	6	4	6
Brigg	,,	Rev. J. R. West	2	12	6
Caistor	,,	Rev. T. J. M. Townshend	3	0	9
Gainsborough	,,	Rev. R. Birley	3	2	0
Grantham	,,	Rev. G. Gilbert	12	1	6
Gt. Grimsby	,,	Rev. P. Williams	3	3	0
Horncastle.	,,	Rev. S. Lodge	7	7	0
Lincoln	,,	Rev. J. Jones	26	13	11
Mansfield	,,	Mr. J. Battersby	19	13	0
Market-Rasen	,,	Rev. G. S. Scobell	2	11	0
Newark	,,	H. Newbald, Esq.	13	7	6
Nottingham	,,	Hon. & Rev. C. J. Willoughby	15	0	0½
Sleaford	,,	C. Kirk, Esq.	8	18	6
Southwell	,,	Rev. A. Tatham	3	3	0
Spalding	,,	Rev. E. Moore	12	17	0
Stamford	,,	Rev. C. Nevinson	35	15	6
Wraghoo Dnry.	,,	Rev. W. B. Caparn	3	4	0

DIOCESE OF LLANDAFF.

Abergavenny	by	M. Ashwin, Esq.	2	2	0
Cowbridge	,,	Rev. T. Edmondes	1	1	0
Do. 2d Remit.	,,	,,	6	15	0
Monmouth	,,	J. E. Powles, Esq.	7	16	0

DIOCESE OF MANCHESTER.

Ashton-under-Lyne	by	Mr. T. L. Charlesworth	5	5	0
Burnley	,,	Rev. A. T. Parker	20	13	6
Bury	,,	Rev. E. Westerman	16	0	0
Chorley	,,	Rev. A. Birley	7	7	0
Lancaster	,,	Rev. C. Campbell	3	3	0
Manchester	,,	J. W. Maclure, Esq.	58	18	0
Rochdale	,,	J. Nield, jun. Esq.	26	8	0

DIOCESE OF NORWICH.

Fakenham	,,	Rev. M. A. Atkinson	6	7	6
Hingham	,,	Rev. F. Raikes	4	3	0
Lynn	,,	Rev. F. B. Scott	10	2	0
Do. 2d Remit.	,,	,,	13	0	0

Norfolk	,,	Rev. J. H. Blunt	£18	4	8
Thetford	,,	Rev. J. Moore	3	16	0
Yarmouth, Gt.	,,	Rev. F. P. Johnson	7	6	0

DIOCESE OF OXFORD.

Amersham	by	Rev. T. Evetts	4	3	0
Henley-on-Thames	,,	Rev. H. H. Swinny	22	19	0
Hungerford	,,	Rev. W. J. Baron	5	2	6
Lamborne	,,	Rev. H.R. Hayward	3	17	3
Maidenhead	,,	Rev. G. H. Hodson	4	3	0
Olney	,,	Rev. J. P. Langley	2	12	6
Oxford	,,	F. J. Morell, Esq.	132	3	0
St Giles	,,	Mr. P. Hall	1	16	6
Reading	,,	H. B. Blandy, Esq.	28	0	0
Wantage	,,	Rev. W. G. Sawyer	8	15	6

DIOCESE OF PETERBOROUGH.

Daventry	by	Rev. D. Veysie	13	12	6
Kibworth	,,	Rev. M. Osborne	1	1	0
Loughborough	,,	Rev. R. J. Bunch	7	16	6
Lutterworth	,,	Rev. A. Pownall	22	1	0
Northampton	,,	Rev. C. Smyth	11	5	0
Oakham	,,	Rev. W. S. Wood	2	1	0
Peterborough	,,	Rev. J. J. Beresford	14	3	6
Uppingham	,,	Rev. G. Solbe	1	6	0
Wellingborough	,,	Rev. C. H. Burnham	8	18	6

DIOCESE OF RIPON.

Croft	by	Rev. J. Baker	3	3	0
Halifax	,,	Rev. J. Hope	4	19	6
Huddersfield	,,	J. Bradbury, Esq.	24	5	7
Merfield	,,	Rev. T. Nevin	5	10	0
Settle	,,	Rev. W. F. Piersou	4	14	6
Skipton	,,	Rev. T. E. Morris	10	1	0
Richmond, (Yorks.)	,,	Mr. J. Cradock	6	16	0

DIOCESE OF SALISBURY.

Beaminster	by	Rev. E. D. Butts	4	4	0
Do. 2d Remit.	,,	,,	1	15	0
Blandford	,,	Rev. H. B. Vizard	16	11	0
Calne	,,	Rev. F. H. Du Boulay	£7	6	0
Devizes	,,	C. E. Macdonald, Esq.	11	9	6
Dorchester	,,	Rev. J. Fisher	13	16	0
Hindon	,,	Rev. W. C. Radcliffe	1	11	6
Marlborough	,,	Rev. E. B. Warren	4	13	6
Marlborough College	,,	W. Fergus, Esq.	3	13	0
Marlborough District	,,	Rev. T. L. Kingsbury	6	16	0
Salisbury, 2d Remit.	,,	T. W. Gilbert, Esq.	4	4	0
Shaftesbury	,,	Rev. C. F. Hyde	2	12	6
Sherborne	,,	Lieut.-Col. Rickards	30	10	3
Trowbridge	,,	T. Clarke, jun. Esq.	10	4	6
Warminster	,,	Rev. W. Slatter	8	0	0
Do. 2d Remit.	,,	,,	2	2	0
Westbury	,,	Mrs. S. Brown	5	13	0
Wimborne	,,	Rev. H. Pix	6	15	6

DIOCESE OF ST. ASAPH.

Denbigh	by	Mr. C. Burchall	3	18	0
Gresford	,,	Ven. Archd. Wickham	4	14	6
Llanrwst	,,	Rev. J. W. Freeborn	8	15	2
Oswestry	,,	Rev. W. W. How	6	0	7
Welshpool	,,	Rev. D. P. Lewis	2	2	0
Wrexham	,,	Mr. W. Kendall	9	17	2

DIOCESE OF ST. DAVID'S.

Carmarthen	by	R. Goring Thomas, jun. Esq.	10	10	6
Haverfordwest	,,	Rev. S. O. Meares	9	14	0
Hay	,,	Rev. W. L. Bevan	9	9	0
Lampeter	,,	Rev. D. Williams	4	13	0
Llanelly	,,	R. Maclaren, Esq.	4	4	0
Swansea	,,	Rev. S. Davies	5	11	0

DIOCESE OF WORCESTER.

Birmingham	by	T. D. Clare, Esq.	72	9	0
Do. 2d Remit.	,,	,,	34	11	1
Leamington	,,	Rev. J. R. Young	32	13	4
Rugby	,,	Rev. F. J. Eld	1	1	0

Diocesan Proceedings.

RIPON DIOCESAN BOARD.

The Sixteenth Report of this Board, read at the Anniversary Meeting, held at Ripon on the 1st March, is considered to be "of a decidedly encouraging character, both as to the progress made during the past year, and the hope of future and more extensive success." It gives the statistics of the Society's operations in one part, and in a second touches on those events and proposals which affect its general action and constitution.

The Male Training School at York is reported to have made a steady and decided progress as to numbers, and in the general standard of knowledge attained. The number of students admitted in the year was 58, of whom 26 were Queen's scholars. The average attendance was 60 for the year, the last half of the year exceeding by 12 the first half.

The examinations of the students at Christmas 1856 and 1857 were both highly satisfactory, producing 486*l.* for the first year, and probably not less than 709*l.* for the second, from the Committee of Council on Education. Nineteen teachers have been appointed to schools, while the number of applications in the year has been no less than 91. The total number of masters sent out from the institution is 309, of which 134 have been received by each of the dioceses of York and Ripon, and 41 by other dioceses.

The number of students now in training is 75, the whole number being Queen's scholars, and, with the exception of six or seven, natives of Yorkshire, mostly brought up as pupil-teachers in schools within the county. The great increase in the number of students in training rendered it necessary to provide additional accommodation by hiring a house for the purpose.

The Female Training Institution is also reported to have increased in numbers and success. The average number in training during 1857 was 27, of whom 13 were Queen's scholars. The allowance from the Committee of Council on account of the examination was 162*l.* for 1856, and 184*l.* for 1857. There were 53 applications for mistresses during the year, while 11 only could be supplied, five to the diocese of Ripon, three to York, and three to other dioceses.

There are now 34 students in residence, of whom 25 are Queen's scholars.

Grants to the amount of 139*l.* 3*s.* have been voted in aid of building schools and masters' houses. A special grant of 462*l.* 17*s.* 11*d.* has been voted, in conjunction with a similar grant from the York Board, to liquidate a debt on the Training Institution. The available balance of the Board, after meeting outstanding claims, appears to be 963*l.* 19*s.* 2*d.*

It has been found desirable to sever the York Yeoman School from the training institution, as also the Middle School from the female training institution. The Yeoman School has been amalgamated with Archbishop Halgate's Endowed School in York.

The Report gives at considerable length an account of the proceedings which have taken place with a view to remove the female training institution at York into the diocese of Ripon. Exceptions were made to the present constitution of the Board of Management; "but the two Diocesan Boards are completely agreed with regard to the two important points: 1st, the desirability of applying to the proper authorities for a modification of the constitution, which it is hoped is not at variance with the design of the original foundation; and 2d, the propriety of removing the female school to Ripon, and actively soliciting such subscriptions as may establish it on an enlarged and satisfactory scale."

Among the concluding remarks in the report, it is observed that the contemplated changes "are not of such a character as to alter the great principles of the foundation." And further, "there can be but one course which would both deserve and secure failure; and that would be the conduct of the Institutions in any partial and narrow spirit. But if they go on steadily and honestly, according to their profession of being diocesan institutions, keeping to and recognising as their only standards of teaching the Word of God, and the Prayer-Book as its best and most faithful interpreter, then, with God's blessing, failure will be impossible, and a widening and deepening influence for good their sure and certain reward."

* * *

Committee of Council on Education.

CLASS LIST of Masters and Mistresses who have been registered, pursuant to Minutes of 2d April and 20th August 1853, after examination before her Majesty's Inspectors at Christmas 1857.

MASTERS.

I. *Teachers of 35 years of age and upwards to be registered for Capitation Grants under the Minute of 2d April 1853.*

Arundel, T.	Baildon, Leeds N.S.
Barnes, J.	Canbolme B.S.
Chadwick, T.	Manchester, Cheetham Hill, St Luke's N.S.
Cole, J.	Collingbourne N.S.
Creighton, C.	Uldale Grammar S.
Crockford, W.	Birmingham, Handsworth, St. James's N.S.
Cropper, W.	Ewelme, N.S.
Cross, T,	Chailey N.S.
Davies, T. T.	Llantrisant N.S.
Dudley, R.	Eardington N.S.
Feltham, C.	North Walsham N.S.
Green, F.	Dorchester (Wallingford) Boys' N.S.
Hodgson, J.	Kilburn (York) N.S.
Knight, T.	Withern N.S.
Lawrence, S.	Tisbury N.S.
Mansfield, J.	Witheridge N.S.
Middleton, J.	Honiton N.S.
Peirce, J.	Detling N.S.
Shield, J.	Dalston (Carlisle) Ch. S.
Waight, C. M.	Skirland N.S.

II. *Teachers of 35 years of age and upwards to be registered under the Minute of 2d April; and also as qualified for the instruction of Pupil-teachers under the Minute of 20th August 1853.*

Badcock, H. C.	Ibstock B.S.
Cotton, J.	Leiston N.S.
Davies, C. A.	Dukinfield Factory B.S.
Ditch, G.	Sheffield, St. Peter's N.S.
Du Bois, H.	Peel (Isle of Man), St. James's N.S.
Dyer, S.	Holme Wesleyan S.
Hanap; A. R.	Seaforth Church S.
Heron, W.	Christian Malford N.S.
Hutt, J.	Rick Parochial S.
Molland, J.	Northallerton N.S.
Morris, W.	Diss N.S.
Owen, J.	Amlwch N.S.
Rowlatt, J. C.	Newmarket N.S.
Small, R. S.	Victoria (Newport) S.
Tait, J.	Killingworth Colliery S.
Turner, T.	Bristol, Redcross Street B.S.
Walker, J.	Hendon N.S.
Walton, J.	Forebridge Ch. S.
Whicker, A. W.	St. Peter-Port (Guernsey) N.S.
Wild, J.	Tintwistle Ch. Ch. N.S.

MISTRESSES.

I. *Teachers of 35 years of age and upwards to be registered for Capitation Grants under the Minute of 2d April 1853.*

Bell, M.	Coleham N.S.
Melbourne, S.	Lincoln N.S.
Ward, J.	Southwark, Gt. Guildford St. R.C.S.

II. *Teachers of 35 years of age and upwards to be registered under the Minute of 2d April; and also as qualified for the instruction of Pupil-teachers under the Minute of 20th August 1853.*

Crook, I. A. R.	Middlesex Society's S.
Farr, M. A.	Chelsea, Trinity N.S.
Favey, M.	Harrow Road, Windsor Street, Woodfield Infant S.
Lymer, E.	Newcastle-under-Lyne N.S.

NEEDLEWORK AND OTHER DOMESTIC INDUSTRY OF FEMALE PUPIL-TEACHERS, AND OF CANDIDATES FOR QUEEN'S SCHOLARSHIPS IN TRAINING COLLEGES UNDER INSPECTION.

The following circular has been sent to the managers of schools from the Education Department, Council Office, London, and is dated February 1858.

The managers of the school named on the cover are requested by their Lordships of the Education Committee of the Privy Council to peruse the annexed copy of a letter which has been addressed to them by the Rev. F. C. Cook, one of her Majesty's Inspectors of Schools.

Their Lordships have agreed to adopt Mr. Cook's recommendation. The certificates from the schoolmistress respecting the skill of female candidates for apprenticeship *in needlework*, and the annual statement whether the female apprentices have been receiving instruction *in any other* kind of domestic industry, will be introduced into the Form (ix.) of Manager's Return, and will thus be brought under notice, at the proper times, when that form is received from her Majesty's Inspector, shortly before his visit.

It may happen in many of the cases which are about to fall due for inspection, that the form ix. will *not* contain a place for the certificate and statement in question. The managers will *not* need to trouble themselves about the entry *until* the place for it appears in the form ix. which reaches them at least before the inspection in 1859, if not sooner. The managers are requested, however, to notice at once:

1. That *the female apprentices* should produce certified specimens of their needlework at each of the annual examinations, whether held in their own schoolroom or elsewhere; and,

2. That *the female candidates for Queen's scholarships* who go up in December to the various training colleges for schoolmistresses under inspection will, in addition to the examination before her Majesty's Inspector, be examined and reported on by the superintendent of the college, in the manner described in Mr. Cook's letter.

Education Department, Council Office, London, S.W., January 1858.

SIR,—It is indispensable that all female pupil-teachers should be expert needlewomen, and very desirable that they should be practically conversant with other matters pertaining to domestic economy. I hear complaints from persons who have ample opportunities of ascertaining the truth, that many of them fall far short of a satisfactory standard in both of these points.

I believe that the adoption of the following regulation will have a powerful effect upon female apprentices generally, and give much satisfaction to those who are most deeply interested in their improvement.

1. At the Christmas examination *for Queen's scholarships*, the superintendent of every female training college should be requested to examine the candidates in needlework, and in the cutting-out of ordinary articles of dress; and, after that examination, to forward to the Committee of Council a list of the candidates, arranged in three classes. To the candidates in the first class a considerable number of marks should be given; those in the second class should neither gain nor lose marks; while a certain number of marks should be taken away from those who are placed in the third. This part of the examination may be properly intrusted to the superintendents of the training colleges, who are of course interested to keep up the standard *at admission*, with a view to success in the final examinations.

2. The superintendent should further ascertain, in whatever way she considers most satisfactory,—by means of the laundry, kitchen, and other premises of the college, —whether any of the candidates *for Queen's scholarships* have acquired a practical acquaintance with the common details of housekeeping. If she reports that certain of them have given evidence of practical attention to this subject, I recommend that she should make a special entry to that effect opposite to the names of those who are placed in the first and second classes for needlework, and that a certain number of marks be awarded to them in consequence.

3. I also recommend that she add a note to the name of each candidate concerning whose dress, manners, or personal habits, she may see *primâ-facie* reason to be dissatisfied.

I am aware that the authorities of every college are at perfect liberty to refuse to admit into residence every candidate to whom they may object, whether such candidate be successful or not in the examinations. But I think it important, nevertheless, that opportunity should be given for officially recording an opinion upon points which candidates are often disposed, though erroneously, to consider as weighing little in the official estimation of their merits.

I have consulted ladies well qualified to judge correctly of the probable effect of these measures, and they are of opinion that they are quite practicable, and likely to do much good.

The superintendent in each institution should send in her list, and report within a week after the examination by the inspector.

4. I recommend that no girl be apprenticed as a pupil-teacher without a formal attestation from the schoolmistress and managers that she possesses reasonable competency as a sempstress; and that, at the annual examinations, every such apprentice be required to bring certified specimens of her plain needlework to the inspector,

together with a statement from her schoolmistress specifying whether she has been receiving practical instruction in any other kind of domestic industry.

The inspector will generally be able, at the time of examination, or afterwards, to obtain the opinion of some competent person upon the merit of the needlework; but the chief advantage which I contemplate lies in the increased attention which managers and teachers will be led to pay to the subject. The public comparison of the needlework from a number of different schools, at a central examination of pupil-teachers, is sure of itself to have a considerable effect.

The female pupil-teachers who are apprenticed in infant-schools are more apt than others to be deficient in needlework.

If these suggestions be adopted, it will be advisable to notify the fact by circulars to all schools in receipt of annual grants, since it will affect the conditions of admission to training colleges. It may be desirable to dwell particularly upon the importance which will be attached to any adverse report of the superintendents on the dress and personal habits of the candidates, about which serious complaints are sometimes made.

I need hardly add, that the training of young women for the office of schoolmistress requires many special provisions which may not be equally demanded in the case of men.—I have, &c.

F. C. Cook,
H. M. Inspector of Schools.

Examination Papers.

General Examination of Training Schools.—Christmas 1857.

RELIGIOUS KNOWLEDGE.

A Candidate is not permitted to answer more than one question in each section of the four following papers.

MALES—First Year.

I. The History, Chronology, and Geography of the Bible.

The Gospel according to St. Mark.

Sect. I.—1. Draw a map of Palestine, to include Edom, Moab, Bashan, and Ammon, and to show the situation of the tribes which occupied the country when the Israelites crossed the Red Sea.

2. Draw a plan of Jerusalem.

3. Draw a map of the Mediterranean Sea, and of so much of the adjacent countries as is necessary to exhibit the apostolical journeys of St. Paul.

Sect. II.—1. Write a history of Saul, the first king of Israel.

2. Give an analysis of the Book of Exodus.

3. Enumerate the types, either of our Lord, or of the Christian life, which may be found in the narrative of the march from the Red Sea to the banks of the Jordan.

Sect. III.—1. In what respects did Elijah and Elisha, as prophets, differ from Isaiah and Jeremiah?

2. What prophecies of the Old Testament are quoted in St. Mark's Gospel?

3. In St. Mark ii. 21, 22, we read: "No man also seweth," &c. From what passage in the Old Testament are these similitudes taken? Does that passage assist in explaining the meaning?

Sect. IV.—1. What miracles, and what parables, of our Lord's are recorded only by St. Mark?

2. Explain fully the words in St. Mark vii. 11, 12.

3. Give the substance of St. Mark's second and third chapters. What appears to have been the leading thought which induced the Evangelist to connect the incidents?

Sect. V.—Write such notes on the following passage as will show how you would treat it, supposing it to have been just read by your first class: St. Mark x. 23-27.

Sect. VI.—Write out as nearly as you can, in St. Mark's words, *one* of the following; and then write notes for a collective lesson to your whole school on it: 1. The parable of the Seed growing secretly. 2. The story of the Barren Fig-tree. *Or*, 3. The story of the Widow's Mite.

Sect. VII.—Explain, as if to your pupil-teachers, "No man can enter into a strong man's house and spoil his goods, except he will first bind the strong man." "Why walk not Thy disciples according to the tradition of the elders, but eat bread with unwashen hands?" "Elias verily cometh first, and restoreth all things." "For the time of figs was not yet."

II. Catechism, Liturgy, and Church History of the Fifteenth and Sixteenth Centuries.

Sect. I.—1. Write out the Benedictus, with such an explanation as would be required by a class of boys between nine and eleven.

2. Explain, as if to your first class, the meaning of the words: the Holy Catholic Church; the Communion of Saints; the Forgiveness of Sins.

3. Explain: "Forty years long was I grieved with this generation." "Because there is none other that fighteth for us, but

only Thou, O God." "In knowledge of whom standeth our eternal life." "To forgive us all our sins, negligences, and ignorances." "Neither reward us after our iniquities." "For the means of grace and for the hope of glory."

SECT. II.—1. What fasts or festivals observed by the Church of England are connected with events in the life of our Lord? Mention the proper psalms or lessons for one of these fasts or festivals.

2. In what respects does the Christian differ from the Jewish worship? and what parts of the former are borrowed from the latter?

3. What is meant by the word 'Litany'? For what purposes are litanies said to have been originally intended? What is the special advantage of such a form of prayer?

SECT. III.—Write notes for a collective lesson to your whole school on "The devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh."

SECT. IV.—Explain fully, and illustrate by quotations from the New Testament, the following: "First, I learn to believe in God the Father, who hath made me and all the world. Secondly, in God the Son, who hath redeemed me and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me and all the elect people of God."

SECT. V.—1. Give an account of Luther, Cranmer, or John Knox.

2. Mention the chief differences between the first and second Books of Edward VI. What change in the feelings of the authorities did these differences imply?

3. At what period did the Reformation attain its greatest extent, and to what causes must we attribute the stoppage of its further progress?

SECT. VI.—1. Give an account of the Council of Constance.

2. Give, as well as you can, the date and authorship of—1. The General Confession. 2. The Prayer for all Conditions of Men. 3. The General Thanksgiving. 4. The Collect for the Sixth Sunday after Epiphany. 5. The sentences with which the consecrated elements are given to communicants. 6. The second part of the Catechism.

3. Give an account of the Reformation in France, and compare it with the Reformation in England.

MALES—Second Year.

I. ACTS OF THE APOSTLES. THE SECOND EPISTLE TO THE CORINTHIANS.

SECT. I.—1. Give an analysis of St. Stephen's speech.

2. Acts xi. 20: Comment on this verse, and explain it fully.

3. Compare the treatment of the Apostolic Church by the Pharisees with the treatment of it by the Sadducees, as far as the Book of the Acts supplies the materials for such a comparison. Is any similar difference in the recorded behaviour of these two sects to be traced in the Gospels?

SECT. II.—1. Compare the sermons which St. Paul preached to Jews with those which he preached to Gentiles.

2. Give a sketch of St. Paul's first apostolical journey, marking such incidents as bear upon, or are illustrated by, the previous history.

3. Acts vi. 7: At what time, and for what reasons, does this rapid conversion of the Jewish Church to Christianity appear to have ceased?

SECT. III.—Write such notes on the following passage as will show how you would treat it, supposing it to have been just read by your first class: Acts xv. 23-29.

SECT. IV.—1. State the probable time, place, and occasion of St. Paul's writing his Second Epistle to the Corinthians, giving the reasons for each particular in your answer.

2. Narrate, as clearly as you can, the events that appear, from the Epistles and the Acts, to have taken place between the writing of the First and Second Epistles to the Corinthians.

3. Divide the Second Epistle into its leading parts, and give a brief account of the purpose and character of each.

SECT. V.—1. Comment upon 2 Cor. iii. 12, and explain it fully.

2. Comment upon 2 Cor. xii. 13, and explain it fully.

3. State the substance of St. Paul's argument in the eleventh chapter, and give the probable explanation of its abrupt close.

SECT. VI.—Comment upon and explain the following passage as you would to a class of pupil-teachers in their third and fourth years: 2 Corinthians iii. 12-18.

SECT. VII.—1. Write notes of a lesson on the parables of the Hidden Treasure, and the Pearl of great Price, illustrating it by instances taken from the Acts of the Apostles.

2. State the differences which should mark the distinction between a lesson on a secular, and one on a religious subject, having regard to (*a*) the manner of the teacher, (*b*) the form of the lesson.

II. THE HISTORY OF THE CHURCH TO THE COUNCIL OF CHALCEDON.

SECT. I.—1. What traces are there in the New Testament of—(*a*) the establishment of the Episcopate; (*b*) the observance of Easter; (*c*) the observance of Sunday; (*d*) the use of set forms of prayer?

2. What changes appear to have been gradually introduced in the early Church into the mode of celebrating the Lord's Supper, or into the customary practices connected with it?

3. Give a clear statement of the spread of the Church within the period covered by the Scriptures of the New Testament, distinguishing precisely the facts obtained from the New Testament itself and those obtained from other sources.

SECT. II.—1. Enumerate the leading heretical Gnostic writers, and give an account of Marcian.

2. Distinguish between a heresy and a schism. Mention the chief schisms that took place before the conversion of Constantine.

3. Collect all the notices that can be found

in the New Testament of heretical teaching, or of incipient schisms; and distinguish those which bear upon the later history.

SECT. III.—1. Give an account of Tertullian, Cyprian, or Chrysostom.

2. Give a sketch of the Decian persecution. Point out in what respect it differed in purpose from those which preceded and from those which followed.

3. What attempts were made to restore Paganism after the conversion of Constantine? Give a full account of Julian the Apostate.

SECT. IV.—1. Give an account of the Council of Ephesus.

2. Sketch the growth of imperial interference in spiritual questions during the first four centuries.

3. Show the connection in principle between the decisions of the first four general councils.

SECT. V.—1. What were the catechumens? By what stages were Christians in the early Church prepared for full participation in Church privileges?

2. Give an account of the boyhood and education of either Origen or St. Augustine.

3. What educational principle is implied in the decision of the Church on the expediency of infant baptism?

SECT. VI.—Explain fully, and illustrate by help of the history of the Arian and Macedonian controversies, *one* of the following parts of the Nicene creed: 1. Begotten of His Father before all worlds. 2. Being of one substance with the Father. 3. And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshiped and glorified, who spake by the prophets.

MALES—Third Year.

I. THE HOLY SCRIPTURES.

Every Candidate is required to answer at least two questions in the second section.

SECT. I.—1. Enumerate the instances mentioned in the Bible of invasions of the land of Canaan by the nations east of the Euphrates, and give an account of the results in each case.

2. What different tribes occupied Canaan when Abraham entered it, and what changes had taken place before the time of Joshua? Illustrate your answer by maps.

3. Trace through the Bible the history of the Second Commandment, pointing out any precautions by which it was guarded, any instances in which it was neglected, and any comments which were made upon it.

4. By what means did Solomon succeed in making Jerusalem a great commercial centre?

5. Give an account of the reign of Jehosaphat.

6. What are the subjects and the characteristics of the prophecy of Hosea? What metaphor borrowed from him occurs frequently in the writings of his successors? ntion the allusions made to his writings e New Testament.

7. At what time, and under what circumstances, did the sects of the Sadducees and Pharisees spring up?

8. Collect together instances in which our Lord appears to repress rather than encourage a desire to follow Him. What general lesson may be thus learned? In what other ways does our Lord enforce that lesson?

9. Give an analysis of the Sermon on the Mount.

10. What miracle is recorded by all the four Evangelists? Narrate the circumstances in which the miracle was worked, and any incidents by which it was followed and illustrated.

11. Narrate in detail the circumstances of our Lord's trial before Pilate.

12. Enumerate St. Paul's sermons or public discourses as recorded in the Acts, and point out the passage in his Epistles which each of them most resembles.

13. To which of St. Paul's Epistles would you refer as containing the fullest exposition of the doctrine of the Communion of Saints? Enumerate the figures employed in the New Testament to symbolise that communion, and mention which, if any, are peculiar to St. Paul.

14. Give an analysis of the Epistle of St. James.

SECT. II.—1. Explain, as to a class of little children, the parables of the Mustard-seed and the Leaven.

2. Illustrate, as if for your first class, the Duty to my Neighbour, given in the Catechism, by precepts and parables in the New Testament.

3. What are the advantages of making children commit parts of Scripture to memory, and what parts of Scripture are best suited for this purpose?

4. Explain, as if to your first class, our Lord's comment on the Sixth Commandment.

II. EVIDENCES OF CHRISTIANITY.

SECT. I.—1. What case does Paley put as a test of the soundness of Hume's principle? What answer would Hume have made? and how far would that answer have been sound?

2. What difference does Paley make between the argument for the truth of the Gospel narrative drawn from the *nature* of the *case*, and that drawn from direct testimony?

3. Give a sketch of the evidence for the persecutions undergone by the first Christian teachers supplied by their companions and immediate followers.

4. If it be granted that the Apostles taught the truth, what more is wanted to establish the Christian faith; and how can it be supplied?

5. Enumerate the propositions which Paley attempts to prove, in order to show the genuineness of our Scriptures.

6. What does Paley mean by supernatural stories which acquire an *otiose* assent?

7. What distinction can be made between miracles worked *before* and miracles worked

after the establishment of the doctrines which they profess to support? Specify instances of each kind.

8. What argument for the truth of the Gospel can be founded on what it does not contain?

9. What does Paley mean by the *substantial* truth of a narration? Does it exclude the possibility of mistakes in detail? Illustrate your answer by instances.

10. Why should value be attached to the minuteness of the coincidences which can be traced between the Acts of the Apostles and the Epistles of St. Paul?

11. Would it be possible to apply the argument of the Horæ Paulinæ to any other books in the Bible; and if so, how?

SECT. II.—1. On what must a teacher chiefly rely to give children a firm conviction of the truth of the Gospel?

2. Are the doubts which occur to the minds of children generally of a moral or intellectual character? and why?

3. Write, as if for the use of pupil-teachers in their last year, a brief but clear statement of the leading points in the evidence by which the genuineness of any one of the Gospels may be established.

FEMALES.

I. HOLY SCRIPTURE.

1. *The Supplementary Questions are not to be attempted by* any Candidate of the First Year *who has not answered one question in each of the preceding Sections. No such Candidate may answer more than two of the Supplementary Questions.*
2. *Candidates of the Second Year, and Teachers in charge of Schools, may not answer more than six questions, but may choose them from any part of the paper.*

SECT. I.—1. What covenants between God and man are recorded in the Book of Genesis? Give the words of Holy Writ.

2. What events are associated with these places,—Hobah, Beerlahai, Roi, Mizpeh, Peniel, Shalem, Shechem, Luz? State clearly the practical lessons or spiritual truths illustrated by one of these transactions.

3. Describe the character of Jacob, and write out the blessings which he pronounced on Judah and Joseph.

4. Enumerate in order the events recorded in *one* of these books,—Joshua, Samuel II., Kings I. or II.

SECT. II.—1. Write out the preface to St. Luke's Gospel, and describe the circumstances of our Lord's first preaching at Nazareth.

2. What parables are related exclusively by St. Luke? State briefly the special lesson taught by each of these parables.

3. Give an exact account of the transactions between the entrance of our Lord into Jerusalem and His crucifixion, and write out six consecutive verses from one of His last discourses.

4. Give a clear account of our Lord's appearances and discourses after His resurrection, as related by one of the Evangelists.

SECT. III.—1. Enumerate the prophecies relating to our Lord in these books,—Numbers, Psalms, Zachariah. Write out the exact words of three of these prophecies.

2. Name and explain the principal types of our Lord in the Pentateuch.

3. Enumerate the prophecies of which the fulfilment is recorded by St. Matthew or St. Luke.

4. Which prophecies describe most fully the personal character of our Saviour, and the conditions of acceptance with Him?

SECT. IV.—1. Show the practical character of St. Peter's preaching, and write out six consecutive verses from one of his discourses.

2. Name in order the events recorded between the Ascension and the death of St. James. Relate the circumstances of one of these events in the words of Scripture, and draw out fully the spiritual lessons which it may illustrate.

3. Give an exact account of the events in St. Paul's second journey between his arrival at Troas and his departure from Athens.

4. Who were the chief companions of St. Paul? Which of these are named in the Acts of the Apostles, and which in his Epistles only? Describe the character of the most distinguished of these disciples.

SUPPLEMENTARY.

1. Give an exact and complete analysis of one or more of these portions of Holy Scripture, and write out at least six consecutive verses from one of the Epistles in which they are found: Galatians ii., beginning, "Then fourteen years," &c. Galatians iv. and v., beginning, "Now I say that the heir." Philippians i. and ii., beginning, "If there be therefore." Colossians ii. and iii., beginning, "For I would ye knew." Hebrews iv. 14, to the end of c. vii., beginning, "Having therefore a great High Priest."

2. In which of the Epistles are the following doctrines most fully taught: the Atonement, the Resurrection, the Last Judgment, Justification? Write out the most important passages upon each of these subjects.

3. Enumerate the practical duties inculcated by St. Peter, St. James, and St. John, in their Epistles; *or*, by St. Paul in the Epistles to the Hebrews, Galatians, and Philippians. Be careful to quote the words of Holy Writ in your answers.

4. What are the characteristic features of the teaching of St. James, St. John, and St. Peter? Illustrate your answer by quotations, and by comparison with St. Paul's writings.

5. What heresies arose in the time of the Apostles? Write out the chief passages which refer to them.

6. Enumerate the chief prophecies relating to the conversion of the Gentiles, and show how far they were fulfilled in the apostolic age.

II. Catechism, Liturgy, and Church History.

1. *The Supplementary Questions are not to be attempted by* any Candidate of the First Year *who has not answered one question in each of the preceding Sections. No such Candidate may answer more than two of the Supplementary Questions.*
2. *Candidates of the Second Year, and Teachers in charge of Schools, may not answer more than six questions, but may choose them from any part of the paper.*

Sect. I.—Prepare the notes of a lesson for the first class of a National school on *one* of these subjects, with especial reference to the teaching of our Church in the Catechism,—1. The forgiveness of sins. 2. Offences of the tongue. 3. Death unto sin.

Sect. II.—State the doctrine of our Church Catechism, as defined in the Thirty-nine Articles, on any *two* of the following points: The Person of Christ; Original sin; Justification; Good works; The sacrifice of Christ.

Sect. III.—1. Give an analysis of the Athanasian Creed, and write out the part referring to the Incarnation, with Scriptural proofs.

2. Give an exact account of the Communion Service from the end of the General Exhortation to the distribution of the elements.

3. Give a clear account of the subject of the collect, epistle, and gospel for each Sunday in Advent.

Sect. IV.—1. Describe the chief points of difference between the first Prayer-Book of Edward VI. and that now in use.

2. Name the principal events in the lives of Ridley, Grindal, Abbott, and Tillotson.

Supplementary.

1. Give some account of St. Alban, Paulinus, Bede, Anselm, and Thomas à Becket.

2. Name the chief teachers of the Christian Church in the first two centuries, and give some account of their life and writings.

3. What heresies were most prevalent in the early ages of the Church? Name some of the writers by whom they were refuted.

4. Name the most illustrious martyrs of the first four centuries, and describe the death of Ignatius or Polycarp.

5. What points in the character of early Christians appear to have produced most effect upon the heathen?

6. Give some account of the first and fourth Councils.

7. Name the principal events in the history of our Church under the dynasty of the Stuarts, with dates.

8. Name the chief prelates and ecclesiastical writers in the reign of Elizabeth; and give some account of *one* of them.

9. Who were employed in the preparation of the Thirty-nine Articles, and in the revisions of the Prayer-Book, in the reigns of Edward VI. and Elizabeth?

CANDIDATES FOR QUEEN'S SCHOLARSHIPS.

In each of the first four sections, you may not answer more than one question.

Sect. I.—1. Give a short but succinct account of the Israelites from their quitting Egypt to the death of Moses.

2. Describe the Feast of the Passover; and show, by passages from the New Testament, its typical character.

3. Can you state any probable reasons (connected with their previous condition in Egypt) for the Israelites being subjected to the discipline of the wilderness before they established themselves as a nation in the promised land?

Sect. II.—1. Describe the Tabernacle of Moses, and the things which it contained.

2. Under what different kinds of government were the Israelites placed, from their leaving Egypt to the death of Saul? Name their rulers during that period.

3. Name the prophets of the Old Testament, with a short account of one of them.

Sect. III.—1. State in Scripture language all that we know of our Saviour, from His appearance among the doctors in the Temple to His presenting Himself to John to be baptised.

2. Who were the Scribes, Pharisees, and Publicans?

3. Considering the tender years at which children usually leave school, to what portions of Holy Scripture should you think it desirable at all events, and more especially, to direct their attention?

Sect. IV.—1. Enumerate the appearances of our Lord after His resurrection.

2. Write out, *verbatim*, six texts of the kind that you would think it most desirable to make children learn by heart.

3. Enumerate as nearly as you can the miracles and parables of our Lord, narrating (in the words of Scripture) one of them.

Sect. V.—1. In the two answers, "Duty towards God" and "Duty towards your neighbour," mention and explain every word which you think would need explaining to children twelve years of age.

2. Answer the last question in the Catechism, and give a Scripture text in proof of each clause in it.

Sect. VI.—1. Write out three of what are called "The Sentences," with any brief remarks which occur to you as to their suitableness for the commencement of divine service.

2. What were the proper lessons, collect, epistle, and gospel of last Sunday? Give two or three Scripture texts illustrative of the collect.

3. Mention in order each portion of the service of last Sunday morning. When and why is the prayer "for all conditions of men" omitted?

* * *

PAPERS AND CORRESPONDENCE.

[*The Committee of the National Society are thankful for any communication likely to assist School-managers and Teachers, or otherwise promote the cause of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

On Punctuation.

Little can be brought forward concerning punctuation that has not been said, and as well said, before. Notice is taken of it in most grammars, in treatises on elocution, in Speakers, and other such books as treat of the employment and understanding of language. Few English grammars, however, treat punctuation in a systematic manner, or with sufficient detail; they seldom give more than a rather vague definition, the names and characters of the several stops, and a few mechanical rules for their employment, founded often on the supposed length of the pause corresponding in oral language to each of such symbols of the written language. Elementary grammárs, intended as they are for primary schools, cannot, consistently with their purpose, do more than indicate, and that very loosely, the principles on which punctuation is founded; any deeper investigation of these principles is beyond the province of such works, which from their nature are simple and didactic. Treatises of a higher class have generally given more prominence to the etymological side of language, and have seldom treated this subject with the attention it seems to deserve. Mr. Morell has, indeed, in his *System of Analysis*, given a beautifully simple and consistent exposition of the principal laws of punctuation; but the varied play of thought refuses to be confined within the bounds of any very simple system. As the English language, above most languages,—from its frequent inversions, its very elliptical character, and the great freedom allowed in its construction,—follows with such wonderful ease the freedom, rapidity, and complexity of thought, its punctuation must have laws of corresponding complexity. No system probably could embrace so wide an extent of rules as to make their application invariably certain. Nor is it to be desired that our use of stops should be in all cases mechanically directed by formal rules; a safer and more manageable guide will always be the cultivated taste of a writer, directing him in the unconscious application of the principles which, however unobserved, must yet underlie his practice. If a knowledge of these laws is to be worth any thing, as bringing to our consciousness the purport of processes which we continually employ, and which, if we would attain to any sure and definite knowledge of an author's meaning, we are continually called upon to investigate, these laws must adequately apply to the use of stops such as we find in many and every good author. An adequate system ought to give answers to all the questions that may arise in the examination of a standard writer,—why such a stop is used in any given place, what such stop is intended to indicate, whether or not it is rightly used. Moreover, the logical connections of conceptions and of thoughts are by no means exactly coincident with the grammatical: as, for instance, a sentence may be subordinate in expression and co-ordinate in thought, and so, in many instances, rules founded on the grammatical relations of words and of sentences will fail when tested by the ordinary practice of correct writers,—a practice founded on deeper laws than those of grammar. A simple sentence, which, according to Mr. Morell's law, should not, except in the case of a participial clause forming part of it, be broken by any stop, is in practice very frequently interrupted by several commas; so a subordinate sentence, which, according to the general law, is separated from its principal by a comma, is frequently in practice not separated by any stop at all. A special law, indeed, admits of these apparent anomalies, as required by closeness of relation between the thoughts; but it gives no intimation as to the cases in which the logical relation thus varies while the grammatical relation remains the same. Still more frequently co-ordinate sentences are not separated by the theoretically required semicolon, but by a comma, or even by a period. For these and similar violations of the general laws a provision is made by the modifying rule, that when the connection is closer a less important stop than the normal one should be used. But as most of the laws are as frequently violated as observed, it is important to determine whether these violations directly break, and so nullify, the general laws, or whether they are only modifications of them; and if this is the case, and Mr. Morell's system is, as I conceive, a true one, to examine how far these modifications can be reduced to certain definite rules. It will, I hope, be clear that I am not objecting to Mr. Morell's principles of punctuation, but simply giving some reasons for a somewhat more detailed exposition of them than was perhaps admissible in the valuable little treatise to which I have been referring. His principles I shall only expand, his terminology use, and presuppose a knowledge of his whole system of analysis. As, both from the delicacy of the distinctions and variety of the relations of thoughts, at all times only inadequately to be expressed by written language, and also from the very arbitrary and shifting practice of even good writers, no statement would probably meet all the requisites of a complete system; so, from these reasons, as from others, the rules to be hereinafter given only claim to be considered an imperfect and tentative sketch, which may be filled up by the knowledge or taste of each reader. They may at least serve to indicate, that though no absolute certainty, yet some considerable consistency and system, in the use of stops may be attained by a close attention to the logical bearing of sentences. Some may perhaps be led to feel more strongly that laws, as definite as they are elastic, do underlie our practice, which by a more effective analysis may be reduced to a system adequate to all the phenomena of the language.

That stops are not absolutely necessary to written, any more than pauses are to spoken language, but are only effective aids to its clearness, is evident from the fact that for many ages after writing was introduced they, or nearly all of them, were unknown. All early manuscripts were written in uncial, or capital, letters, not only without punctuation, but even without any separation of the words. This absence of stops, though involving great difficulty in the reading, yet had an important and beneficial influence on the writer's style, by obliging authors to attend carefully to the just disposition of their words and sentences, in order that the mutual relations of the words in each sentence, and of the sentences in each combined sentence, might be obvious. The inflectional character of the classical languages made this a task of less difficulty than, consistently with a due regard to the relative importance of the thoughts expressed, is possible in languages of a more analytical character; and the care thus bestowed in the arrangement of their words and sentences gave a force and clearness to the writings of the ancients which is too frequently wanting in modern writings. In legal documents at the present day, the absence of all signs of punctuation except the period—an absence required by the obvious difficulties which the accidental omission or insertion of a stop might give rise to in the construction of a document—is compensated by increased care in the disposition of words. A remarkable case occurred recently in France, in the will of a French gentleman, who willed to certain legatees to each "*d'eux million*" of francs. A question as to the construction of the will arose between the legatees above referred to and the residuary legatee, whether the apparent apostrophe after the *d* was a sign of the ellipse of an *e*, in which case it would run, "to each of them a million of francs," the article being accidentally omitted; or whether the supposed apostrophe was only an accidental blot, in which case the passage would run, "to each two millions of francs," the final *s*, sign of the plural in "millions," being accidentally omitted.

M. Marcel gives an instance of a sentence on the insertion or non-insertion of a comma in which depended a man's life. One of the judges of Charles I., he says, gave his vote in these words, "*Si omnes consentiunt ego non dissentio,*" which were construed, by an insertion of a comma after "*consentiunt,*" to imply an assent to the judgment of the other judges. When, however, he was brought to trial for this judgment by Charles II., he declared that he had intended an additional comma to be inserted after "*non,*" by which the sense would be reversed; and he thus escaped death.

[To be continued.]

WHY TEACHERS CHANGE THEIR SITUATIONS SO FREQUENTLY.

Hagley, Stourbridge, March 1, 1858.

SIR,—In the March Number of the *Monthly Paper* is a letter signed "Harry," in which, among other difficulties of a schoolmaster's life, it is noticed that if he becomes ill he has no sick-pay, probably loses his situation, and if he recovers, he is not reinstated in it.

It is not clear whether the writer means that in the event of a *temporary* disability, the school-managers ought to keep up both the master's position and his pay, at the same time paying for the services of a substitute. It is probable, indeed, that this is sometimes done; but that this should be the general system, it is idle to expect. Generally speaking, the supporters of schools are taxed to the utmost to meet the cost of the actual service of the schools; and if, as is usually the case, it is an *annual* contract between them and the master, it of course intends that he shall undertake to work the school during the whole year.

On this footing there can seldom be much difficulty on one of the points mentioned, viz. the master's return to his post after a temporary illness. A competent master is a highly valuable officer; and managers are not so short-sighted as to dismiss or lose him in the event of an illness which is likely to be only for a time. They will treat it as a temporary case, and provide a temporary deputy.

The writer, however, was no doubt chiefly thinking of the case of permanent disability. In this case, as in the other, it is vain to expect that any systematic provision can be made for schoolmasters that shall not ultimately fall on the resources earned by their own labour. It is necessarily so in every case, except that of mere paupers; and it is not certain that even this is more than an apparent exception. In many establishments there is a regular system, often compulsory, for sick pay to the work-people; but in most cases professedly, and in all cases really, it is in the long-run a deduction from their wages.

In this point of view, a schoolmaster is at least as well off as any one else. Besides the recent system of Government Annuities, open to them as to others, it is odd that this writer, like many others, should have overlooked what he might have learnt every month from the advertising part of the very Paper to which he sent his letter, and the subject of which, from his using the expression "sick-pay," he seems to have had in his mind.

You are of course aware that I refer to the Schoolmasters' Assurance Society. I am not acquainted with the extent of its operations; but I believe its system has been calculated on approved principles, and with a special reference to the case of schoolmasters and the circumstances of their calling. It provides, among other things, permanent allowances in the event of sickness,—the thing desiderated in the letter I have written about.

The names connected with this society are such as to deserve reasonable confidence; and "Harry" can do no better than promulgate the knowledge of it among schoolmasters.—I am, &c. LYTTELTON.

Lessons on Geography.*

[For Plan, see Number for March, page 72.]

I. *Celebrated Battle-fields.*

[General Questions.—Have you ever heard of——? What can you remember of it? In what country is——, or near what place or town? Point out the place on the map. Name other important cities, towns, &c. near it. Between what nations was this battle fought? Who were the generals on either side? What were the respective objects of the contending parties? Name the sovereigns under whom the battle was fought. The date. Describe the character of the battle-field, whether plain or hill-country. Name any contiguous river, and state any bearing the position might have on the issue of the fight. What were the results of the battle?]

BLENHEIM (a village in Bavaria); called by the French "Battle of Hochstadt."—*Date:* 1704. *Sovereigns:* Eng., Anne; Fr., Louis XIV. *Generals:* For Allies, Marlborough and Prince Eugene; Fr., Marshal Tallard.

Contiguous are:

Ulm, a place of considerable trade on north of Danube.

Lutzingen, occupied during the battle by the Elector and General Marsim.

Augsburg, on the river Lech, carries on trade in jewelry and goldsmith-work.

The Augsburg Confession.

Ratisbon, a place of trade.

On a hill six miles distant, the Walhalla, a temple filled with statues of illustrious men and heroes of the German race.

Tallard and the Elector of Bavaria committed a great fault in forming in two separate bodies at a distance from each other, with hardly any infantry between them as a centre. A large force was intrenched in the village, behind palisades, &c., against which Marlborough directed his attack; and his troops, under Lord Cutts, crossed the river Nebel on fascines. Though under a destructive fire, these advanced up to the palisades without firing a shot. The rivers and swamps offered constant difficulties; but the victory of the Allies was signal: all the cannon, the general, and 1200 officers of note, fell into the hands of the conquerors, and 30,000 French and Bavarians were killed, wounded, and taken. Marshal Tallard, seeing his cavalry routed, and flying to rally the broken squadrons, owing to a defect in sight, mistook a body of Hessians for his own men, and was taken prisoner. The rout of the French was complete; and so great was the terror and confusion, that officers and soldiers ran headlong into the Danube, not knowing where they were going. All this time, the large body of veteran troops posted in Blenheim were of no use, and after some fighting, surrendered unconditionally. Thus the army which was to have overturned the empire, and to impose the will of Louis XIV. on the whole of Europe, was annihilated. The defeat was a terrible blow to the French court, accustomed to successes; and Madame de Maintenon was the only one who undertook to let Louis XIV. know that he was no longer invincible.

DETTINGEN (a village, north-east of Bavaria).—*Date:* 1743. *Sovereigns:* Eng., George II.; Fr., Louis XV.; Hung., Maria Theresa; Germ., Charles VII., but just elected emperor. *Generals:* Eng., George II. and the Earl of Stair; Fr., Duke de Noailles and Duke de Grammont.

Contiguous are:

Frankfort-on-Maine, the centre of the inland trade of Germany, and the great seat of its banking and other mercantile transactions.

Hanau, a city situated on the Kintz, which suffered greatly in the wars of Germany. The Counts of Hanau date from the nineteenth century. The King of Bavaria, in conjunction with the Austrians, defeated the

This battle owes some of its interest to the fact that it is the last in which a king of England appeared at the head of his army. Together with the Duke of Cumberland, afterwards victor at Culloden, he reached the camp of the Allies at a most critical time. From Aschaffenburg, where his lines were first drawn up in a narrow valley, and where the Allies were cut off from their magazines at Hanau, under the charge of the Hessians and Hanoverians, the king determined to force his way, in order to avoid the starvation or the surrender of his army. The French, commanded by Noailles, immediately occupied Aschaffenburg on its evacuation by the Allies, and his nephew the Duke de Grammont was sent to secure the defile of Dettingen. The king was thus completely shut up in the valley, and nothing was left but to surrender or cut his way through the enemy, and that across a morass and rivulet. But when the victory was almost within the grasp of Noailles, it was snatched from his hands by the impetuosity of his nephew. Instead of merely keeping his position against the now embarrassed Allies, agreeably with his uncle's orders, so as to allow him time for bringing over the rest of the forces from the opposite side of the river

---

* The information is obtained from Alison's *History of Europe*, M'Farlane's *History of England*, Davenport's *Historical Class-book*, Keightley's *Outlines of History*, *Dictionnaire de Moreri*, Hughes's *Manual of Geography*, &c.

French here as they were retreating from Leipsic, 1813.

Aschaffenburg, a city twelve miles from Mayence. An archbishop of Mayence held a council here, 1292, during the vacancy of the papal chair.

Maine, he advanced to the attack from the pass, and crossed the rivulet. As the French approached with great noise, the king's horse took fright, and nearly carried him away into the enemy's ranks; but the king dismounted, and flourishing his sword, said, "Now, my boys, now for the honour of England, behave bravely, and the French will soon run." Noailles, from the opposite side of the river, saw the mistake of his nephew; but before he could come to his assistance, they were so panic-struck that he could not rally them. The English pursued them with the sabre and bayonet in their loins, and multitudes in their mad speed rushed into the river, or fell over the choked-up bridges. The object of the war was to assist the Queen of Hungary, Maria Theresa, but really, to maintain the balance of power against Russia, Prussia, and France. The share France took in it had also a bearing in favour of the Pretender's claims upon England. The immediate result of this battle was, that the French returned in a lamentable plight to their own country; and the Elector of Bavaria, or Emperor Charles, thus abandoned, prostrated himself before the house of Austria.

WAGRAM (in Upper Austria).—*Date:* 1809. *Sovereigns:* Eng., George III.; Austria, Francis I.; Fr., Napoleon.

Contiguous are:

Salzburg, formerly the see of a prince-archbishop. Mountainous and highly picturesque.

Innspruck, capital of Tyrol: manufacturing.

Vienna, capital of Austrian empire, and its most manufacturing town.

Essling, celebrated for one of Napoleon's victories.

Fought after the great battle of Asperne, in which Napoleon was defeated, owing to a bridge over the Danube, in his rear, having been carried away. The loss on both sides was tremendous. In spite of some successes in Italy, the Austrians were unable to resist the torrent which bore onwards, till it swept over Vienna itself; and the fatal battle of Wagram again laid the empire at the feet of its now irritated conqueror. Austria was glad to purchase peace on any terms, and to become, like the pettiest principality included within the Confederation of the Rhine, a depôt of recruits for the French army (Gleig, 587). Austria ceded Trieste, Carniola, and other districts, to the amount of about two millions and a half of inhabitants. Hofer and other Tyrolese chiefs were seized by the French and shot.

LUTZEN (in Saxony).—*Date:* 1632. *Sovereigns:* Sweden, Gustavus Adolphus; Germ., Ferdinand II. *Generals:* Sweden, Gustavus Adolphus; Germ., Wallenstein.

Contiguous are:

Halle, seat of a university, and very active with its printing-presses.

Leipsic, where the whole book-trade of Germany is carried on. They have a great book-fair. Here, after a succession of battles, Napoleon sustained a decisive defeat.

Eisleben, the birthplace of Luther.

Gustavus, hearing that Wallenstein had transferred his camp to Lützen, though it was the depth of winter, and the imperial forces greatly exceeded his in number, resolved to seek and engage him. The battle which ensued is one of the hardest fought recorded in history, and lasted from daybreak till night; and was rendered ever memorable by the heroic death of the king, which, as he was the great leader of the Protestants, cast a gloom over them, while it proportionately elated the Catholics. Wallenstein caused several of his officers to be executed for their loss of this battle. He himself, however, was shortly after assassinated by the emperor's command. Schiller has recorded these events in the Thirty Years' War, and in some dramatic works.

On this great battle-field also Napoleon, in 1813, tried his new levies, after the retreat from Moscow, and here his troops defiled past the statue of Gustavus. Although the Allies were weakest in numbers, yet this battle must always be considered as one of the most striking proofs of Napoleon's military abilities, his army being spread over, at the commencement of the fight, a line of thirty miles in length. The action, however, was far from decisive, the Allies having retreated in admirable order, without sacrifice of prisoners, cannon, &c. Napoleon, as was his custom, went over the battle-field next day, and found many of the dead bodies in the costume of peasants; decisive proofs of the spirit which his own tyranny had evoked. At night, after the battle, Napoleon and his escort, while riding towards Lützen, were very nearly surprised and taken prisoners by a large body of horse. His suite fled, and for some time the emperor himself had been lost sight of by them. (Alison, x. 177.)

THE RESULTS OF THE LATE CHRISTMAS EXAMINATION.

SIR,—I send you a tabular statement of the results of the Certificate Examination at the several Training Schools last Christmas, if you think it a matter of interest for your readers. The whole number of males competing was 583, of females 520; yet the latter greatly surpass the former in the number and proportion of *higher* certificates gained. A reference to the table of percentages appended will show this. Whitelands stands far pre-eminent. Whether this is not gained (sometimes) at the expense of the health of the students is, I think, more than doubtful: *e.g.* their ordinary time-table shows from nine to ten hours a-day of close application, and at certain times, when the students have to attend the practising schools as well, this is, I believe, much increased—too much certainly for young persons of their age.—I am, &c. S. H. C.

MALES.

Training School.	3d Year.			2d Year.			1st Year.			Schedule.	Total.
	1st Class.	2d Class.	3d Class.	1st Class.	2d Class.	3d Class.	1st Class.	2d Class.	3d Class.		
Battersea ...	...	...	2	6	20	20	16	24	15	1	104
Carmarthen.	...	...	...	...	1	8	...	2	6	6	23
Carnarvon ...	...	...	...	...	2	4	...	1	4	6	17
St. Mark's...	...	1	1	2	11	19	5	17	22	8	86
Cheltenham.	...	...	...	1	17	13	9	24	16	1	81
Chester	...	...	...	...	2	9	5	13	4	...	33
Chichester...	...	...	...	...	...	...	...	1	4	1	6
Culham	...	...	...	1	1	3	2	5	6	5	23
Durham......	...	...	...	1	2	7	6	7	10	2	35
Exeter	...	...	2	...	1	2	...	7	6	6	24
Highbury ...	...	1	...	4	5	12	4	15	13	3	57
Saltley	...	1	2	...	1	2	5	8	7	4	30
Winchester .	...	...	...	...	2	1	1	4	8	8	24
York and Ripon......	...	...	...	1	7	4	5	10	13	...	40
Total..........	0	3	7	16	72	104	58	138	134	51	583
Totals of each year.........	10			192			330				

FEMALES.

Training School.	2d Year.			1st Year.			Schedule.	Total.
	1st Class.	2d Class.	3d Class.	1st Class.	2d Class.	3d Class.		
Bishop's Stortford...	...	5	3	2	6	9	5	30
Brighton	...	1	...	1	5	6	1	14
Bristol and Oxford	1	1	...	...	9	12	12	35
Cheltenham	2	6	...	10	26	9	3	56
Derby	...	2	...	5	11	10	3	31
Home and Colonial...	9	14	...	23	34	22	7	109
Norwich	2	1	...	5	6	...	...	14
Salisbury ...	1	6	1	2	11	12	8	41
Warrington	3	7	2	8	28	20	2	70
Whitelands	15	23	5	13	29	15	2	102
York and Ripon......	1	...	2	1	6	5	3	18
Total	34	66	13	70	171	120	46	520
Totals of each year	113			361				

MALES, 2d and 3d years (together), 202.
1st Class, 16= 7·9 per cent.
2d ,, 75=37·1 ,,
3d ,, 111=54·9 ,,

MALES, 1st year, 330.
1st Class, 58=17·5 per cent.
2d ,, 138=41·8 ,,
3d ,, 134=40·6 ,,

FEMALES, 2d year, 113.
1st Class, 34=30·08 per cent.
2d ,, 66=58·4 ,,
3d ,, 13=11·5 ,,

FEMALES, 1st year, 361.
1st Class, 70=19·3 per cent.
2d ,, 171=47·3 ,,
3d ,, 120=33·2 ,,

Schedule.

MALES, 51=8·7 per cent of whole number of candidates.
FEMALES, 46=8·8 ,, ,, ,,

HINTS TO VILLAGE-TEACHERS.

[Continued from p. 84.]

4. *A Mixed School.*

It is, I suppose, an open question whether our village boys and girls are best taught together or apart. Since, however, circumstances generally lead to the employment of mixed schools in the country, it is as well to know all that can be said in favour of them. The advantages seem to be—

1. That the teacher is enabled to call out all the pupil's powers,—the minds of the one sex being made to act on the minds of the other. Girls are the readiest and quickest; boys have the most depth and originality. The girls, I believe, give the greater number of tolerably good answers; but the few original and racy ones,

showing thought and reflection, usually come from the boys. Thus each class of mind tells with advantage on the other.

2. The opportunity of teaching the boy and girl how to behave properly to each other. This should by no means be neglected; for as the bearing of the boy is to the girl, so will that of the man be to the woman—courteous and respectful, or rough and familiar. Train the boys, then, to gentleness and propriety; in any dispute for place or precedence, make the boy yield at once to the girl, telling the boy that gentlemen always give up to ladies in such little things, and that you are sure they wish to follow their example. In the same way, look at the girls' slates or writing-books before the boys'; and generally attend to them first, unless there be some reason to the contrary. It may be well also to dismiss them first, especially if there be not (as in some school-buildings there are, and in all ought to be) separate doors of entrance for the two sexes. Employ the boys in giving out and taking in books, slates, &c.; it is good for them to do such little offices, in which they are naturally more unhandy than girls. Train the girls to modest retiring ways. The influence of a thoughtful mistress is very powerful in this respect.

There is one great difficulty in mixed schools taught by a mistress,—the employment of the boys while the girls are at needlework. They are apt to waste their time for want of supervision, or to confirm themselves in mistakes. A good deal of bad spelling and writing is perpetrated under these circumstances, with very strange arithmetic—such as subtracting larger sums from smaller, which is effected by borrowing with perfect satisfaction from some unknown bank. An efficient pupil-teacher or *regular* help from without would prevent these evils. If neither is to be had, the best plan will be to employ the boys part of the time in getting tasks by heart, in copying arithmetical tables, and in writing from memory (provided always that their writing is corrected). After this they may be taught knitting, plain crochet; even plain sewing and marking on perforated card for book-markers. The latter employment has no advantage beyond that of affording an innocent amusement to the little ones, keeping them quiet, and enabling them to earn a few pence by the sale of their markers, or to enjoy the pleasure of giving them as presents. The other handicrafts may be really useful in after-life. In time of sickness a lad will take pleasure in them, and be thankful to be of some small service to his friends while laid aside from his usual avocations. A sailor or an emigrant will often find real use for these simple arts. There is in some minds a prejudice against boys learning them, lest they should grow effeminate; but this is a groundless fear. Before crochet became the fashionable occupation which it has lately been, it was, under the name of "shepherd's knitting," practised, while watching their sheep, by the Highland shepherds, a race of men remarkable for energy and power of character. Sailors have never held it beneath them to use the needle in repairing their clothes and mending the sails during a voyage, and many of them handle it with a dexterity which by no means militates with their manliness and hardihood. I knew one old veteran, well worthy of the Trafalgar medal which graced him, who boasted (and with perfect truth) that he could sew on a button, or put a new collar to his shirt, as well as any woman, and better than some. The general state of the one or two schools of my acquaintance in which the boys knit their socks while the girls work certainly tells in favour of the plan.

THE BENEVOLENT SOCIETY.

Cheddington.

SIR,—I am thankful to learn through your valuable Paper that there are some of my more fortunate brethren who, in the midst of their great labours, do not forget the wants and sufferings of unfortunates like myself. But there must be a different feeling in others, or there would, out of so many thousands of teachers, be found more than 180 to subscribe to their own "Benevolent Society." I fear the chief reason is, many of them are young and have never known, or rather felt, the weight of affli tion, and its sister distress, or they would not stand out for rules which they might alter. The day may come, sooner than expected, when they will wish they belonged to such a society. Let such picture to themselves being in an infirmary, their beloved wife before a board of guardians at the union. They offer her and her two children their sympathy in the shape of an order for the house. But the guardians are kind-hearted; they take pity upon her, in consequence of good character, and allow her 2*s.* and two loaves for her two children, out of the house, which they kindly increase to 4*s.* 6*d.* and three loaves when her husband leaves the infirmary. They are next taken to the magistrate to be sworn to their own parish. There, in the open court, their private affairs, and every thing else, are exposed to the great entertainment of a court mob. After this, you have to be forwarded to your own parish, or rather to the union; for you have nowhere else to go to when you leave there. I beg to inform you, sir, that this is no "fancy" picture, but a painful terrible reality; I have passed, and am passing, through it all. But, thank God, He has raised me up some practical sympathisers in the persons of such men as J. J. Farnham, J. Studdle, and the rest of the Committee of the Benevolent Society. It seems like healing balm to my sore bones to think that I am thought worthy of notice by such men. Surely those who stand second to no other body of men, as regards morals, will not remain any longer open to the grave charge of "apathy" to that society, which is designed for the sole benefit of themselves, their wives, and families. You will be glad to learn that other great cities and towns have formed their "School Choral Societies," for the same Christian object as the Metropolitan. Will not the Manchester men set their machinery in motion, and the Yorkshire men temper their blades? The Bristolians, I feel certain, will not be behind, if they receive a friendly hint through you. Trusting you will pardon this liberty, I am, &c. W. H. PICKETT.

Notes and Queries.

INQUIRIES BY CORRESPONDENTS.

CORPORAL PUNISHMENT.—"J. G." asks, What are the words of the statute which allow schoolmasters to make use of corporal punishment?

"R. W. R." wants a work on the description of coast-lines.

CORRESPONDENTS' ANSWERS TO INQUIRIES.

HOME-LESSONS.—In answer to the inquiry of "Q. Q.," I would state that I have found the following subjects well suited for home-lessons: portions of Scripture preparatory to next day's lessons, pieces of poetry to be learnt by heart, and again to be used for parsing and paraphrasing; but the best home-lesson I have found to be the writing abstracts of lessons they have previously heard at school. This forms a good test of the quantity and quality of the knowledge they have acquired, of their power of expressing themselves, and very often of the manner in which the lesson was given. The best time for hearing and examining home-lessons is immediately after opening school in the morning, when at least twenty minutes ought to be set apart for it on the time-table. They should also be examined and commented on in the presence of the children. They are sometimes done after school-hours; but I think this very undesirable for many reasons: they thus become a source of any thing but pleasure, are often hurried over and carelessly done, and make the teacher's work much harder. W. H.

VENTILATION.—"C.," the writer of the inquiry respecting "Watson's System of Ventilation" in the National Society's Paper, just brought under our notice, can ascertain all particulars, and see a model, on applying to Mr. Watson's agents for London, Messrs. Lander and Bedells, 4 Great James Street, Bedford Row, W.C.; or application may be made direct to Mr. Charles Watson, King Cross Street, Halifax, the patentee and sole maker. "C. S." says it is an excellent invention, and answers well in the village-school of Littlethorpe, and in one of the infant-schools in Ripon.

SUNDAY-SCHOOLS.

[*The Committee of the National Society are thankful for any communication or Notes of Lessons likely to promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

[THIS portion of the Number of the *Monthly Paper* is published as a separate Paper, under the title of the *Sunday-school Paper*. For the mode of obtaining copies see standing Notice at the back of title-page.]

Correspondence.

IRREGULARITY OF ATTENDANCE.

SIR,—In reply to a letter in your January Number on "Irregularity of Attendance," and the means of producing punctuality in the attendance of Sunday-scholars, perhaps that which I have adopted with, I believe, some success may be of use to your correspondent.

Attached to the Sunday-school, I have set on foot a Sunday library, which has books in it specially suited to the capacities of the youngest child in the school—many picture-books, primers, &c. The privilege (as it is looked upon by the children) of reading the books in their own cottages during the week is obtained by a ticket, or punctual reward card, earned by the scholar having been in school every Sunday morning and every Sunday afternoon before calling over is finished, during the space of a month. The stimulus acts upon the children themselves directly, and prevents loitering on the road to school, which is so often the cause of unpunctuality, no matter how early the parents send their children from home. It is also a constant stimulus; because a month's reward-ticket entitles them to the benefits of the library for the month following only.

This, with constant inquiries of the parents upon the cause of any absence, either by the superintendent or the teachers, will, I think, tend to create as much punctuality as can be expected in a scattered country parish; for I have been speaking of a parish where some of the scholars have to come a distance of two miles—scarcely any less than one—to the school. There is the difficulty of supplying these juvenile Sunday picture-books except from private resources; but the Society for the Promotion of Christian Knowledge is ever ready to begin such a good work.—I am, &c.

JAMES COLEMAN, M.A.

ONE SCHOOL-TIME ON SUNDAYS.

SIR,—Allow me to offer a slight correction to a statement made by your correspondent "B. R. K." in your current Number, to the effect that the "first service" of the Protestant Episcopal Church of the United States "does not begin till twelve o'clock," and that "school begins at ten a.m." I speak from pretty extensive personal knowledge when I say that the almost universal hour for the commencement of divine service is eleven a.m.; and I believe the school usually commences—certainly it often does—at nine a.m. But in a large country like that there is room, of course, for a variety of usages, and your correspondent may have derived his information from a part of the country with which I am not acquainted.—I am, &c.

VIATOR.

Notes of Lessons for Sunday-school Teachers.

NOTES ON THE PROPER LESSONS.

It must be remembered by those who use these Notes, that it is impossible, in the limited space allotted to them, to give more than a few of the less obvious or more important questions occurring in the first lesson for each Sunday morning. Other questions should be added at the discretion of the teacher.

FIRST SUNDAY AFTER EASTER.

Numbers xvi. 1-40.

What were the principal events from the departure of Israel out of Egypt to the rebellion of Korah ? [The passage of the Red Sea (Exod. xiv.); the gift of the manna (Exod. xvi.); the bringing water from the rock (Exod. xvii. 1-6) ; the defeat of the Amalekites (Exod. xvii. 8-13) ; the giving of the law (Exod. xix. xx.); the making of the golden calf (Exod. xxxii.) ; the completion of the tabernacle, and death of Nadab and Abihu (Lev. ix. x.); the numbering of the people (Num. i. 1) ; the appointment of the spies, their evil report of the land, and the rebellion of the people, with the sentence denounced by God that all the adults except Joshua and Caleb should die in the wilderness (ch. xiii. xiv.).]

Ver. 1. Of what tribe was Korah ? Of what tribe were Dathan and Abiram ? [On is not afterwards mentioned. Perhaps he withdrew from the conspiracy.]

Vers. 5-7. What was the object of Korah ? [Being of the tribe of Levi, he sought the priesthood.] What is a censer ? [A cup in which incense was burnt as an offering.]

Vers. 9, 10. When was the tribe of Levi set apart for the service of the tabernacle ? [When the first-born were numbered, in place of whom they were taken : Num. iii. 42-45.] Had they previously distinguished themselves ? [They slew a great number of those who had worshipped the golden calf : Exod. xxii. 26-28.] To whom was the priesthood restricted ? [Aaron and his family.] By whose appointment ? Where is this referred to in the New Testament ? [See Heb. v. 4.]

Vers. 12-14. What was the main object of Dathan and Abiram ? [As descendants of Reuben, Jacob's first-born, they rebelled against the leadership of Moses, who was of the tribe of Levi.]

Vers. 18, 19. Where was the tabernacle placed ? [In the centre of the camp : ch. ii. 3-17.] How did the glory of the Lord appear ? [Probably in a cloud : ver. 42 ; Exod. xl. 34-38.]

Ver. 21. Had God ever before threatened to consume all the congregation ? [At the time of the golden calf (Exod. xxxii. 10); and when the ten spies brought their evil report (Numb. xiv. 12).]

Ver. 24. What do we learn from this command ? [To withdraw from the companionship of open offenders : see Prov. i. 10-15.] How is this further exemplified in the narrative ? ["All that appertained unto them went down alive into the pit :" ver. 33. But it is said that "the children of Korah died not :" ch. xxvi. 11. They could not be with him when he offered incense, or follow him and Moses to the tabernacle of Dathan and Abiram.]

Vers. 31-33. What happened as soon as Moses had done speaking ? What do we learn from this awful event ? [That God is displeased with those who rebel against their lawful rulers in Church and State.] What does St. Paul teach us with regard to those who cause divisions in the Church? [Read Rom. xvi. 17, 18.] And what with regard to those who cause divisions in the State ? [Read Rom. xiii. 2.] By whom is Korah referred to in the New Testament ? [St. Jude, ver. 11 : *Core* is the Greek form of the Hebrew *Korah.*] Who are there compared to him ? [False teachers.]

Ver. 35. Had any one died before this by fire from the Lord ? [Nadab and Abihu, for offering strange fire : Lev. x. 1, 2.] What do we learn from these judgments ? [That the Lord will be served as a holy God in the way which He has appointed.]

Ver. 37. What use was made of the 250 censers ? Why were they thus used ? [To show that that which has once been devoted to God ought not afterwards to be used for common purposes. And also as a perpetual memorial of the event, and warning against Korah's sin : ver. 40.]

SECOND SUNDAY AFTER EASTER.

Numbers xxiv.

Who was Balaam? [A prophet, who dwelt in Pethor of Mesopotamia ; probably near the river Euphrates : ch. xxii. 5 ; Deut. xxiii. 4.] Was he a prophet of the true God ? [This is uncertain ; he knew His name, and acknowledged His authority : ch. xxii. 8-13. On the other hand, we find that he used enchantments : see ver. 1. Possibly, like the witch of Endor, he had, or pretended to have, dealings with the spiritual world ; and, as in her case, God made him the unwilling instrument of effecting His purposes.] What character is given of him in the New Testament ? [He "loved the wages of unrighteousness :" 2 Peter ii. 15 ; see also St. Jude, ver. 11.] Who had sent for him ? For what purpose ? What caused Balak's alarm ? [Israel had just subdued Sihon, king of the Amorites, and Og, the king of Bashan, and were encamped on the borders of Moab : ch. xxi. xxii. 1.] Where was Moab ? [To the east of the Dead Sea.] How did Balaam act ? [First he refused to go with Balak's messengers ; afterwards he was enticed by renewed and increased offers : ch. xxii. 13-21.] What then occurred ? [God sent an angel to withstand him ; but at length permitted him to continue his journey on condition of his speaking the truth to Balak: ch. xxii. 22-35.] How often did Balaam repeat his predictions? [Three times.] What sacrifice did Balak offer on each occasion? [Seven bullocks and seven rams.]

Ver. 1. Explain "seek for enchantments." [Probably he had on the two former occasions practised some mystic rites after he had departed from Balak (ch. xxiii. 3-15); now he spoke out at once.]

Vers. 3, 4. To what does Balaam refer in these verses? [Probably to ch. xxii. 31. Read the verse.]

Ver. 6. Explain "gardens by the riverside." [In that hot country, nearness to the water would make a garden very flourishing. The arrangement of the tents would be like the beds of a garden.] What is meant by trees which the Lord hath planted? [Probably a forest which had sprung up without man's cultivation. The allusion is perhaps to the pointed spreading shape of the tents, in which they resembled trees.]

Ver. 7. Explain "pour the water out of his buckets." [Israel should be so numerous as to spread in every direction, as the water from an over-filled bucket.] Explain "his seed shall be in many waters." [Probably "waters" here, as in Rev. xvii. 15, signify nations. Israel should occupy many countries.] Who was Agag? [It appears to have been the general name of the kings of the Amalekites: see 1 Sam. xv. 8; Esther iii. 1. Compare ver. 20: "Amalek was the first of the nations."]

Ver. 8. When and how had God brought up Israel from Egypt? What do you mean by "unicorn"? [Probably the buffalo, or perhaps the oryx, a large and fierce species of antelope which frequently loses one of its horns. The Hebrew word *reem* does not imply that the animal has only one horn.]

Ver. 9. Which of his sons did Jacob compare to a lion? [Judah: Gen. xlix. 9.] Is our Lord any where called the "Lion of the tribe of Judah"? [See Rev. v. 5.] "Blessed is he that blesseth thee," &c.: to whom had God given this promise before? [To Abraham: Gen. xii. 3.] Is it now continued to Christ's people? [See St. Matt. x. 41, 42; xviii. 6.]

Vers. 10-13. What effect did Balaam's prophecy produce on Balak? What excuse did Balaam make? Can you give any other instance of the Lord putting a word into the mouth of a wicked man? [He inspired Caiaphas to predict the salvation to result from the death of Christ: St. John xi. 49-52.]

Ver. 17. Who is here referred to? [In the first instance, David, who subdued Moab (2 Sam. viii. 1) and Edom (2 Sam. viii. 14): there is perhaps a second reference to Christ. The meaning of "children of Sheth" is quite uncertain.]

Ver. 18. Who were the Edomites? [The descendants of Esau, who had driven out the Horites from Mount Seir: Deut. ii. 12-22.]

Ver. 20. When was this fulfilled? [When Saul at God's command destroyed the Amalekites: 1 Sam. xv. 7, 8.]

Vers. 21, 22. Who were the Kenites? [The nation of Moses' father-in-law.] What nation is meant by Asshur? [The Assyrians, who frequently overran the countries in the neighbourhood of Palestine.]

Ver. 24. What country is meant by Chittim? [It was probably a general name for the coasts of the Mediterranean. It would include the Macedonians, who subdued the Persian empire (of which Assyria then formed a principal part), and also grievously afflicted Eber, the Hebrews; as well as the Romans, who finally destroyed the Jewish state. Both the Macedonian and Roman empires, as empires, have long since perished.]

Ver. 23. What was the end of Balaam? [He was slain among the Midianites by the children of Israel: chap. xxxi. 8.] What do we learn from his end? [That no supernatural gifts will avail to save the soul, if the heart and life be corrupt. Compare St. Matt. vii. 22, 23; 1 Cor. xiii. 2.]

THIRD SUNDAY AFTER EASTER.

Deuteronomy iv.

What is the meaning of the word "Deuteronomy"? [The second book of the law.] Why is the book so called? [Because it contains an account of the recapitulation of the law by Moses before his death.] Where did this take place? [See chap. i. 5.]

Vers. 3, 4. Why is this specially noticed? [Because it was the most recent judgment which had fallen on the Israelites.] Give an account of it. [Balak, by the advice of Balaam, had sent Moabitish and Midianitish women among the Israelites, to entice them to idolatry, in the hope that this would provoke God to destroy them. Accordingly they were visited with a plague, in which 24,000 fell: Num. xxv. 1-3, 9.]

Ver. 7. What great privilege did Israel possess? What was the character of the laws which God gave them? Could these words be applied also to Christians?

Vers. 10-12. Where is this narrated in full? [Exodus xix.] What is the difference between Horeb and Sinai? [Horeb is the name given to the mountains at the northern extremity of the Sinaitic range. At the foot of Horeb is a plain capable of holding the whole Israelitish host.] Was the attendance of Israel at Horeb the fulfilment of any prediction? [See Exodus iii. 12; note p. 89.] Did any of the Israelites afterwards see a vision of God? [See Exodus xxiv. 9-11.] Was there any vision at the time to which Moses refers?

Ver. 13. Where are the commandments given in full? [Exodus xx. 1-17.] What became of the tables of stone? [Moses broke them when he saw the people worshipping the calf. Afterwards he hewed out two other tables, and God wrote the law a second time.]

Ver. 15. Who were present at the vision

of God on Mount Sinai? Why were not the whole people? [Lest they should make an image of God.] Which person of the Trinity then appeared? [The second: see note on p. 89.]

Vers. 16-20. What nations worshipped the similitude of male and female? [The Greeks, Romans, Egyptians, and many others.] Who worshipped animals? [The Egyptians.] And who the sun, moon, and stars? [Most Eastern nations.] How was Israel to be distinguished from them? In what light were they to regard the sun, moon, and stars? [As God's creatures, designed for the benefit of all nations under heaven.]

Ver. 21. Why was the Lord angry with Moses? [Because when he and Aaron were commanded to speak to the rock in the desert of Zin, he smote the rock, and said, "Hear now, ye rebels, must *we* fetch you water out of this rock?"] How was this a sin? [It showed a want of faith in the means which God had appointed, and a disposition to glorify himself and Aaron instead of God: see Num. xxi. 7-12.] What do we learn from this? [That God punishes the sins even of His most favoured servants.] How was He angry with Moses for their sakes? [That they might take warning by his punishment.]

Ver. 24. Why is God said to be "jealous"? [To show that He will not permit the glory due to Him to be given to another.] Are we also warned that "our God is a consuming fire"? [See Heb. xii. 29.] With what view? [That we may not disobey the words of Christ: Heb. xii. 25.]

Vers. 26-28. How were these threatenings fulfilled? [In the frequent invasions and conquests of Judea by the heathen, especially in the Assyrian captivity of the ten tribes, and the Babylonish of Judah and Benjamin.]

Vers. 29-31. Did God hear them when they repented? [See Ezra i. 1-5.]

Vers. 32-36. Does not this show that the position of the Jews was entirely unlike that of other nations? Give instances from the past history to illustrate ver. 34.

Ver. 37. Why was Israel chosen rather than any other nation? What does this prove? [That God often bestows a special blessing upon the children of the righteous: See Exodus xx. 5; Psalm xxxvii. 25.]

Ver. 41. Where is the law given concerning the cities of refuge? [Num. xxxv. 10-29.] Did this law apply to the wilful murderer? [No; he was to be put to death: Num. xxxv. 31.]

Ver. 46. Where is the history of the conquest of Sihon and Og? [Numbers xxi. 21-35.]

Fourth Sunday after Easter.

Deuteronomy vi.

Ver. 3. When was this promise given?

Ver. 4. What does this teach concerning the unity of God? To what is this opposed? [To the many gods of the heathen.] Is it not inconsistent with the doctrine of the Trinity? [No; for while we believe in three persons, we believe they are but one God. In this very verse, the Hebrew word for "God" is in a plural form, showing the "Persons" of the Godhead.]

Ver. 5. Who quoted this? [Our Saviour: St. Mark xii. 29-31.] What commandment did He add to it?

Ver. 7. To whom were God's commands to be taught? When were they to be spoken of? Are we bound to think of and obey the law of God in our daily business?

Ver. 8. What are "frontlets"? [Ornaments on the forehead. The Jews wear on their forehead while at prayer a small parchment box containing passages from the law.] What are these frontlets called by our Lord? [Phylacteries: St. Matt. xxiii. 5.] Why does He speak lightly of them? [Because the Scribes used them hypocritically.]

Ver. 9. Have the Jews now any such custom? [They write the passages Deut. vi. 4-9 and xi. 13-20 on strips of parchment, enclose them in a leaden case, and fasten it to their door-posts. The Mahometan nations often write passages from the Koran on or round their doors.] Is this as necessary for us? [No; for we can have the Bible in our houses, whereas, before the invention of printing, the poor could not obtain it.]

Vers. 10-12. In what danger would they be from prosperity? [Compare Prov. xxx. 9.] Why is their deliverance out of Egypt so frequently referred to? [Partly that the remembrance of their former state might humble them; partly that they might be grateful and obedient to Him who had delivered them.]

Ver. 13. Why should they swear by the Lord's name? [Because it was customary among all nations to take oaths on solemn occasions in the name of the gods whom they worshipped.] Does this permit vain swearing, or the trifling use of God's holy name? Who forbade this sin? [Our Lord: St. Matt. v. 34-37 and St. James v. 12.] When is it right to take an oath? [When required by a magistrate or other lawful authority.]

Vers. 14, 15. (Compare notes on ch. iv. 24, 26-29.)

Ver. 16. To what does Moses here refer? [The people at Massah tempted, or tried, the power of the Lord to give them water: read Exod. xvii. 2-7.] Can we tempt God to sin? In what way, then, can we tempt Him? [By placing ourselves in circumstances of needless risk, when we may reasonably expect His help to be withdrawn from us; or by fretfully distrusting His care when we are in the path of duty.] Who quoted this passage? And when? [See St. Matt. iv. 5-7.]

Ver. 19. Who are these enemies? [See ch. vii. 1.] How was Israel able to meet them? In whose time were they cast out? [In that of Joshua.]

Ver. 24. What is here meant by the fear of God? [A reverential awe, which makes us unwilling and afraid to displease Him. This should be joined with love: ver. 5.]

What is the result of keeping the commandments? [Our good always.]

Ver. 25. How is righteousness here described? Are we as strictly bound by the laws of Moses as the Jews were? [No; for some of them were only given for a time; being either of a political character or intended to foreshadow Christ. Christ is now come, so we no longer need the shadow; and as His kingdom is not of this world, God has not given us a code of political precepts. But the great commandments quoted by Christ, and many others, are binding upon every one.]

Questions on the Collects for the Use of Teachers.

"Those *beautiful Collects* which had soothed the griefs of forty generations of Christians."—Macaulay's *History of England*, vol. i. p. 160.

First Sunday after Easter.—Our blessed Lord rose again on Easter Sunday: what was He doing after that time? [During forty days He was manifesting Himself to His Apostles: instructing them as to their future duties, and giving them commandments, and speaking of the things pertaining to the kingdom of God: Acts i. 2, 3.] We must expect, then, that the prayers and lessons of the Sundays after Easter will bear reference to these facts. What shows that this is the case? [The gospels relate to the future ministry, or to the mission of the Holy Spirit, the Comforter. The epistles relate to our behaviour in the kingdom of God; and the first lessons, taken from Deuteronomy, record God's blessing to the obedient and faithful in the promised land, and His judgments and threats against those who, having received His blessings in His kingdom, make an ill use of them.] And what is the general character of the collects? [Prayers that we, who have received by Christ's death and resurrection the blessings of the Gospel kingdom, may live in accordance with such inestimable benefits.] Is it very good of the Church to bring this line of teaching before us at this time? [Yes; for the Church knows that privileges imply duties, and exhibits naturally her anxiety to warn us against receiving God's grace in vain.] What is the first Sunday after Easter commonly called? [Low Sunday.] Why? [Because, though the festival of Easter is still continued, it is yet in a lower degree of festival rejoicing, as though we were now girding up our loins for our spiritual duties.] And now let us consider what the collect says,—that "the Almighty Father gave His only Son to die for our sins." Why must any one suffer for sin? [Because God's pure nature cannot behold sin without abhorrence and marking His indignation: Ps. v. 4, 5.] And could not this be shown without punishment? [No; because if a magistrate were to let off all offenders, they would offend with impunity.] Then you think people would imagine that God did not mind sin if some expiation were not demanded? [Yes.] Did He not shorten man's life because length of years, instead of leading to repentance, increases impunity? [Yes; lest they should continue to abuse His forbearance and long-suffering: compare Ps. xc. 8-11, with Gen. xlvii. 9, Prov. x. 27.] Why is it fitting that some one should die for sin? [Because sin brought death into the world; therefore it ought to be expiated by death.] (See this subject pursued under questions on next collect.) Then why cannot some one of us by dying satisfy God's justice? [Because we cannot of ourselves please God: Job xv. 13, 14; xxv. 4; Psalm li. 5; Rom. iii. 9, 10-19.] And now what is our Saviour said to have risen again for? [See also Rom. iv. 25.] And what meaning do you attach to justification? [One meaning is, "to make just:" as, when a man who has committed no offence against the laws is set free by the magistrate, we might say of him, "he is publicly justified." So Pilate: St. Matt. xxvii. 24.] Is that, then, what you mean by Christ's justifying us? [No; for we are not innocent, as He was.] What then? [A guilty man might be *accounted and treated* as innocent, and so made just or justified: as, for instance, a king might choose to pass an act of grace upon some rebel, treating with him as though he had never been in arms against him.] And do you think that this is our case? [Yes: Rom. iv. 3, 5, 6, 8; 1 Cor. i. 30.] And are we to account of ourselves as justified? [Yes; both sanctified and justified as members of Christ, so long as we continue such: 1 Cor. vi. 11; Acts xiii. 39.] But who are they who do not inherit the kingdom of God, and so lose their title to salvation? [The unrighteous: see 1 Cor. vi. 9.] In correspondence with this grace thus brought before our thoughts, how do you address God in the collect? [Almighty Father.] Have you not, then, addressed Him before in this manner in any previous collect? [No.] (The class should be instructed to look through the previous collects.) Why, then, do you use this endearing title now for the first time? [Because you realise yourself the more now as being a son and child when just reminded of your justification.] Justification is, then, a great privilege. What do privileges imply? [Duties.] What, then, becomes our duty as justified members of Christ? [The Church teaches us our duties in this, as in so many other instances, in our prayers: we are to put away, &c.] What is meant here by "leaven"? [Something which, like leaven or yeast, has a raising and pervading effect, and is applied to good as well as evil deeds: St. Matt. xiii. 33; xvi. 6; 1 Cor. v. 6. From French *levain*, from *levare*, "to lighten."] This is still the feast of Easter: can you remember how the anthem instructed us to keep it? [1 Cor. v. 7, 8.] The same words, then, as the collect? Why are malice and wickedness likened to leaven? [Because of their penetrating and pervading character.] Explain what you mean. [It does not stop with one sinful act, but is sure to lead to and produce others.] What are we to understand by the leaven of malice? [Sins against our neighbour—evil speaking, excessive anger, envy, and uncharitableness.] What by "leaven of wickedness"? [Sins against God—lofty imaginations and sins against the faith.] And the collect teaches us what further? [That we can only serve God in pureness of living and truth by putting away, &c.] What two kinds of pureness are here mentioned? In other words, these are? [Pureness in practice and faith.] And without this pureness or holiness? [No man can see the Lord: Heb. xii. 10.]

SECOND SUNDAY AFTER EASTER.—The last collect represented God as giving His only Son to die for us: what does this speak of Him as being? [A sacrifice and an example.] What is meant by a sacrifice? [Something offered to God as an atonement, received as vicarious, *i.e.* in place of another thing.] How is Christ's sacrifice expressed in the Communion Service? [A full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world: Prayer of Consecration.] Of what sort were the principal sacrifices of the Old Testament dispensation? [Bloody ones.] For what purpose? [To foreshow the precious blood-shedding of the Redeemer.] What was the difference between Cain and Abel's sacrifices? [Cain's was merely an oblation or sacred offering, Abel's a propitiatory sacrifice. Show this. [Cain offered the first-fruits; Abel a lamb, which foreshadowed "the Lamb *slain* from the foundation of the world," and his faith, that "without shedding of blood is no remission:" Heb. ix. 22.] Is it a natural feeling among men that one man should suffer vicariously for another? [That one man should voluntarily suffer death in place of others, is quite agreeable to our notions and practices. Many stories in ancient history illustrate the principle: as Decius Mus and Curtius in Roman, and Codrus in Grecian history.] Why, then, could not a very worthy man,—as, for instance, one of the most exalted among the saints,—satisfy God's wrath against sin? [Because (contrary to the doctrine of the Roman Church) no saint can appease God for his own sins (Rom. iii. 9-10); much less can he, therefore, supply to others any superabundant merits (Ps. xlix. 7).] And could not a pure Angel satisfy God? [He could only answer for himself: Job iv. 18.] And why, then, must God the Son suffer in man's stead? [Because none but God could appease or satisfy Divine wrath.] And why was it necessary that God the Son should become man? [Because the nature that sinned must be the same which gives satisfaction: Heb. ix. 26; 1 Tim. iii. 16.] Had Christ any sins of His own? [No: Heb. iv. 15.] But He bore sins? [Yes: Isaiah liii. 4-6; Heb. ix. 28.] In what respect was our Saviour an ensample of godly life? [In His obedience and humility.] How in His obedience? [1. In His suffering Himself to be circumcised, and also through life paying deference to the laws and ceremonies of the Jewish Church (St. Luke ii. 21; St. John vii. 8), though He frequently might have claimed exemption. 2. At twelve years of age, the appointed time, attendant on the instructions of the doctors in the Temple: St. Luke ii. 42. 3. In going about His heavenly Father's business even at that age: v. 49. 4. Obedient to His earthly parents, subject unto them till thirty years of age. 5. In submission to the civil laws: St. Matt. xxii. 20. 6. He frequently, throughout His ministry, declares that His coming is only to do His Father's will.] Does it not, then, seem that His example is for every age? [Yes; it suits every period and circumstance of life. Being tempted like as we are, He could sympathise with each one of us.] How did He become to us a pattern of humility? [He dwelt among us in fashion as a man: Phil. ii. 7-8.] In what greatest act of submission does He become our example? [In suffering wrongfully: 1 St. Pet. ii. 23.] What is the prayer of the collect? What do you understand by His inestimable benefit? [The sacrifice of His most precious Blood.] How should we receive this gift? [Most thankfully.] How show our thankfulness? [By daily following, &c.] What ought you (the class) to learn from His obedience? [We ought to remember His exceeding goodness and greatness even when a child, and then think, if *He* were so obedient to *His* earthly parents, how much rather we should obey our own.] And in this manner strive to please your parents and instructors? [Yes: Prov. x. 1.] What does the 5th commandment say? What is this commandment called? [The first commandment with promise.] What ought you to learn from our Saviour's humility? [To be meek and modest and always humble in our thoughts of ourselves, preferring others to ourselves, bearing offences, &c.]

THIRD SUNDAY AFTER EASTER.—Is the prayer in this collect based on the same ideas respecting privileges and duties as the previous ones? [Yes; it clearly shows the teaching that we, having received privileges and gifts, are held responsible for them.] In what words of the collect is this shown? [Where we pray that all that are admitted into the fellowship of Christ's religion may eschew (avoid) things contrary to their profession.] Who are meant in the first part of the collect? [Those who fall from the way of righteousness into error.] What is meant by the way of righteousness? [The way, or path, of God's commandments, as taught in Christ's kingdom.] Show where the Gospel and kingdom of Christ are called a "way." ["Way of salvation:" Acts ix. 2; xvi. 17; xviii. 26; xix. 9-23; xxiv. 14; 2 Pet. ii. 1, 2, 15-21: see also Jude, ver. 11.] Since the Gospel is a way, what ought we to do? [To stand in the ways and ask for the old paths and walk therein: Job vi. 16.] How may we be situated in respect to a way, road, or path? [We may have entered upon it, wandered from it, or never entered upon it.] But if we keep the path? [We shall get safely to our journey's end: Isa. xxxv. 8, 9.] What are the promises annexed to the way? [Isaiah xxx. 20, 21.] What if they forsake the path? [Deut. xxxi. 29; Jer. xv. 17.] What is the way of the wicked called? [The way of Cain: Jude, ver. 11. Contrast Gen. vi. 12.] In what manner may we wander from this way? [By error in faith or in practice.] What is the meaning of "error" in the collect? [A wandering from the way: Lat. *errare.*] Then what is the intent of this wandering? [A wandering from the truth in faith or practice.] And when this is the case, what does Christ show then? [The light of His truth: St. John viii. 12.] How is this done? [He arouses them by appeals from their fellow-Christians and to conscience, or by His ministry, or by the Holy Scriptures.] And is this light always renewed? [No; if darkness is preferred to light (St. John iii. 19-20) the light is withdrawn, or when presented has no longer light for them.] How is this? [The light within becomes darkness: St. Matt. vi. 23.] What have we been admitted into? [The fellowship of Christ's religion.] When did this take place? [When we were made members of Christ, &c.: Ch. Cat.] What are the things contrary to our profession? [Contrary to our baptismal vow.] What did you then profess? [I renounced the devil, the world, and the flesh; I undertook to believe all the articles of the Christian faith, and to keep all God's commandments: Ch. Cat.] And will you keep this your profession? [I must keep the path without wandering, by God's help, &c.: Ch. Cat.]

FOURTH SUNDAY AFTER EASTER.—If commands of any kind are given us by our superiors, what would make it easier for us to obey them? [That we should like, or be pleased with, what we are commanded to do.] Does the Church take advantage of this feeling, or habit, of our minds? [Yes; and accordingly teaches us to pray in the collect that we may love the thing which God has commanded.] Then, I suppose, the Church is still thinking of the heavy responsibilities of her children at this season of Easter? [Yes; on our being allowed to enter into the great and awful privileges of the kingdom.] And fearing what? [That we may not make a good use of them.] We cannot do what we like in the kingdom, can we? [No; the Church teaches us that we are come into a land in which every one may not do what seemeth right in his own eyes: Deut. xii. 8.] Then the Church considers the best way to get us to act in obedience to the rules of the kingdom is to do what?] That we should love what is commanded.] And desire what? [That which is promised.] And can we easily order our affections, and control our desires, so as to love the things of God's kingdom, and to wish, as it were, what He wishes, and to care only for His promises? [No; we do not naturally love the things of God: Rom. vii. 22; 1 Cor. ii. 14.] Did the Israelites love the manna provided for them? [No; they preferred the fleshpots of Egypt, &c.] That was a symbol of what? [Our little love for heavenly food, as for the Word of God and His holy sacraments, and universal obedience to His holy will.] How, then, are we to hope for direction in this difficulty? [God alone can order, &c.] Who are meant by sinful men? [All mankind: St. John i. 8.] But then, are we not to take any part or interest in ordering ourselves? [Yes; we have to love God's commands, &c.] How, then, does this agree with God's taking the ordering of our, &c.? [It is explained in this manner: God always gives us the first or moving influences of the Spirit by which we do any thing pleasing to Him, *i. e.* His preventing (going before) grace: Rom. viii. 14.] What, then, do we mean to teach by this doctrine? [That the original merit of all good in us is from God alone.] And yet at the same time we are not unmindful of what? [That we are bound to use our own wills; that we are called upon to choose the good and refuse the evil: Prov. i. 29; Isa. vii. 15.] What will be the effect of our loving the thing which God commands, and desiring, &c.? [That among the sundry and manifold changes, &c.] What do you mean by "sundry"? [Various.] Must we expect many changes in this world? [The Christian expects to find the world full of them.] And where does he look for settled peace? [In our hearts being surely fixed.] Where? [Where true joys are to be found.] Where is this? [Even in this life, by having his heart stayed upon God (Isa. xxvi. 3; 1 Tim. iv. 8); but more surely and eternally upon the resting-place in the heavens, where the weary are at rest, and the wicked cease from troubling: Job iii. 17; Psalm xvi. 11.]

NOTES ON SCRIPTURAL AND LITURGICAL WORDS, BY

REV. J. EASTWOOD, M.A.

"You will not find that this study of words will be a dull one when you undertake it yourselves. Only try your pupils; and mark the kindling of the eye, the lighting up of the countenance, with which the humblest lecture on words, especially words which are familiar to them in their play, or *at their church*, will be welcomed by them."—*Trench's Study of Words.*

CHRYSOLITE, CHRYSOPRASUS, are the names of two gems, both hard, greenish (hence the name of the second), and of the nature of quartz. The former means, "golden stone;" the latter, "golden leek." They occur Rev. xxi. 20. "The cedar is beautifull, but beares no fruite; the *christolite* is of an orient hue, yet of a deadly operation" (Greene's *Mourning Garment*, p. 44).

CITHERN (1 Macc. iv. 54) is another form of the word *guitar*, *gittern*, or *cittern*, from the Greek and Latin *cithara*. The precise construction of the ancient instrument is a matter of dispute.

CHURL occurs, Isa. xxxii. 5-7, as the translation of a word meaning, "tenacious, avaricious," or, according to Gesenins, "deceitful, crafty." *Churlish*, which occurs 1 Sam. xxv. 3, is the translation of quite a different word, meaning, "hard, austere," as in our Lord's parable of the talents (Matt. xxv. 24); where the same Greek word (*sclēros*) is used as the Seventy use it in the above passage. The A.-S. word *ceorl* meant originally no more than "rustic, countryman": thus in *Prompt. Paroul. cherelle*, or *charl*, is rendered by *rusticus*, *rusticanus*; from the fact, however, of rustics being usually more unmannerly than citizens (*urbani*), the word very early received the signification in which our translators used it. Thus Chancer, speaking of an unmannerly *gentle*man, says,

"He n'is not gentle, be he duk or erl;
For vilains sinful dedes make a *cherl*."—6739.

Again:

"A *cherlish* wretchednesse
Ageins fraunchise and alle gentillesse."—11827.

CLEAN = *entirely*, is very common in our early writers; nor is it yet out of use, though somewhat inelegant. It occurs Ps. lxxvii. 8, &c. The following are early instances: "Ne mai no man *clene* telle of here beire durne wo" (*Thomas Beket*, A.D. 1270, about); "Therfore ich zulde thè up here al *clene* the chancelerie" (*ib.* 359). So also Latimer: "They arm themselves with the sign of the cross . . . and go *clean* contrary to Him that bare the cross" (*Serm.* p. 29).

CLOKE (Exhortation in Morning Prayer, &c.). Nothing more need be said of this word than that it is the old form of spelling *cloak*, or covering. Latimer (*Serm.* p. 20) speaks of "*cloked* charity."

* * *

MISCELLANEOUS NOTICES AND INTELLIGENCE.

Notices of Books.

LONGMAN AND CO.— *The History of the English Language*, by John Edwards, being one of "Gleig's Series." 120 pages 18mo, stiff paper cover, price 1*s*. This book contains, in sixteen short chapters, a history of the rise and progress of the language now in use in England, tracing it through the Ancient British, Anglo-Saxon, Early Latin, Danish, and Norman-French elements; and the different stages by which it has arrived at its present state. Chapters on knowledge in words, on words of superstitious origin, on mistaken derivations, on personal names, and on the character and future position of the English language, together with specimens of the language at different periods, from A.D. 680 to A.D. 1776, are appended.

Arts of Life, by the Author of "Evenings at Home." A new edition, by Lucy Aikin. A series of letters to a young person, describing the art of providing food, clothing, and shelter. 228 pages 18mo, cloth.

A Catechism on Chemistry, by the Rev. J. W. Neat, including heat, magnetism, and electricity; arranged chiefly with reference to the new Army and other examinations. 81 pages 12mo, cloth.

The Stepping-Stone to Astronomy, by a Lady, in a series of questions and answers. 72 pages 18mo, paper cover.

ROUTLEDGE AND CO.—*An English Grammar*, by W. D. Kenny. In this book the principal subjects, such as are to be committed to memory, are printed in large type; the smaller type may be read in class after the lesson has been repeated. The "observations," printed in double columns, are to be read attentively by more advanced students.

J. PICKBURN, AYLESBURY.—*The Canticles used at Morning and Evening Prayer, divided and marked for Chanting*, by the Committee of the Vale of Aylesbury Church Choral Association. Second edition, 8vo, price 6*d*.; cloth 8*d*.

Intelligence.

NATIONAL-SCHOOL CHORAL FESTIVAL, MAY 1858.—Every thing progresses very favourably. The rehearsals have evidenced great painstaking on the part of all concerned; and, as a general rule, have given entire satisfaction to Mr. Martin, the conductor, and those of the parochial clergy who have been present at them. A large number of schoolrooms were readily placed at the disposal of the Committee, for the purpose of district rehearsals, free of cost. Thirteen of the most central were selected. The chief difficulty has been to reduce the number of upwards of 6000 volunteers to the number the orchestra will contain, *i.e.* 3800; and the Committee have of necessity been compelled to say "Nay" to many schools who did not apply to take part in the Festival until their list was finally closed, and the work of reducing the numbers commenced. Their list of patrons is now headed by his Grace the Lord Archbishop of Canterbury, the Bishops of London, Durham, Bangor, St. Asaph, St. David's, Chichester, Lichfield, Oxford, Llandaff, Lincoln, Bath and Wells, and Ripon. Communications have been received from all parts of the kingdom, evidencing the great interest every where felt in the Festival, which it is hoped will be completely successful.

SCHOOLMASTERS AND SCHOOLMISTRESSES' ASSOCIATIONS.

DERBY AND DERBYSHIRE.—At the quarterly meeting, the Rev. J. D. Massingham, of St. Paul's, Derby, gave a lecture on "Historical facts worthy of particular notice;" and Mr. Millington, of Christ Church School, read a paper on "School-classification," on which an animated discussion took place.

AYLESBURY.—A paper on "The management of boys in school" was read at the February meeting by the Rev. Thomas Gwynn, Master of the Grammar-School, Aylesbury, and in compliance with a request from members of the Association is to be published. It contains many valuable hints of a practical character to schoolmasters.

WENTWORTH.—A useful paper on "Time-tables" was read at the meeting on the 6th March by Mr. Alfred Loane, and the subject discussed. Four new members were admitted.

BARNSLEY.—At the monthly meeting held at Stainborough, Mr. John Burland read the first part of Longfellow's *Evangeline*.

Leicester and Rutland.—The annual report states, that papers have been read on "Logic," by Rev. M. Osborn, Kibworth; on "Life of Dr. Arnold," by Rev. E. Smythies, president; on "Teaching Euclid," by Mr. H. Towers. The Association has lost seven of its ordinary members, but the number of honorary members has increased from twenty-two to twenty-six. Prizes have been awarded to pupil-teachers for essays on proposed subjects, and the financial position of the Association is encouraging.

* * *

TESTIMONIALS.—To Mr. E. J. Marshall, Master of Christ Church School, Brighton, a handsome Papier-mâché Inkstand, Silver Pen-holder, and Sundries, by the old Scholars.

To Thomas Kember, on the termination of his Apprenticeship in the National School, Hartfield, Tonbridge Wells, an elegant portable Writing-desk, by the Clergy and Teachers; also a neat sliding Book-stand of Tonbridge Ware, by the Pupil-teachers and Scholars.

APPOINTMENTS.—Mr. J. Hodson, from Winkfield School of Industry, to Porny's Endowed School, Eton, Bucks.

From Whitelands Training Institution.

Schoolmistress.	School.
Adams, E.	Lanvellin, Montgomeryshire.
Bailey, S.	Stockbridge, Hants.
Beverley, E. A.	St. Andrew's, Liverpool.
Biggins, M.	Witnesham.
Bird, S.	Hurst Charity, Grantham.
Blackmore, L.	Dulwich.
Cecil, J.	Cubbington, Warwickshire.
Chandler, E.	Landford W., Salisbury.
Dobinson, S.	Infant-School, Grantham.
Dewland, M. J.	St. Mary's, Southampton.
Edwards, S. A.	St. Peter's, Colchester.
Ekins, L.	Amwell, Ware.
Elliot, E.	Folkestone.
Evans, A.	Denbigh.
Fisher, E. C.	Brownlow Inf.-S., Grantham.
Furnell, E.	Selborne.
Graham, J. I.	Infant-School, Croydon.
Green, M. A.	Campsea Ash, Woodbridge.
Gruncell, E.	St. Peter's, Colchester
Hickman, M. A.	Tettleshall, Norfolk.
Jarvis, M. D.	Bures, Colchester.
Jones, E.	St Jude's, Manchester.
Kimber, G.	Wellesborough, Ashford.
Ketching, A.	Laxton Street, Leicester.
Lincoln, E.	Croydon.
Lipscombe, F.	St. Mary's, Gloucester.
Maten, C.	Hendon.
Matthews, S. A.	St. John's, Deritend, Birmingham.
Maynard, E. E.	Rickmansworth.
Millington, M.	Mr. Fussel's School, Chantry, Somerset.
Mitchell, A. W.	Acton, Middlesex.
Mould, C.	Old Alresford.
Morley, A.	St. Martin's, Canterbury.
Norman, S.	Tilmanstone, Sandwich.
Otter, M. E.	Kidsgrove, Staffordshire.
Owen, E.	Lower Infant-S., Whitelands.
Parrott, M.	Weare Cross, Somersetshire.
Pither, A. M.	St. Peter's Wolverhampton.
Presnail, M.	St. John's, Isleworth.
Purvis, A. E.	Kenilworth.
Rowe, L.	Southwell, Notts.
Rowlands, G.	Horsley, Derby.
Schultze, A.	Ealing.
Scrivener, S.	Model S., Whitelands.
Sibley, M. A.	Aldridge, Walsall.
Smith, L. C.	Exton.
Tait, A. W.	Sellindge, Kent.
Thompson, M.	St. Peter's, Northampton.
Tibbles, E.	Infant-School, Finedon.
Usherwood, M.	All Saints, Hertford.
Warwick, E.	Gresford, Wrexham.
Williams, A.	Dartford, Kent.

* * *

DEATHS.—13th March, Charles James, younger son of Mr. Charles Southby, of the National School, Narberth, aged ten months, at St. James's School.

At St. James's School, Bermondsey, on Saturday, February 6th, after a painful illness of consumption, Anne Maria, wife of Mr. J. J. Phillips, aged 38.

NOTICES TO CORRESPONDENTS.

We cannot undertake to notice rejected communications. The name and address of a correspondent should always be given, though not necessarily for publication. Communications received before the 20th of each month are more likely to be selected for insertion than those received at that time, or at a later date.

"M." Teachers engaging to take charge of schools immediately after a vacation are, we believe, generally paid the entire quarter's salary.

"A Sussex Vicar" should consult the National Society's Catalogue of Books. We are not aware of any manual embracing the several subjects he names.

"Z. S." There is no such list of books.

"G. Lively" should consult *The Manual of Method*, by Mr. Richards, sold at the Society's Depository.

The London and Norwich Diocesan Board Reports shall be noticed in due course.

"Curate." Your letter is in type, and shall appear in our next.

London: Printed by Levey, Robson, and Franklyn, Great New Street and Fetter Lane, E.C.

No. CXXXVIII. MAY. 1858.

THE
Monthly Paper
OF THE
NATIONAL SOCIETY.

* * *

THE ANNUAL MEETING of the Society is fixed to take place on Wednesday, 9th June, at twelve o'clock, in the Central Schoolrooms, at Westminster. Tickets will be issued to *Members* of the Society on and after the 17th of May.

The Annual Meeting of Secretaries is arranged to take place on Tuesday the 8th June, at twelve o'clock, in the Central School, Sanctuary, Westminster. The following are the subjects proposed for discussion.

1. The expediency and best mode of carrying into effect a system of diocesan examinations, with prizes, for children above thirteen years of age; the prizes to consist of apprenticeship-fees, places of domestic and other service, and pupil-teacherships.
2. The most practicable mode of extending more generally to schools the pecuniary advantages offered by the Committee of Council on Education.
3. The supply of teachers suited to the wants of small parishes.
4. Industrial training in parochial schools.
5. The establishment and support of evening-schools, especially in the agricultural districts.
6. The expediency of arranging returns from Diocesan Inspection on one uniform plan, so as readily to furnish statistical information.
7. The best remedies for the tendency of teachers to remove frequently from school to school.

* * *

Building Grants.

The following Grants have been voted by the Committee of the National Society since the last announcement, in aid of building schools:

Rudham, E. and W., *Rougham*	£35	Brafferton, *Boroughbridge*	£20
Hathersage, *Bakewell*	30	Middleton-Cheney, *Banbury*	10
Farmborough, *Bath*	25	Sileby, *Loughborough*	50
Bozeat, *Wellingborough*	5	Hyson Green, *Nottingham*	50
Llansaintffraid Glyndyfrdwy } *Corwen*	25	Rushall, *Scole*	15
Farndon, *Newark*	20	Colnbrook St. Thomas, *Bucks*	35
Kimberworth, *Rotherham*	50	Groombridge, *Tonbridge Wells*	20
Nevyn, *Carnarvonshire*	6	Barnetby-le-Wold, *Ulceby*	3

Teachers for Rural Districts.

In the February Number of this Paper inquiry was made "as to the possibility of finding good schools, whether under certificated teachers or not, at which persons of either sex, of a somewhat more advanced age than the ordinary pupils of a training school, who show an aptitude for teaching, might be received in order to learn the practical work of the schoolroom under the direction of the master and mistress."

A number of very suitable offers of schools having been received, the subject of Exhibitions for Training has been further considered by the Committee; and it was determined that certain Regulations should be adopted for giving effect to the resolutions agreed to by the General Committee of the National Society on the 2d of April 1856. The following are the Resolutions, with the Regulations appended. It will be seen that applications for exhibitions, or for training exhibitioners, should be made to the Secretaries of the Diocesan and Local Boards.

RESOLUTIONS.

1st. That it be recommended to the General Committee to afford encouragement for acquiring a knowledge of the theory and practice of teaching to persons whose habits, attainments, and character render it probable that they would become efficient masters or mistresses of schools in rural or other districts, where intellectual qualifications of a humble description might be expected to meet the wants of the population, although from age, or insufficient acquirements, such persons may be unable to pass an examination for a government certificate.

2d. That such encouragement will be best afforded by Exhibitions of a limited amount, to be distributed by the agency of Local Boards of Education willing to contribute a portion of the Exhibitions to be awarded.

3d. That the age of the Exhibitioners should not be less than twenty-one, and that the time of training should not be less than three months.

4th. That, inasmuch as the special object intended to be promoted is practical skill in the work of teaching, the Exhibitions may be given to persons attending elementary schools of a superior character, where adequate instruction and suitable supervision will be insured.

REGULATIONS *for the guidance of such of the Diocesan and Local Boards of Education as have expressed themselves willing to coöperate with the Society in carrying the foregoing Resolutions into effect.*

The Board to communicate to the National Society the sum it is prepared to appropriate in any one year for the object in view; looking to the Parent Society to grant an equal sum, to be at the disposal of the Board, subject to the conditions stated in the above resolutions adopted by the General Committee and to the following arrangements:

1. That the Society's portion of an Exhibition do not exceed in any case 4*s*. a week.
2. That no Exhibition be awarded for a less period than three months, nor more than twelve months.
3. That the Board select the candidates, and the schools at which they shall be trained, and also fix the period of training.
4. That the Board forward to the Society a certificate of training, according to a form, to be furnished by the Society.

It is suggested to such of the Boards as help to maintain training colleges in connection with the National Society, whether under Government inspection or not, to consider whether the managing committees of these institutions may not be able to make arrangements for receiving a special class of pupils, to be trained for schools of the kind contemplated in the foregoing resolutions, and to be eligible to Exhibitions under the conditions above stated.

The Society's Depository.

Reading-Sheets and Lesson-Books published by the National Society, and sold in the Depository at the following prices to Members.

Complaints are frequently made, and not perhaps without cause, that although much progress has recently been made in the variety and extent of the subjects which are taught in elementary schools, yet the art of reading with intelligence and accuracy has not kept pace with other improvements. It is said to be quite usual on the inspection or examination of schools to find, that while the classes answer the questions that are proposed with much readiness and correctness, they are frequently unable to read the plainest narrative without much needless repetition and blundering. Great care should therefore be exercised by teachers in seeing that, from the very beginning of "learning to read," each word in the lesson is distinctly pronounced; that the *last* syllables are perfectly audible; and that a slow and measured utterance is secured, rather than that unmeaning and hurried drawl which children are so apt to acquire when taught principally by monitors and pupil-teachers.

GRADUATED SERIES of 12 Lessons. In large type, on sheets, 8*d.* per set.—These lessons are arranged in easy words of one syllable, and presuppose a familiar acquaintance with the alphabet. They have been drawn up, as far as possible, upon the principle, that while children are acquiring the mechanical art of reading, it is also expedient that the *matter of the lesson* should consist of some useful information. Wherever columns of words occur at the beginning of a lesson, it is desirable that they should be spelled and pronounced by the children. Attention to this recommendation will be found upon trial to smooth difficulties and facilitate progress. The sheets are intended to be placed in a frame which has been designed for the purpose, and then suspended from an easel so as to be easily seen by each child in a class.

INTRODUCTORY LESSONS. 18 various, large type, 1*s.* 6*d.* per set.—These sheets, like the former, are intended for class-teaching, and therefore require to be put in a frame; or if mounted on pasteboard, to be suspended from an easel. The subject-matter of the lessons is, day and night, the seasons, and some sketches in natural history. The most difficult words of one syllable are used, and the more easy words of two and three syllables are gradually introduced.

HOME PRODUCTS. 12 various, large type, 1*s.* per set.—The sentences in this series of sheets are longer than those in the preceding, and the words are progressively more difficult. It may prove a good exercise to have such words as are likely to cause any difficulty in reading written on a large slate in front of the class, and then to have them separately examined and pronounced before any attempt is made to have the lesson read. The subjects in this series are, the various kinds of grain that are grown in this country, the making of butter and cheese, with lessons on beef, mutton, and pork.

FOREIGN PRODUCTS. 12 various, large type, 1*s.* per set.—To assist in securing accurate and intelligent reading, the teacher ought always to examine each class upon the subject-matter of the lesson that has been read, gradually introducing such collateral information as he thinks may be useful and interesting. It should be remembered, that reading is only a means to an end; and that unless a child can be made to perceive the advantages which will result from his labours, he will not apply himself to his studies with so much pleasure or earnestness as is desirable. The lessons in this series of sheets afford good scope for catechetical instruction. They treat of the articles which are in common domestic use, and which are obtained from our own colonial possessions and other foreign countries.

British Forest-Trees. 12 various, large type, 1*s.* per set.—The lessons in this series are somewhat more difficult than those in any of the preceding sets. They contain some useful information relative to such forest-trees as are most commonly met with in Great Britain, and describe some of the purposes to which their timber is applied.

Domestic Economy and Clothing. Each Series 12 various, smaller type, 9*d.* per set.—Although in these sheets the type used is somewhat smaller in size than in any of the preceding sets, it is yet sufficiently large and distinct for the purpose of class-teaching. The lessons themselves, as far as regards difficulty in reading, are a shade in advance of the preceding. All ordinary words of one and two syllables, and easy words of three syllables, ought now to be read with fluency and correctness; while the subject-matter of the various lessons should furnish the means for extended catechetical instruction.

It will be evident from the above remarks that some of the sheets are nearly alike in difficulty as regards the art of reading. The object which was aimed at in having them arranged upon this plan was, to provide an almost imperceptible gradation, and at the same time to have such a variety of subjects as might obviate an objection which is often made, that when the attention of children is so exclusively directed to one set of lessons they at length get to know them by heart, and read them by rote.

Each of the above series of sheets is published in the form of reading-books, to be held in the hand. It will therefore be desirable, after a lesson has been gone over on the sheets, to substitute the books, and thus accustom the children to both forms in their reading-lessons.

Subscription Associations.

The Committee of the Society desire to express their thanks to the following gentlemen, who have recently accepted the office of Local Treasurer in the dioceses of London and Winchester. They trust soon to be able to add many more to the list, in all parts of the country. It is to local agency of this kind that the Society must mainly look for the establishment of its operations on a permanent basis.

DIOCESE OF LONDON.

Barking Ch. Union	Rev. J. Gilderdale.
Barnes	„ R. E. Copleston.
Brentford	„ F. Briggs.
Brompton	„ W. J. Irons, D.D.
Chiswick	„ L. Dale.
Colney Hatch	„ R. Morris.
Ealing	„ E. W. Relton.
Finchley, Trinity District	„ F. S. Green.
Hampton	„ E. Johnstone.
Highgate	„ C. B. Dalton.
Holloway	„ C. W. Edmonstone.
Isleworth	„ H. Richards.
Lee	„ G. E. Green.
Lewisham	„ G. P. Ottey.
Muswell Hill	Rev. J. Browell.
Putney	„ C. T. Robinson.
Shepherd's Bush	„ W. L. Collett.
St. Ann's, Soho	„ C. Bull.
Staines	„ R. Govett.
Sunbury	„ H. Vigne.
Teddington	„ D. Trinder.
Tower Hamlets	J. Davis, Esq.
Turnham Green	Rev. J. N. Vlieland.

DIOCESE OF WINCHESTER.

Kingston-upon-Thames	Rev. H. P. Measor.
South Lambeth	„ C. P. Shepherd.
Surbiton	„ E. Phillips.
Thames Ditton	„ W. Talman.

The Bishop of London has kindly consented to preach for the National Society at St. James's Church, Piccadilly, in the afternoon of Sunday May 16th. Divine service will commence at three o'clock.

NEW SUBSCRIPTIONS.

The following Donations and new Annual Subscriptions have been contributed since the last announcement, and are hereby thankfully acknowledged. The List is made up to the 15th April.

Sturges, Rev. W. J. Chaplain to the Forces, *Devonport*	a.	£0	10	6
Neate, C. Esq. *Rio Janeiro*		10	0	0
Jones, Mr. H. S. *Leicester*		0	10	0
Offertory at Ardingley, Sussex, after a Sermon by Rev. W. P. Haslewood		1	5	7
Carey, Rev. H. *Southampton*	a.	1	1	0
Settle, Church Collection by Rev. W. F. Pierson, *Yorks.*		3	19	0
Harrison, Mr. *Shidley*	a.	0	5	0
Spencer, Mr. *Beverley*	a.	0	5	0
Heptonstall, Collection by Rev. T. Sutcliffe		4	10	0
Vicars, Mrs. *Blandford*	a.	0	10	0
Wokingham, Collection after a Sermon by Rev. Mr. Colville		7	5	0
Lewis, Rev. H. *Clapham*	a.	1	1	0

DIOCESE OF CANTERBURY.

East Malling.

Wigan, Miss	a.	1	0	0
Wigan, Miss A.	a.	1	0	0
Johnson, Mr. W.	a.	0	5	0
Collecting-box		0	7	0

DIOCESE OF LONDON.

Barlow, P. R. Esq. *Sydenham*	a.	1	1	0
Barnes, Collection per Rev. R. E. Copleston		17	16	0
Gordon, Rev. R. G. *Stanmore*	a.	0	10	6
Chaffer, Rev. R.	a.	1	1	0
Randell and Evans, Messrs. *King's Cross*	a.	1	1	0

DIOCESE OF CHESTER.

Zwylchenbarrt, R. jun. Esq. *Liverpool*	a.	1	1	0
Alexander, Misses, *ditto* (increased to)	a.	2	2	0
Mulvany, Mr. *St. Helen's, ditto*	a.	0	5	0
Pilkington, W. jun. Esq. *ditto ditto*	a.	1	1	0
Walker, H. Esq. *Childwall, ditto*	a.	1	1	0
Prescot, Rev. O. K. *Dukinfield*	a.	1	1	0

DIOCESE OF ELY.

Orlebar, Rev. J. C. *Heath, Leighton Buzzard*	a.	0	10	0

Cambridge.

Bourn, Church Collection		2	4	5
St. Edward's Church Fund		5	2	9
Church Union Society		20	0	0

Emmanuel College.

Pearson, Rev. J. B.	a.	1	0	0
Walne, A. Esq.		0	2	6
Walsh, W. Esq.		0	2	6

Trinity College.

Bowen, E. E. Esq.		0	10	0
De Robeck, G. W. Esq.		0	10	0
Donne, R. J. Esq.		0	10	0
Fearon, F. Esq.		0	10	0
Foyster, H. B. Esq.		0	10	0
Gilbert, T. M. Esq.		0	10	0
Hudson, R. Esq.		0	10	0
Kingdon, H. T. Esq.		0	10	0
Lightfoot, Rev. J. B.	a.	2	2	0
M'Call, R. Esq.		0	5	0
Patterson, A. J. Esq.		0	10	6
Prichard, W. Esq.		0	10	0
Trevelyan, G. O. Esq.		1	1	0
Trotter, C. Esq.		1	1	0
Vansittart, A. A. Esq.		5	0	0

King's College.

Churton, W. L. Esq.		£0	10	0
Stone, E. D. Esq.		1	0	0
Walford, J. T. Esq.		1	0	0

St. John's College.

Darby, E. S. Esq.		0	2	6
Gaitskell, J. Esq.		0	5	0
Liveing, G. D. Esq.		1	0	0
Lys, F. G. Esq.		0	2	6
Newton, W. A. Esq.		0	5	0
Turnbull, J. B. Esq.		0	2	6

Christ's College.

Bayley, E. H. Esq.		0	10	0
Watts, P. R. Esq.		0	10	6

Jesus College.

White, R. H. Esq.		0	5	0
Wilson, J. Esq.		0	5	0
Collection, 1856		0	15	0

Clare College.

Wolfe, Rev. A.		1	0	0

Pembroke College.

Drewry, H. S. Esq.	a.	1	1	0

Caius College.

Johnstone, —. Esq.		0	5	0

Queen's College.

Phillips, Rev. G. (B.D.).	a.	1	1	0

Catharine Hall.

Pearson, J. G. Esq.		0	2	6

DIOCESE OF LINCOLN.

Columbine, Mr. H. *Sutton-in-Ashfield*	a.	0	5	0
A Friend, by Rev. R. Birley, *Lea*		1	1	0
Locock, E. Esq. *South Elkington*	a.	0	10	0
Abbott, Mr. D. *Saxby*	a.	0	5	0

DIOCESE OF MANCHESTER.

Taylor, Rev. J. *Manchester*	a.	0	10	6
Ashton, Mr. R. *ditto*	a.	0	5	
Brendon, Rev. W. E. *ditto* (increased to)	a.	1	1	
Walker, J. Esq. *ditto* (increased to)	a.	3	3	0
Jackson, Mr. W. *ditto*	a.	0	5	0
Clegg, Mrs. *ditto*	a.	0	5	0
Elliston, Miss, *ditto*		0	5	0
Whittaker, Mrs. *ditto*		0	1	0
Manchester, Collection at Holy Trinity		11	0	0
Wrigley, Mr. J. *Parochial School, Rochdale*	a.	0	5	0
Ditto, *ditto*, *ditto*		0	2	6
Ashton Church Schools, per Rev. J. Light	a.	0	10	6
Manchester, St. Paul's School, *Paddington, Pendleton*	a.	1	1	0
Ditto, St. George's School, *Charleston, ditto*	a.	1	1	0
Ditto, St. John's National School, *Renshaw Street, Hulme*	a.	1	1	0
Ditto, St. Philip's National School, *Wilmott Street, ditto*	a.	1	1	0
Farthing, Rev. T. N. *Denton*	a.	0	10	6
Whitelegge, Rev. W. W. *St. George's, Hulme*	a.	1	1	0
Shaw, Mr. *St. Paul's, Preston*	a.	0	5	0
Haslingden, Church Collection per Rev. J. H. Mordacque		6	5	0

* * *

London Diocesan Board.

The Eighteenth Annual Report of this Board gives an interesting account of its proceedings from its commencement in 1839. The Committee show that a large amount of work has been done by the Board, and satisfactory results effected, but deplore the small amount of encouragement and support given to their operations.

The Committee believe that much of this want of cordial sympathy with them in their work has arisen from a misconception, which has been widely adopted, as to the relative positions and undertakings of this Education Board and those of the Committee of Council. The opinion has fastened itself upon them, that this latter has, by its work, swallowed up all other Boards operating on smaller spheres than its own, and done away with the necessity for their existence any longer. That this feeling certainly has very materially affected the London Board, is sufficiently demonstrated by the one fact, that, before the formation of the Committee of Council on Education, the income of this Board was double that down to which it has lately dwindled. No greater mistake can, however, be made than to suppose that it has done its work in taking the lead in past times, and that now the work has all been taken out of its hands. None are more ready to testify to the present value of this Board than those gentlemen, active members of this Committee, who are officially connected with the Educational Department of the Privy Council. And the lists of schools put forth with this report show at the present moment 192 schools open to diocesan inspection, which are not, and, under existing circumstances, cannot be visited by the Government Inspectors.

The present position and operations of the Board are thus stated:

About 200 schools per annum are inspected and reported upon to the Board. Reports are also in each case sent to the respective managers, as soon as possible after the day of inspection.

Out of these inspections arises a large amount of correspondence relative to the modes of carrying out details of improvements. Many schools are thus for a time *superintended* rather than *inspected* only.

The Board is also at this moment employed in procuring an exhaustive return of the state of Church education in the diocese as regards the number of existing schools, children, teachers, buildings, the amount of income from different sources, and other statistical information, by which the National Society is also to benefit.

The financial position of the Board, though by no means what it deserves to be, is better than that of three years back. Having gradually declined, year by year, up to that period, till it had fallen to an income, by subscriptions and donations, of only about 250*l.*, it has since that been on the increase, and is now about 340*l.* This is scarcely more than sufficient to support the cost of inspection, with the necessary expenses incurred by correspondence, printing, stationery, and a share with other societies in providing an office. Any balance which may exist, together with any other money received for this special purpose, is voted away from time to time in grants to the more necessitous parishes, towards the furtherance of such objects in their schools as appear, under existing circumstances, to be productive of the most good. In deciding on this point, the Board has hitherto been guided, in a great measure, by the proceedings of the Committee of Council on Education, making its work to some extent supplementary to theirs. This it has endeavoured to do in two ways; first, by giving assistance at points beyond the reach of the Government measures, as, for instance, towards the hiring of temporary rooms, to form a nucleus for a future permanent school; in assisting free schools under Church discipline, and supporting evening-schools. And secondly, it has applied its grants in such a way as to enable the school assisted thereby to draw out as much benefit as possible to itself from the

Parliamentary grant. One special method of doing this, to which the Board has recently declared it will give a prominence, and in accordance with which two grants have already been made, is very plainly stated in the Report of last year. (See *Monthly Paper*, vol. for 1856, pp. 196, 197.)

The Board hope to be able to do a little out of the proceeds of the Pastoral Letter granted jointly in aid of the National Society and the Board.

The Grants voted during the past year have been as follows:

Building . .	St. Pancras, All Saints		£20
Enlargement	Bethnal Green, St. Bartholomew		5
Fittings . .	„ St. John	£15	45
„	„ St. Matthias, Girls'	30	
Books, &c. .	„ St. Simon Zelotes		5
Maintenance	St. Pancras, Preventive and Reformatory Institution, New Road		10
Evening Schools .	Pentonville, St. James	£5	10
	Westminster, St. Matthew	5	
			95
National Society, for books and school-materials			30
Total			£125

This last grant of 30*l.* has been voted, to meet an equal sum appropriated by the National Society to the purpose of supplying books and school-materials to the most indigent schools of this Diocese. The books, &c. purchased through this fund, will be distributed by this Board under certain regulations put forth in the Minutes of the National Society, appropriating that fund, and agreed to by this Board, and only where it appears that the gift, if bestowed, will promote the upward progress of a school, and not merely help it to retain its existence in an efficient condition.

About twenty additional schools have again, this year, passed upwards from the hands of this Board, and reached the necessary standard requisite to bring them under the recognition and annual assistance of the Committee of Privy Council. This places the number of those schools which have been raised to this state of efficiency during the past three years, since the work of inspection was recommenced by the Board, above seventy. Several more are now in process of taking the same upward step.

In conclusion, the Committee feel that they may appeal to the foregoing Report, necessarily rendered unusually long by its retrospective nature, as setting forth two pleas at least which ought to carry weight along with them, and claim for them co-operation and support—those, viz. of "much good work already done," and of "much good work still in progress and yet to be accomplished." Their sphere of action is laid chiefly within a county, the proportion of whose *scholars* to the population is *lower* than that of any other English county, with but three exceptions, and whose proportion of *crime* is (*therefore*, may it not be said?) nearly the *highest*. On the other hand, the wealth of Middlesex is so great, that it has been calculated that an assessment of one penny in the pound upon the rental would produce 50,000*l.* a-year. Yet the claims of its Education Board are only recognised by an income, from subscriptions, of about 340*l.* per annum. Surely this plain statement of facts needs but to come under the notice of a few of the many wealthy and influential members of the Diocese to induce them to come forward and raise the financial position of the Board to something a little more nearly commensurate with the extent and importance of the sphere over which it has to exert its influence.

The Inspector's report, in addition to the general statistics of the work accomplished by the Inspector, contains much that is useful, having direct reference to the details of school-managing and school-keeping, more particularly with respect to the teaching of reading in the elementary classes.

* * *

Committee of Council on Education.

EXTENSION OF THE SYSTEM OF CAPITATION-FEES TO AUXILIARY INFANT-SCHOOLS.

To the Lords of the Committee on Education, &c.

The memorial of the undersigned Vicar of Wargrave, &c. showeth,

That he has in his parish, containing a population of 1636 souls, four schools for the education of the poor, viz.

1. In the village of Wargrave, *a boys' school*, under a certificated master. Average attendance, 47.
2. *A girls' school*, under a certificated mistress. Average attendance, 40.
3. At the hamlet of Crazies Hill, two and a half miles from the village, an *infant-school*. Average attendance, 35.
4. At the hamlet of Hare Hatch, one mile and a half from the village in another direction, an *infant-school*, lately opened. Average attendance, 21.

That in an outspread parish it is necessary, in order to the due advancement of early education, to maintain infant-schools at a distance from the village-school, to meet the case of children too young to walk so far as to the latter.

That the expense of supporting the schools for the poor in such a parish is greatly increased by maintaining such auxiliary schools.

That, nevertheless, a capitation grant can only be claimed in respect of the children attending the village-schools, where alone it is possible to maintain certificated teachers.

Your memorialist, therefore, humbly prays, on behalf of himself and others in similar circumstances, that your Lordships would be pleased to provide, that in parishes where a certificated master or mistress is employed in the principal school, if, on inspection, the attainments of the children of an auxiliary school or schools shall be found to reach a certain standard, the benefit of the capitation grant shall be extended to such auxiliary schools, and not confined to the school in which the certificated teacher is employed.

And your memorialist, &c. H. HUTCHINSON SWINNY,
November 1857. *Vicar of Wargrave, Berks, in the Diocese of Oxford.*

Reply to Memorial.

Privy-Council Office, Downing Street, 19th February 1858.

REV. SIR,—The Lord President desires me to inform you, that he would be prepared to advise the Committee of Council to allow capitation grants on account of infant-children in the branch schools at the hamlets of Crazies Hill and Hare Hatch, which are situated respectively at distances of two and a half and one and a half miles from the village of Wargrave, in which latter village there is a school for boys under a certificated master, and for girls under a certificated mistress; the reason for the establishment of the branch schools being, that the parish is of considerable extent, and that parts of the population (as in the two hamlets just named) are situated at a greater distance from the village than permits very young children to walk to and from the main school.

The Lord President, in giving his consent, understands an infant-school to mean one into which no children above seven years of age are admitted, which is held in a suitable room set apart for the purpose,—not in the mere living-room of a cottage,—of which the teachers are persons reasonably well qualified for their special duties, and which is under the same management as the main school.

Her Majesty's Inspector would of course be allowed, as often as time permitted him, to inspect the branch schools.

The Lord President understands his assent to be limited to the conditions defined in this reply to your memorial.—I have, &c. R. R. W. LINGEN.

Examination Papers.

General Examination of Training Schools.—Christmas 1857.

HISTORY.

A Candidate is not permitted to answer more than one question in each section of the following papers.

MALES—First Year.

English History.

Sect. I.—Give an account of—1. The reign of Canute. 2. The Norman Conquest, and its immediate consequences. 3. The contest between John and the barons.

Sect. II.—1. What were the chief provisions of the Constitutions of Clarendon? To what contest did they lead, and how did it terminate?

2. Give a brief sketch of the extension of the power of the English crown over the British Isles.

3. Trace the growth of the English possessions in France to their maximum, and give an account of the manner in which those possessions were lost.

Sect. III.—1. By what right did James I. reign in England? Could any objection have been urged to his title?

2. On what pretence was Lady Jane Grey proclaimed queen? Give an account of the attempt to place her on the throne, and of its failure.

3. Give an account of the circumstances which induced the Long Parliament to demand from Charles I. the command of the army.

Sect. IV.—1. Give an account of the reign of Queen Anne.

2. Narrate the successive attempts of the Stuart family to regain the crown of England.

3. Sketch the growth of the colonial empire of England. What feature in our earlier history appears to have been replaced by the impulse to colonisation?

Sect. V.—Write full notes, and draw proper maps or other illustrations, for a lesson to your first class on: 1. Thomas-à-Becket; or, 2. The Spanish Armada; or, 3. The Triple Alliance.

Sect. VI.—Write full notes, draw proper maps or other illustrations, to show how you would treat one of the following passages considered as a reading-lesson:

1. "The inhabitants of the Highlands are a totally different race from those of the Lowlands, both in dress, language, and race. They are supposed to have been originally of the same race as the Irish; and the language they speak, which is called Gaelic, or Erse, is nearly the same as Irish. They are much poorer than the Lowlanders; but are often very intelligent and well educated. Almost all the Highlanders are divided into clans; that is, tribes or families of people, all related to each other, and bearing the same family-name. The head of a clan is called a *chieftain*, and formerly these chieftains had great power, and were accustomed to summon their followers to help them whenever they wished to make war on their neighbours; and as they were almost constantly at war with each other, this led to a great deal of fighting and bloodshed. But all this is now quite at an end; the clans never meet together except for show or amusement, and are only distinguished by each tribe wearing a different plaid, or *tartan*."

2. "Though the English were much engaged in war during this period, several of the colleges and public schools were founded. Architecture, music, painting, and sculpture were also greatly cultivated, and the language was much improved. The people must therefore at this time have been distinguished by great mental energy; for while these improvements were making, almost every man was obliged to fight: many towns were pillaged, and it is asserted that sixty villages were destroyed within twelve miles of Warwick. Most of the old feudal castles were destroyed, and on their ruins were built the noble old English mansions which are now so generally to be seen."

3. "The same laws that secure to the king his crown and prerogative, secure to the meanest subject those rights which are emphatically styled the birth-right of Britons. These are principally the right of personal *security*, of personal *liberty*, and of private *property*. They are asserted, first, by the Great Charter obtained, sword in hand, from King John, and afterwards confirmed in parliament by Henry III. Next, by a multitude of corroborating statutes, and, after a long interval, by the Petition of Right, the Habeas Corpus Act, and the Bill of Rights. And lastly, these liberties were again asserted in the same act (the Act of Settlement) that limits the crown to the present royal family."

MALES—Second Year.

History.

Sect. I.—Saxon Period.

1. Sketch the history of the kingdom of Mercia down to the time of Egbert.

2. Give an account of Egbert, Edgar, Canute, or Edward the Confessor.

3. Sketch the life of St. Dunstan, and give a particular account of the history of the Church in this country during his time.

4. What were the leading features of the Saxon judicial system? How far may it be considered to contain the germs of our present mode of administering justice?

5. What evidence can be adduced to show that the occupation of this country by the Saxons was much more complete than that by the Normans?

6. Sketch the most marked features in the Saxon character, and compare it with that of the English at present.

7. Give an account of Saxon manufactures and commerce.

SECT. II.—FEUDAL PERIOD.

1. What important changes in the judicial or legislative systems were introduced into this country by the Normans?

2. Give an account of the reign and character of William the Conqueror, Henry I., or John.

3. Compare the attempts made by the kings of England to extend their dominions over Wales, Ireland, Scotland, and the Continent, and examine the reasons for the difference in the success which attended them.

4. Describe the growth of trial by jury.

5. Compare the French war of Edward III. with that of Henry V., in regard to motive, circumstances, and consequences.

6. Give a history of English architecture from the Conquest to the accession of the Tudors, mentioning some of the great buildings which belong to each style.

7. Give instances prior to the reign of Henry VII. of parliamentary interference with (*a*) the succession to the crown, (*b*) the prerogative of declaring war, (*c*) the levying of taxes, (*d*) the expenditure of the public revenue, (*e*) the appointment of the king's ministers. In what respect does this interference differ in character from that now exercised?

SECT. III.—THE TUDORS AND THE REBELLION.

1. Give an account of the reign and character of Henry VIII. or James I.

2. Sketch the growth of naval enterprise in England from the time of Henry VII. to that of James I. (both inclusive), and give a particular account of Raleigh.

3. Give the substance of the poor-law of the reign of Queen Elizabeth, and an account of the legislation on the same subject that had preceded it.

4. Write the life and character of Wolsey, Thomas Cromwell, Lord Burleigh, the first Duke of Buckingham, *or* Lord Strafford.

5. What was the substance of the Petition of Right, and why was it forced upon the king by the Commons?

6. Narrate the circumstances which led to the Self-denying Ordinance in the time of the civil war, and trace the effects produced by it.

7. Compare the foreign wars of the Tudors with those in the time of preceding sovereigns.

SECT. IV.—THE RESTORATION AND THE REVOLUTION.

1. Describe Cromwell's successive attempts to establish a settled form of government, and account for his failures.

2. Give an account of the Cabal ministry under Charles II.

3. Compare the principles of toleration professed and acted on by James II. with those professed and acted on by William III.

4. Give an account of Sunderland, Godolphin, Marlborough, or Bolingbroke.

5. Sketch the foreign policy of this country from the accession of Charles II. to the death of William III.

6. Sum up briefly the constitutional principles that were practically established by the revolution of 1688.

7. Give an account of the material improvements in the condition of the country which may be considered to begin in the reign of Charles II.

SECT. V.—THE EIGHTEENTH CENTURY.

1. Describe the attempt made by the Pretender to regain the crown of England in 1745, and trace its effects on the government of the Highlands.

2. Give an account of the life and character of Walpole, Chatham, the second Pitt, or Charles James Fox.

3. Sketch the growth of the standing army, and narrate particularly the parliamentary opposition with which its final and permanent establishment was encountered.

4. Give a detailed account of the Seven-Years War, and compare the possessions and position of this country at its commencement and its close.

5. What constitutional principles were involved in the American resistance to the power of the English parliament? What lessons may we be said to have learnt from the issue?

6. Give an account of the Act of Union with Ireland. What were the motives which induced English statesmen to pass that Act, and what have been its effects upon both countries?

7. Compare the English dominions in 1715 and 1815, and account briefly for each of the changes.

8. What legislative, judicial, or administrative improvements are due to the eighteenth century?

MALES—Third Year.

HALLAM—MACAULAY. ENGLISH PROSE.

SECT. I.—1. Give Hallam's account of the Salic Law, and of Edward III.'s claim to the crown of France.

2. What were the substitutes under the feudal system for the modern system of taxation?

3. Give an account of the changes and the growth of the French judicial system.

4. What were the cause, the circumstances, and the consequences, of the battle of Legnano?

5. Sketch the rise and the government of Venice.

6. Describe the progress of the Saracens to the capture of Constantinople.

7. Give an account of the quarrel between Philip the Fair and Boniface VIII.

8. Compare the feudal governments of France and England.

SECT. II.—1. Sketch the character and the plans of the Earl of Strafford.

2. How does Macaulay dispose of the controversy, whether Charles I. or the Parliament acted more strictly in accordance with the constitution?

3. Give an account of the Treaty of Dover.

4. Give the substance of Macaulay's pictures of the country gentleman, the country clergyman, and the yeoman, in the time of Charles II.

5. Give an account of Monmouth's rebellion.

6. Write out Macaulay's description of the death of Charles II., the acquittal of the Seven Bishops, or the Irish night.

7. Write out Macaulay's character of William III.

SECT. III.—1. Give an account of the revival of classical learning.

2. Give an account of Dante, Boccaccio, or Petrarch.

3. At what time did the European Universities take their rise? Give an account of the more important that were in existence before the Reformation.

4. Compare the style of Macaulay with that of Hallam.

5. Enumerate the great English writers on history, and mention the chief characteristics of their several writings.

6. Sketch the history of English prose fiction.

FEMALES.

ENGLISH HISTORY.

1. *The Supplementary Questions are not to be attempted by* any Candidate of the First Year *who has not answered one question in each of the preceding Sections. No such Candidate may answer more than two of the Supplementary Questions.*
2. *Candidates of the Second Year, and Teachers in charge of Schools, may not answer more than six questions, but may choose them from any part of the paper.*

SECT. I.—1. Name the most distinguished of the early British princes, and the Roman captains to whom they were opposed.

2. Give a clear account of the principal events of Alfred's reign, and of the progress of civilisation in his time.

3. Give a clear account of the circumstances which preceded the battle of Hastings.

4. Describe the principal effects of the Norman conquest upon the constitution of England, or, upon the condition of the people.

SECT. II.—1. Name the principal events in the reign of Edward I., and describe the character of that monarch.

2. Give some account of the minority of Richard II.

3. Enumerate the principal events of English history in the 15th century.

SECT. III.—1. Describe briefly the circumstances which led to the rise and fall of Cromwell Earl of Essex.

2. Name the most distinguished commanders by whom our Indian dependencies have been enlarged or defended; and give some account of the circumstances and results of two battles fought in India.

3. Name the principal statesmen in the reign of Elizabeth, James, or Charles II., and describe briefly the character of one of them.

SECT. IV.—1. Give the dates, and describe briefly the results, of the battles fought in the Great Rebellion.

2. With what foreign princes was England allied, or at war, in the reign of William III.?

3. Describe the characters of the queens of James II., William III., and George II.

SUPPLEMENTARY.

1. With what foreign princes was James I. connected? What effects had those connections upon his policy?

2. What means were used by the first two princes of the Stuart line to raise money without the consent of parliament? What were the results of those attempts?

3. State any facts which show the progress of commerce and civilisation in the reigns of James I. and Charles I.

4. Name the chief historical and theological writers of the same period, and give some account of their most important works.

5. What were the objects of the Petition of Right? When and under what circumstances was it passed in the form of a bill?

6. Give an account of these persons,—Wentworth Earl of Strafford, Lord Falkland, Prynne, Pym, Van Tromp, Blake.

7. What circumstances led to the wars with the Dutch in the time of Cromwell, and in the reign of Charles II.? Describe the chief events in the last of these wars.

8. Give some account of the treaty of Aix-la-Chapelle.

9. Give some account of the transactions between Charles II. and Louis XIV.

10. Give a clear account of the resistance opposed by the Established Church to James II.

11. Describe the circumstances which led to the abdication of James II.

12. Describe the character of James I., of Charles I., and of William III.; and support your assertions by references to historical facts.

13. Name the principal persons engaged in the American War of Independence.

CANDIDATES FOR QUEEN'S SCHOLARSHIPS.

HISTORY.

Candidates are not expected to answer all the questions.

1. Compare the conquest of Ireland with that of Wales, in the principal circumstances and results.

2. Give an account of the reign of Edward III., with regard to its main features of foreign wars and domestic government.

3. Show in what respects the right of Richard III. to the crown of England was good.

4. What was the state of English society in the time of Charles II.? and what inventions or discoveries were made during the latter half of the 17th century?

5. When did English merchants first begin to trade with China, the East Indies, Russia, Mexico, and Australia?

(*For Female Candidates only.*)

6. Write a short account of one of the following personages: Queen Margaret of Anjou, Queen Henrietta Maria, the Duchess of Marlborough in the time of Queen Anne, Charlotte Corday, Mrs. Fry.

PAPERS AND CORRESPONDENCE.

[*The Committee of the National Society are thankful for any communication likely to assist School-managers and Teachers, or otherwise promote the cause of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

ON PUNCTUATION.

[Continued from p. 113.]

Though the absence of stops in early classical writers had, as has been said above, a beneficial influence on style, yet this, with the absence of spaces between the words of a sentence, "made the task of reading so irksome, that the wealthy had readers by profession as part of their household" (Marcel).

About two centuries before Christ, Aristophanes of Byzantium, a grammarian, and superintendent of the Alexandrian library under the Ptolemys Philopator and Epiphanes, devised for the use of his scholars a system of accentual notation, which he applied to the Greek language. Accents had existed before his time, for no language can be pronounced without them; nor was he the first that observed the accents of the Greeks, or gave them their name, *prosodiai*: for the Greek language was rich in poetry, and Plato, a hundred and fifty years before, had mentioned them, and by the same name. Aristophanes, however, brought the accent under certain rules, invented signs and characters for them, and showed where they were to be placed. The same great scholar has merited the thanks of posterity by the introduction of a system of punctuation. He is said to have used three signs of punctuation: a point above the last letter of a complete sentence (*teleca stigmē*), to indicate that such sentence was complete; a point after the middle of the last letter of the word closing a sentence complete in itself, but combined with another sentence (*mĕsē stigmē*); and a point below the last letter of a clause in a sentence, where a slight pause in the sense required it (*hypostigmē*). The due disposition of the different pauses and intonations, indicated by these points and marks of accentuation, "constituted among the Greeks and Romans one of the chief departments of the study of eloquence, and were explained by the grammarians, whose duty it was to teach elocution as well as rhetoric" (Marcel).

These signs of punctuation do not seem to have been generally or consistently used; for the great scholar "Justus Lipsius, who made learned researches into the origin of punctuation, finds no trace of it before Cassiodorus, who attributes the first introduction of the comma to St. Jerome, in the fourth century." Perhaps the period alone had been before St. Jerome constantly used, and that probably was often omitted in manuscripts. "It was only in the middle of the fifteenth century, and concurrently with the invention of printing, that the system of punctuation such as it now exists was definitely fixed upon." The rules of punctuation are still very arbitrary; and it must always be borne in mind that they are only guides to the taste of the reader, and not fetters; a caution the more carefully to be observed, as the punctuation of printed books is very frequently left wholly to the judgment of the compositor and corrector of the press, or only carelessly supervised by the author, who alone is the judge of the sense he intends to give to his words.

Benjamin Franklin suggested a still further improvement by which oral reading might be greatly assisted, viz. the placing of the notes of interrogation and exclamation at the opening, instead of at the close, of the passages which they characterise. This arrangement has been long used in the Spanish language, and seems called for by the fact, that the sense of such passages is almost wholly marked by the inflections which the voice assumes in commencing them.

Before we consider stops as they are used in English, it will be well to inquire what are the objects proposed to be attained by their use; for a clear conception of their objects will help much to the clear understanding of their nature and use. This inquiry may seem an over-large foundation for the scanty superstructure of rules; but the intention of these papers is not so much to give a complete scheme of rules, as to examine the principles on which the rules seem to be founded: the rules given are to be considered rather as instances of the mode in which the principles are applied than as an exhaustive system.

The ends proposed to be attained by the use of stops will perhaps be most certainly gathered from a decomposition of a composite thought into its elements, an analysis of the conditions under which these elements are built up into a whole, and an analysis of the grammatical and other processes by which these conditions are indicated in written language. We shall thus be enabled more readily to distinguish the real purport of stops from that of the strictly grammatical, or of the other orthographical processes. What stops do really indicate, will be the more clearly shown by showing at the same time what they do not indicate.

Composite thoughts are subject to the following conditions, some of which are necessary in every thought, the rest accidental.

1. The ultimate elements of a thought are single notions, each of which is conceived as a unit.

    Each notion is expressed directly by a notional word, or indirectly by a relational (pronominal) word.

    The unity of each notion is indicated by spaces occurring between the notional word and the preceding and following words, and sometimes by a comma.

2. The notion is sometimes conceived as limited in quantity.

    This limitation or quantification of a notion is expressed,

    - (*a*) by the use of pronominal words (articles, &c.);
    - (*b*) or, in the case of an attributive notion conceived as applicable in different degrees to more than one substance, by the inflection of comparison.

    The limiting word is conceived as one with the limited notion, such unity being indicated by juxtaposition.

3. The notions are conceived as related, in a thought involving only two notions, each to the other; in a thought involving more than two notions, each to one or more of the others.

    The existence of such relation or relations is,

    - (*a*) either indicated by the juxtaposition of the related words,
    - (*b*) or is involved in the kind of relation, and therefore indicated by the various modes which indicate the kind of relation, in addition to its existence.

4. In a thought involving more than two notions, and therefore more than one relation, the relations are conceived as differing in degree of closeness.

    The difference of degree of relation

    - (*a*) is indicated by the absence or by the presence of a comma, *i. e.* is to be inferred from the degree of distinctness of the notional words, separated by a comma, or not separated except by a space;
    - (*b*) or is left to be inferred,
        - (1) from the relative nearness in position of the related words,
        - (2) or from the character of the relations, indicated as below.

5. In a thought involving more than two notions, and therefore more than one relation, the relations are conceived as differing in character.

    The character of a relation is,

    - (*a*) expressed by the grammatical character of the related words;
    - (*b*) by inflection;
    - (*c*) by certain relational words;

(*d*) indicated by the relative position of the related words;
(*e*) or left to be inferred from the degree of relation indicated as above (4, *a*).

6. One or more of the related notions may be indistinct, or the relation between them conceived as uncertain or unknown.

The indistinctness of a notion is indicated by the use of an indefinite pronoun, or, if a wish is indicated that such indefinite notion should be definitely supplied, by the use of an interrogative pronoun, and by a note of interrogation;

The uncertainty of the relation, by a relational adverb, or by the mood sign; and a wish that the uncertainty should be cleared up, by inversion and by a note of interrogation.

7. A composite thought consists of two or more thoughts complete in themselves, each of which is regarded, with reference to the whole, as a complete unit.

This unity of each simple thought is indicated by an intervening stop,
or is left to be inferred from the whole character of the sentence.

8. In a composite thought, each simple thought is conceived as related, in a thought involving only two simple thoughts, each to the other; in a thought involving more than two simple thoughts, each to one or more of the others.

The existence of such relation is indicated by the juxtaposition of the related sentences, or is involved in the character of the relation.

9. The relations between the constituent thoughts of a composite thought are conceived as differing in degree.

The degree of such relation is indicated by the absence, or, if present, by the relative importance of stops;
or is left to be inferred from the relative nearness in position of the related sentences, or from the character of the relations indicated as below.

10. The relations of the constituent thoughts of a composite thought differ in character.

The character of each of such relations is indicated by the use of certain relational words,
or is left to be inferred from the degree of relation, indicated as above, or to be gathered from the sense of the whole sentence.

11. The notions in a simple thought, and the constituent thoughts of a composite thought, may differ in logical importance.

The emphatic nature of a word or sentence is indicated by the relative importance of position of such word or sentence with reference to the other words or sentences, sometimes also by difference of type in print, and by underlining in manuscript; or is left to be inferred from the character of the whole thought.

12. Each complete thought is considered as entirely independent.

This unity of the sentence is indicated by a period, or stop equivalent to a period, placed at the close of the sentence.

13. Thoughts complete in themselves, and considered as independent wholes, may yet be logically connected in a chain of reasoning.

The only guides as to the character of these relations are, the sense of the whole chain of reasoning, and, in some cases, the use of relational words not in construction with the sentences which they connect.

The existence of such relations is sometimes indicated by the collection of the related sentences into a paragraph.

[To be continued.]

"THE RESULTS OF THE LATE CHRISTMAS EXAMINATION."

Whitelands, April 14, 1858.

SIR,—My attention has been called to a letter in the National Society's *Monthly Paper* headed as above. In this letter the following passage occurs:

> "Whitelands stands far preëminent. Whether this is not gained (sometimes) at the expense of the health of the students is, I think, more than doubtful; *e. g.* their ordinary time-table shows from nine to ten hours a day of close application, and at certain times, when the students have to attend the practising schools as well, this is, I believe, much increased."

As this statement is calculated to do injury to Whitelands, I have to request that you will publish my answer; which is, that the nine or ten hours of study are not exceeded—not even by the pupils who attend the practising schools; and that so far are they from being hours of close application, that they include the hours given to singing, needlework, and drawing. And, furthermore, that the question of the health of the students has not escaped the observation of the Rev. F. C. Cook, her Majesty's Inspector of Schools, who has felt it to be his duty publicly to put on record the following expression of the result of his official inquiries:

> "The medical attendant of Whitelands asserts not only that the health of these young women is quite equal or better than that which he has found for several years, but that it is superior to that of any number of young women of the same age in any part of London. I have no doubt that the most minute inquiry will establish this fact. With such a dietary as that adopted at Whitelands, with regular hours for exercise, rest, and recreation, with well-ventilated and commodious apartments, the amount of mental exertion called forth by their daily studies forms a pleasurable, and certainly far from unhealthy, change. At any rate, the fact is, that they are healthier, stronger, more energetic and cheerful, when they leave this institution than when they enter it; and so far as can be judged from the accounts given by the managers of schools, are for the most part fully capable of discharging their somewhat onerous duties as schoolmistresses with success."

Such is Mr. Cook's official report.—I remain, &c.

HARRY BABER, *Chaplain and Secretary.*

HOW TO ENCOURAGE TEACHERS TO REMAIN MORE SETTLED IN THEIR SITUATIONS.

SIR,—I suppose it is a trite observation that this age is a "go-ahead" one, if I may be allowed the Yankeeism; every body nowadays seems running a race with every body else, and there is much to win. Young men have now, and fortunately for them, great chances and many helps towards success in life. This leads them to aspire high in many cases, and induces every where a natural and very beneficial ambition. Perhaps no class of young men are more ambitious than schoolmasters,—young men who in most cases have received an excellent education,—an education which many, and certainly falsely, consider thrown away in their profession. They have by circumstance and education impressed very forcibly upon them that they perform a very necessary and very important work; and they cannot but feel that the treatment they receive, and the pay they get, are totally incommensurate with their responsibilities and labour. What pay do they get? Their salary seems generally the result of an abstruse calculation to find whereby the greatest amount of respectability and the least amount of pay shall be combined. The responsibility of their pay oftentimes doubtless rests heavily upon those who hold it; yet I can see no very great reason why it should be so; there are many other ways of managing that. Thus no young man will stay in a place where the returns for his pains are so small longer than to find a more lucrative one. Were there some arrangement by which a real tenure of a situation could be given to a master,—an amount of pay sufficient to set him above the press of actual or prospective want,—let him feel that he can carry out his own ideas in his school, and as he succeeds there will benefit himself,—and I feel sure the change your correspondents have spoken of will decrease. Change of teachers always deteriorates a school; and managers, if they really have the good of the people under their charge at heart, will take care so to arrange as to prevent it. But the time is not yet come when schoolmasters shall work solely for the love of God and His Church; they must and will make "filthy lucre" an item in their calculations. Is this wrong? Perhaps it may be; still you cannot take the nature out of even a schoolmaster.

Another cause of the frequent change may be the monotony of the labour, though it is without doubt a very small cause. The comfort of a schoolmaster so depends upon the will of others; he has often so many to please, and such different characters; his success is so often overlooked; his faults so criticised (if he be clever he is an object of jealousy, if not, of pity),—that his English spirit rebels against it; and he feels, too surely, that in many cases the more he is known the less he is liked; and so his calling palls upon his spirit, and he seeks in new scenes the justice he cannot find in the old. Some little fault may be the master's—his active spirit may be too restless: but let managers look to it; a great deal, nay almost all, depends upon them. If they appreciate and treat the master properly, he, on his part, will never turn ungratefully away.—I am, &c. ACULEUS.

DIOCESAN PRIZE-SCHEMES.

MR. EDITOR,—Almost every body who takes any interest in National education seems to have gone mad over prize-schemes. If you can afford me the space, I should be glad to state my views upon the subject, in order—supposing them to be wrong, which I have no doubt many of your readers will be most happy to prove is the case—I may be able to weigh the arguments against them, and confess my error should they prove convincing.

The objects of these prize-schemes, as far as I can ascertain, appear to be—

1. To keep children at school by offering pecuniary inducements to the parents sufficient to overcome the advantages to be gained by their employment in the fields and elsewhere.
2. To excite a feeling of emulation among the various schools, which is to result in superior teaching.

As regards the first of these, may I be permitted to inquire if the object be gained. As far as my experience goes,—and occasionally I enter a school that may lie in my way, and make inquiries of the master respecting the success of his labours, and the encouragement he meets with,—I have found that, as a general rule, the children who obtain the prizes are the very children who would remain at school till they had received as good an education as its peculiar constitution could afford, viz. the sons and daughters of mechanics, small farmers, and others removed above the condition of day-labourers. In fact, these children are paid for doing exactly as they would have done supposing the fertile brain of the inventor of prize-schemes had never been employed upon the consideration of the subject. Supposing it should happen, as in some cases I believe it has, that the prizes are gained by the labourer's children, I have found almost universally (I am speaking merely of those schools with which I have become personally acquainted, which may not be very numerous) that before the second examination came round not one of the prize-holders would be members of the school. In one or two cases I could mention it even happened (in one part of England, where the bestowal of the prizes took place some time after the examination) that not one of the successful candidates was on the school-books when he or she received the reward that was to induce the recipient to remain a regular pupil for another year. In these cases, I would humbly suggest, the prize-scheme proved a signal failure. Upon the question whence this failure arises I cannot presume to enter fully; but I will venture to suggest that a prize of one, two, or three pounds, which at the best is uncertain, and cannot be gained by more than a favoured few, is but poor compensation for the loss of two shillings a week, which can be gained by the child's employment; and which, being paid weekly, is a great assistance to the poor mother, who has to provide food and clothing for a large family out of her husband's earnings of ten or twelve shillings a week. Any one who is conversant with the subject, must be aware that education is but a feather in the balance when weighed against pecuniary considerations in the estimation of the very poor, which I believe to be the class which these prize-schemes are intended to benefit. I would wish it to be clearly understood that I consider this as only one out of very many reasons for the failure of prize-schemes; but I believe it will be found so powerful, that an enumeration of the others would be but time and space wasted.

With respect to the second of the objects I have mentioned, I shall be very glad to hear that it is attained. For my own part, I strongly suspect that the "emulation" is in great danger of becoming animosity. It is just possible that the children of a good school may be unsuccessful in gaining a prize, and the consequence most probably will be ill-blood between the master and his fellow-workmen. I do not say this is the case, for I cannot speak from experience upon the matter; but I merely mention it as *probable*. We all know, and lament the fact, that as a general rule schoolmasters retain their situations but a short time; and may it not happen that in their laudable anxiety to achieve a reputation as successful teachers, they may be tempted to bestow all their time and energies upon the first class (the children of the farmers and mechanics before referred to), to the detriment of the rest of the school? I have no doubt the expression of such opinions will excite great indignation; but I can only say, schoolmasters are but men, and human nature is frail.

I have not attempted to enter fully into a subject so replete with interest to the friends of education. It would be presumption on my part to do so. I have merely ventured to draw the attention of others who are better acquainted with the subject, and fitter to deal with it, than I, to the opinions I have expressed, in the hope of having them refuted by statistics and arguments sufficiently convincing to satisfy the most sceptical. I say, all honour to the men who have spent their time, their energies, and their money in perfecting their schemes; and I sincerely trust some one of them will condescend to notice what I have written, and, if facts be not against them, refute the arguments of your obedient servant, NOBODY.

ON THE CONSTRUCTION OF MAPS.—No. III.

Gillingham.

SIR,—In describing the globular projection of a map of the world, I shall speak only of one hemisphere, as the same description applies to both; but it will be convenient that the construction of both should be carried on together.

Take a point in the centre of the paper intended for one hemisphere, and through it draw two straight lines at right angles to each other, to represent the equator and central meridian. Let them be produced indefinitely in each direction. Set off from the centre in each line nine equal parts, larger or smaller according to the size of your paper. These divisions will show the points through which the meridians and parallels are to pass. From the centre and through the furthest points describe your outer circle. Now, if this radius be considered=1, the following table will show the radii of the meridians and parallels usually drawn on a map of the world. The degrees for the meridians are counted east and west from the outer circle towards the centre, those for the parallels, north and south from the equator.

Meridians.	*Parallels.*	
10°=1·01	10°=7·82	
20°=1·03	20°=3·75	23½°=3·13
30°=1·08	30°–2·33	
40°=1·18	40°=1·60	

Meridians.	*Parallels.*	
50°=1·35	50°=1·08	
60°=1·66	60°=0·72	66½°=0·53
70°=2·40	70°=0·44	
80°=4·56	80°=0·20	

The centres of the curves representing the above meridians and parallels will all lie in one of the indefinite straight lines drawn through the centre of the hemisphere. Having, therefore, divided the radius into tenths, and if necessary into hundredths, by the scale given in my first letter, it will be easy by the above table to set off on those lines the distances at which the curves are to be struck. Thus, for instance, to draw the meridian of 60°, which cuts the equator at the sixth division from the outer circle, open the compasses at the distance 1·66, and placing one end on the equator, describe a curve passing through this point. It will also pass through the poles, and will be the meridian required. The same distance serves for the corresponding meridian on the other side, as also for those in the other hemisphere. In like manner all the other meridians and parallels are to be struck, and the projection will be completed.

Mercator's map may be thus constructed: Draw a straight line for the equator, and set off thereon 36 or 24 divisions, according as you wish your meridians to be 10° or 15° apart. Reckoning each of these divisions = 1, the two following tables will show the distances of the parallels from the equator, which being set off on a line at right angles to the equator, and the corresponding lines drawn parallel to the equator, the map is projected.

If 10° long.=1,	then	lat. 10°= 1·005		If 15° long.=1,	then	lat. 10°=0·67
,,	,,	,,	20°= 2·041	,,	,,	,,	20°=1·36
,,	,,	,,	30°= 3·146	,,	,,	,,	30°=2·10
,,	,,	,,	40°= 4·371	,,	,,	,,	40°=3·00
,,	,,	,,	50°= 5·756	,,	,,	,,	50°=3·83
,,	,,	,,	60°= 7·545	,,	,,	,,	60°=5·03
,,	,,	,,	70°= 9·943	,,	,,	,,	70°=6·63
,,	,,	,,	80°=13·959	,,	,,	,,	80°=9·30

There is a very useful and simple construction for a map of the world described in a note, p. 13 of *Educational Maps for Schoolmasters*, and illustrated in some of the physical and historical maps of that work. This construction becomes exceedingly easy by the use of the table and scale given in my first letter. Those who wish to understand the *theory* of map-making should study the above work, and also Hughes's *Manual of Mathematical Geography*. My object has been merely to simplify the practice so as to enable pupil-teachers, and others with few instruments and little time, to construct with sufficient accuracy such maps as may be thought useful in their ordinary studies. The principal simplifications consist in using decimal instead of sexagesimal divisions, and in having one dividing scale applicable to every map. So far as I know, this is new, and I hope it may also be useful.—I am, &c.

J. SHEPPARD.

LESSONS ON GEOGRAPHY.

SIR,—I perused the letter of your correspondent "A. M.," in the March Number, with great pleasure; and was very glad to see that he had sent some specimens in your April Number. I read these with great delight, and should be glad to find a book full of such battles. I think he cannot do your Paper a greater service than by sending you, from time to time, a couple of pages of such interesting matter. But I hope he will not think me ungrateful for the trouble he has taken, if I remark that it is useless for the particular purpose of teaching even the first class of an ordinary National School. It is more suited to the first class of a public school like Eton, or Westminster, because of the capacity it takes for granted in the pupils.

The schoolmaster here teaches geography in the way "A. M." recommends, but very very simply. For instance: What country produces the most iron? What country the most wool? What country is the best educated as regards the lower classes? What country has the greatest number of soldiers compared with the population?

If "A. M." would give us an able and simple summary of all the battle-grounds in one particular country,—in England, for instance,—with less description of circumstances, I think he would be doing your readers a great service. I asked the master here how he got his facts together, and found he gathered them for himself; and this requires a peculiar faculty, which many a really good teacher has not got. I hope, as I have said before, that these remarks will not appear ungracious after the kindness of "A. M." in taking so much trouble for us who read your Paper. I hope also that if he takes this hint, and sends us a shorter and simpler paper, he will also at his leisure favour us occasionally with a few more articles like that in the April Number.

I am, &c. CLERICUS.

SIR,—It is a matter of congratulation that we have at the present day a vast amount of energy, zeal, and activity, in the cause of education. I suppose it is a natural consequence of all this stir that many persons should run into extremes, errors, and indiscretions. I believe the fact is so for this reason, viz. that the true principles of education are as yet very imperfectly understood. We meet with a great amount of ambition on the part of teachers to give instruction in far more extensive and more advanced branches of learning than used to be thought of. We have new methods, new plans, new devices, set forth as discoveries daily. Contempt is thrown on old familiar modes and forms of instruction, and we are told a new enlightened era has dawned on the world of education.

Now I submit, that with much that is true, good, and valuable, in these recent ideas, there is very much also which is fallacious, futile, and in some measure mischievous, I know I am using rather a harsh term, but I believe it may truly be said there is much *quackery* in our modern novelties. Education is in reality a science; but it is treated solely as an art, and its first principles are put out of sight. For example: there is an intense thirst nowadays for "attractive," "engaging," *ad-captandum* methods of instruction. The old, dull, laborious modes of learning must be wholly cast aside; we must make all our lessons as "interesting," as "engaging" as pleasant tales. What does this mean, but that the teacher is to do all the mental work? The scholars are to be mere recipients; nor that only; but the food of the mind, strong or weak, is, by some means, all to be administered in the form of jam and honey. An able paper appeared in your last (March) Number, on "a plan for teaching geography," based on this principle. Glance over that paper, and you will observe the recommendations of the plan are, that it is "natural," "engaging," "appeals to the imagination," "has a most fascinating and absorbing attraction," "lively colours," "pleasing method," and so forth. The plan is no less ambitious than "fascinating." Under the head of "geography," our National-school children are to be taught all about "disastrous retreats," "councils, conventions, and treaties," "boiling fountains," "monsoons, simooms, and siroccos;" and all by circumstances of interest, in lieu of the *dry method* generally pursued. We may freely allow that some improvement upon the old, dry, dull, and lifeless methods of merely learning by rote was needed. But surely attention to the true principles of education will show that the modern ideas on the subject have run into the opposite extreme.

Education may be divided into two parts, viz. moral training and intellectual training. We will now speak only of the latter. In the first place, let the truth be recognised, that intellectual training is a very different thing from mere *giving of information*. The culture of the intellectual powers depends upon the exercise of those powers. They must be called into action, practised, made to work, rendered vigorous by use. Culture of the intellectual powers will be attained, not by *working upon* the mind, but by making the mind work. Therefore, "pleasing methods" of giving information are insufficient; they involve but little or no mental labour on the part of the scholars. For the same reason, oral instruction, in which the teacher develops the subject for his pupils, is to be sparingly employed. The instructor should conduct his pupils' researches, not perform all the research for them. This even applies to the elementary subject of reading. In place of being told the pronunciation of words by the teacher, the scholars should be made to discover it for themselves, by applying their minds to the sound of the letters placed in connection, to the division of words into syllables, &c. Let the teacher not perform, but assist, the operation. The effect is double: the child learns more rapidly to read, and the mental powers are cultivated. So in all the stages of instruction, the mind will not be educated unless it toils, just as the body will not be made strong, supple, sinewy, and capable of severe exertion, without continued activity and practice.

The well-cultured mind can apply itself to the acquisition of any information or knowledge. The mind which has merely *received* knowledge, like a vessel, will neither retain what it has received, nor be capable of effectual application to further study or practical duties.

It is an additional consideration of the highest importance, that the new system, so far as it relieves scholars of severe mental exertion and laborious effort, will fail to impart habits of industry, diligence, and application. If these intellectual habits be not acquired at school, it is highly probable they will never be acquired. Yet it is impossible to overstate their value and importance. They constitute the chief element of the qualifications calculated to insure success in life. How deficient, then, is any educational system which neglects them!

Surely in our National schools we have not time for the localities of "simooms," "conventions," and "boiling fountains." What is to become of sound elementary training? When will spelling be perfected? When will the mind be exercised by composition and puzzling out double rule of three? Let our system be less ambitious and less innovating. We shall turn out steadier, healthier, less conceited, less devious intellects. We shall produce men and women more industrious, intelligent, reasonable, and more capable of effective usefulness in their stations of life.—I am, sir, &c.

CURATE.

LESSONS ON GEOGRAPHY.

II. *On Europe.*

[GENERAL QUESTIONS.—In what division of the globe did the battles of the previous lesson take place? [Europe.] How many, and what are the divisions of the world? [Six: Europe, Asia, Africa, America, Australasia, and Polynesia, or Oceanica.] And which of these divisions is reckoned of the most importance and influence by the nations of the world? Why? What is the proportion in size of Europe to Asia? To the land of the earth? Why are the people of Europe the most hardy, brave, enterprising? Why are Europeans the most civilised, and have the most liberal institutions? What is the climate of other parts of the world in the same latitude? What are the reasons? From what part of Europe are the examples of the previous lesson taken? [The centre.] Why has the centre of Europe naturally become the scene of most of the battles fought in Europe? [Because in modern times it has been the seat of great nations; and cities of vast wealth and power offer spoil and positions of great vantage to the conqueror. The general level character of most of the continent of Europe is well adapted to the movements of great armies.] Which country is called preëminently the battle-field of Europe? [Flanders.] Why? [For the same reason that Flanders is called the "gate of Europe," that territory having been always most contested as leading to the command of the rest of Europe.]

Distinction and consideration of Europe.—Although the continent of Europe is the smallest division of the globe, being only the fifteenth part of the whole land upon its face, and only one-fifth part the size of Asia, it is yet of more consideration and power, not only than any other great continent, but perhaps more than all the rest of the world put together. This high distinction arises out of the peculiar physical features, afterwards to be noticed, which characterise this portion of the earth, and which are in the highest degree calculated to bring forth the manly and noble, at the same time with the more refined, qualities of man's nature. Europe has therefore become distinguished by the yearning for improvement manifested by the several nations, however diverse in character, of which it consists, their advancement in civilisation, their cultivation of the arts and sciences, their progress in agriculture, enterprise in commerce, the freedom of their institutions, and by the general purity and spirituality of their religious sentiments and worship.

Physical appearance and beneficial results.—Europe is distinguished from all other great territorial divisions by the irregularity of its shape, or outline, and the consequent indentation of its coasts by seas, gulfs, and harbours; so that, with the exception of Switzerland and the minor German states, every country in it has the advantage of a sea-coast. The whole length of the sea-coast of Europe is nearly 20,000 miles; an extent little short of the circumference of the globe, and vastly more than the other great continents of the world in proportion to its size and population. This circumstance not only gives Europe peculiar facilities for commerce and navigation, but has also a beneficial effect upon its climate, bearing upon the health of its inhabitants and natural productiveness. It lies for the most part within the North Temperate Zone (between 35 and 73 degrees of north latitude), and is therefore not exposed to the extremes of heat and cold. Its climate, being a mean and favourable to exertion, induces him to labour, and is better adapted to develop the physical and intellectual energies of man than that of any other of the great divisions of the globe. It should be, however, remarked, that Asia and America are much colder in the same latitudes; the region of Siberia being comparatively unknown and desert, and Canada being as yet very little cultivated, comparatively speaking, and full of forests and desert districts.

Political condition.—Europe is divided into several great empires, kingdoms, or dominions, the five principal of which create what is called the "balance of power" in Europe. The representatives of these powers meet together on important emergencies, and by their decrees determine pretty nearly the condition of the whole world. They are as follow: (1) Great Britain, France, Austria, Russia, and Prussia; (2) Spain, Sweden, and Turkey are second-rate powers. (See Sullivan's *Geography* and Wallace's *Outlines* for some of the above remarks.)

NOTE.—The writer of these "Lessons on Geography" wishes to observe, in reply to the esteemed remarks of some correspondents of the National Society's *Monthly Paper*, that his series of lessons are intended rather to form a text-book for the teacher than a class-book for the children of his school, from which he may select matter according to the capacities of the children or youth whom he may be immediately instructing. According to the suggestions given in the writer's letter in the March Number of the *Monthly Paper*, the teacher is supposed to have well mastered his subject from the materials now furnished for his use, and in his first lessons to impart only the more interesting points in each subject; and afterwards, as occasion may serve, in future instruction, to deepen the impression at first made, and engraft further teaching upon it. And it should be borne in mind, that if in some cases the observations and scope of the teaching conveyed appear to suppose a greater capacity than is to be found generally in the range of children under National education, it can yet be no work of supererogation, if the teacher be enabled by these lessons to plunge a little deeper into the reasons of things than is perhaps desirable or necessary for his class.

The writer ought not to have to caution any teacher in our National schools (and perhaps it may be superfluous) against adopting his language as a necessary medium of instruction. The intelligent instructor will perceive that the object of an author of a work like this should be to condense, while he is sufficiently diffuse to be interesting; but it is the teacher's province to interpret and develop the hints and suggestive matter provided for him, and to render his instructions in the plainest words and most homely illustrations, so as to make himself understood by his scholars.

* * *

Notes and Queries.

INQUIRIES BY CORRESPONDENTS.

INTERCHANGE OF QUESTIONS AND CRITICISMS.—DEAR SIR,—I am a country schoolmaster, and am working at the subjects for the first year's examination (Christmas 1858). If any other teacher is disposed to work with me, I am sure, from experience, we should both derive benefit from the interchange of questions and criticisms. I have tried this plan before with success, and shall be very glad to send further details to any fellow-labourer who will write to me, addressed R. W., care of Mr. Shorter, 45 Great Ormond Street, London, W.C.

ARITHMETICAL AND OTHER PUZZLES.—SIR,—Allow me to ask the readers of your Paper if any of them will be kind enough to aid me in forming a good collection of ingenious puzzles (arithmetical, geometrical, or otherwise), calculated to interest, amuse, and instruct boys out of school-hours. Many clever things, I believe, lie buried in old magazines, &c.; while other *morceaux* are to be met with scattered here and there as part of the "floating capital" of society, needing only collection and arrangement to form a highly entertaining and valuable little volume. Any communication on the subject will be gratefully received and acknowledged by the Rev. J. Sidney Boucher, Holy-Bank School, Birkenhead.

NUMBER OF PUPIL-TEACHERS IN SCHOOLS.—SIR,—My object in writing to you is to endeavour to elicit information on a most important subject, viz. the average number of scholars required by their lordships in fixing the number of pupil-teachers in schools. Is it a fact, sir, that an average of fifty is required in *all* cases (and if not in all cases, what are the exceptions?) in order to procure the aid of *one* pupil-teacher in a boys' school; and that for every additional forty above that number, *one* teacher is allowed? Again, when teachers from any school have been successful in obtaining first-class scholarships, do their lordships in that case allow *one* teacher for every thirty scholars, or a single one for only one thirty, and the others according to the usual rule? In respect to my first query, I can state, from experience, that if the average be less than fifty, their lordships will not grant the assistance of one pupil-teacher; also, that an average of ninety is generally, but not always, required for two. There appears, sir, to be something rather incomprehensible about the matter; as I know a school, with three pupil-teachers, whose average is scarcely seventy, and another, with an average of 157, which has six pupil-teachers. These schools are in the "northern division." I shall feel obliged to any one, speaking from experience, who will be good enough to answer my second question (through the medium of the *Monthly Paper*); and also to state what are the special circumstances, if any, which entitle some schools to such an extra number of pupil-teachers.—I am, &c.

W. L. R.

CORRESPONDENTS' ANSWERS TO INQUIRIES.

HOME-LESSONS.—SIR,—I send this letter in answer to "Q. Q.," who, through your Paper for March, inquires, "What are the best subjects for home-lessons, and what are the best plans for examining the home-lessons?" In the selection of subjects for home-lessons, we should be guided by the following considerations: home-lessons are rightly subordinate and auxiliary to school-lessons, and may be either their completion or preparation. Home-work should embrace *all* that can be done without the aid or supervision of a teacher; and yet make provision for a school-lesson requiring only the occasional attention of the master. It is essential that home-lessons should admit of facility in testing the quality and quantity of work done by each pupil. Of subjects which fulfil these conditions, the best are such as are sufficiently attractive to win voluntary attention. The subjects best adapted for home-lessons may be arranged under two heads: 1st, written exercises of work previously explained,—(1) arithmetic, (2) abstract of a lesson, (3) grammatical exercises, (4) map-drawing. 2d, tasks, to be learnt by heart, bearing on the school-work of the following day: (1) portions of Scripture, as prophecies and parables; (2) catechism, plain text, and passages of Scripture in illustration thereof; (3) poetry; (4) grammatical definitions; (5) tables. It would be well to set two lessons, one of each kind, every evening. Children who are unable to attempt subjects 2, 3, and 4, in the first division, should bring a transcript of the lesson set in one of the second division of subjects. All should be charged to learn the orthography of every word in their lessons. Assuming this to be done, it is easy to point out good plans for examining the home-lessons. Time will not admit of a minute examination of the written exercises. Orthographical errors should be marked, and a symbol put opposite each part particularly requiring explanation. A short time should be set apart for the children to correct misspelt words, and to attend to the teacher's remarks, *made to the whole class*, on the parts previously noted as needing explanation. In examining the other lesson the object is twofold: to test whether the task is committed to memory; to find out whether the orthography has been attended to sufficiently. This may be best attained by requiring the children to write what they had learnt. By this means is saved the teacher's time, otherwise required for "dictation" and for the repetition of tasks. When inspecting this writing from memory, it is not wise to attempt more than the correction of misspelt words, and observing whether the lesson has been fairly committed to memory. I may add, I find it advantageous to set a value on every lesson thus worked by marking each as 1, 2, or 3. The results are registered, and prizes are awarded to the most successful.—I am, &c. C. J. S. D., *Edinburgh*.

SUNDAY-SCHOOLS.

[*The Committee of the National Society are thankful for any communication or Notes of Lessons likely to promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

[This portion of the Number of the *Monthly Paper* is published as a separate Paper, under the title of the *Sunday-school Paper*. For the mode of obtaining copies see standing Notice at the back of title-page.]

Correspondence.

Thoughts on Sunday-schools.

Sir,—The Sunday-school appears to me to present a wide and most important field of labour to those who desire to benefit the children of their poorer neighbours. There are, however, not a few difficulties connected with its working. One of these (in the usual case of the Sunday-school being added on to the weekly village-school) arises from the mixed character of its pupils. It is not uncommon for those children who are compelled to leave the weekly school for the sake of work to continue as Sunday-scholars; and very desirable it is that they should do so. It enables the friends of their childhood to keep a hold over them at a period of their lives in which they are exposed to much temptation; and it gives opportunity for carrying on the religious education to the time, at least, of confirmation. Still it will be found that such pupils require a different style of instruction from the week-day scholars. These latter, reading the Bible daily, and being daily catechised upon it, are benefited by a change on Sunday. It is well to ask them general questions on the subjects of their Bible-readings during the past week, showing them pictures in illustration, to read or tell them Sunday stories, and to hear the hymns and sacred poems which they are always fond of repeating. This practice helps them to realise the joyous character of the weekly festival. The exclusively Sunday-scholars, on the other hand, wish to keep up their reading of the Bible, and have a healthy appetite for direct instruction upon it, which, indeed, is the best thing they can receive.

Another objection to teaching together these two sets of scholars is, that the greater intellectual sharpness of the week-day pupils may discourage those whose faculties are growing rusty from want of use between Sunday and Sunday.

Yet, on the other hand, it is desirable for the old scholars to be brought within the sphere of former associations, into the very place where they have learnt so much and enjoyed so many happy useful hours. It is said that in some parishes they prefer being taught there rather than to assemble elsewhere, while in others the reverse is the case. Plans, therefore, must be formed, according to the state of feeling in each several place, either for collecting the elder scholars in a separate building, or for taking them after the school-prayers into a class-room to receive instruction. In either case they should walk to church apart from the week-day pupils, and not be required to sit with them during service.

There ought to be for every class in a Sunday-school an adult teacher with a heart thoroughly in the work; and every possible encouragement should be given both to teachers and taught to attend regularly.

The staff of such teachers is often insufficient, and there is especial difficulty in providing for all the classes of a boys' school. This would be lessened if ladies were more willing to undertake them. They would find their help in most cases warmly welcomed, and their labour lightened by the attention which boys commonly pay to the teaching of a lady.

The instruction of exclusively Sunday scholars should consist in part in reading the Bible and in questions on it, on the collect for the day, or on the Church Catechism; but it should not stop here. If they are able to write from dictation, questions on the chapter they have read should be dictated to them by their teacher on one

Sunday, and they should be required to bring written answers on the next,—the commenting on these opens a wide field for instruction; or subjects may be given to the pupils on which they should find out texts at home. In some way, work on which the Sunday teaching should be founded should be given them to do during the week; and they should be encouraged to ask questions on any point where they need information.

Of course the encouragement and supervision of the Sunday teachers rests mainly with the clergyman, who will know how to guide them in the performance of their labour of love, and by friendly intercourse with them during the week do his best to keep up their zeal and energy.

The Sunday-instruction of week-day scholars should, as before said, be of a different character. Part of their time should be spent in repeating hymns and sacred poems, and answering questions on their meaning, or in giving a general account of the religious instruction they have received in the week; and during part of it we should read or tell them instructive stories and show them sacred pictures. Care should be taken to select stories which harmonise as much as possible with the subjects brought before us by the Church on each Sunday. If a story be within their comprehension, graphically written and clearly read, it is sure to arrest and fix their attention. It may be well, however, to test them from time to time by a question, especially on the meaning of any difficult word.

Sacred pictures are popular with children, and also useful. Before showing one to them, we should elicit by questioning all they know respecting its subject, whether it be an event or the view of a place. They will look at it afterwards with far more interest. Happily it is now far easier to fill a school-portfolio with sacred pictures than once was the case. The *Prophetic Sites* (S.P.C.K.) are most valuable in giving children a definite idea of the places they read of in the Bible, which too commonly are to them mere abstractions. Two sets of compositions from the Life of Christ, at 9*d.* the set (of 6 prints) plain, and 1*s.* 8*d.* coloured; and Scripture prints, coloured, in sets of 40 and 52, at the respective prices of 1*l.* 10*s.* and 1*l.* 19*s.*,—all in the Catalogue of School-Materials of the National Society,—are to be recommended. Julius Schnore's *Bible Pictures*, in parts containing 6 prints for 1*s.* (Williams and Norgate, 14 Henrietta Street, Strand, Covent Garden), are excellent; as are *Cottage Pictures from the Old and from the New Testament* (J. H. Parker, Oxford and London), in sets of 28 prints, each beautifully coloured. The price of the set is 7*s.* 6*d.*; of single prints, 3½*d.* each.

If these thoughts on Sunday-school work are deemed of sufficient value for insertion in your periodical, they shall be followed by some on the kindred subject of "Behaviour in Church."—I beg to remain, &c. S. W.

One School-time on Sundays.

Sir,—"Viator" misunderstood me. My letter in your March Number, saying that "the first service does not begin till twelve o'clock," and "school begins at ten a.m.," had reference to the custom of *our own* Church in *Ireland*, *not* to that of the American Protestant Episcopalians. I know nothing about America,—not being a "Viator,"—but having spent most of my life in Ireland, and gone to an Irish Sunday-school while I was a boy (a practice which I should be glad to see adopted by the children of the classes higher than that of mechanics in England), I am able to testify to the practice adopted in that country. I have likewise taught in two Sunday-schools in Dublin where the hours adopted were as I have said.—I am, &c. B. R. K.

"W. H. H." asks, (1) Is it advisable to insist upon those children who attend Sundays only learning their collects, epistles, and gospels at home during the week to repeat at school on Sunday? (2) And should week-day boys be compelled to learn the same? I have often fancied that requiring those children who should, or do, attend on Sundays to learn these lessons is a reason why they dislike the Sunday-school.

Notes of Lessons for Sunday-school Teachers.

NOTES ON THE PROPER LESSONS.

It must be remembered by those who use these Notes, that it is impossible, in the limited space allotted to them, to give more than a few of the less obvious or more important questions occurring in the first lesson for each Sunday morning. Other questions should be added at the discretion of the teacher.

FIFTH SUNDAY AFTER EASTER.

Deuteronomy viii.

Vers. 2-4. Why were the Israelites kept so long in the wilderness? How were they fed? and clothed? Who quoted the latter part of ver. 3? [See St. Matt. iv. 1-4.] What do we learn from this passage, and from our Lord's use of it? [That God will provide for us when, in the course of His providence, we are brought into circumstances of difficulty.] Of whom was the manna a type? [Of the Lord Jesus Christ, the true Bread of Life, and the true Word of God, who gives Himself to be our spiritual food in the wilderness of this life: read St. John vi. 31-35.]

Ver. 5. Mention some of the Lord's chastisements of Israel. [See Exod. xxxii. 35; Num. xi. 1, 2; xiv. 20-23; xvi. 41-49; xxi. 4-6; xxv. 3-9.] Of what are God's chastisements a sign? [Of parental love, joined with displeasure against sin: read Heb. xii. 5-11.]

Ver. 7. What kind of land was Canaan? In what points was it contrasted with the wilderness? Is it equally fruitful now? [No; for the oppressive government of the Turks has caused its cultivation to be much neglected. Perhaps we may also say that a special curse has rested upon it: see Psalm cvii. 34.] Show that it was as fruitful as it is described to be. [Solomon sent a large quantity both of corn and oil to Hiram, king of Tyre (1 Kings v. 11); and in the New Testament we find Tyre still supplied with food from Judæa (Acts xii. 20).] Of what is Canaan a type? [Of the heavenly country, where we hope to have our home after we have quitted the wilderness of this world, and passed through the river of death.] What does St. John teach us concerning heaven? [Read Revelation vii. 14-17.]

Ver. 9. What is here meant by "brass"? [Copper, which forms the principal part of the compound metal called brass.]

Vers. 10-14. See note on ch. vi. 10-12. Can you give any instances of prosperity turning the heart away from God? How should prosperity be used? [We should bless the Lord our God for it (ver. 10); and remember to keep His commandments (ver. 11).]

Ver. 15. Where do we read of the fiery serpents? [See Num. xxi. 6-9.] By whom is this narrative referred to in the New Testament? [By our Lord: St. John iii. 14, 15.] Where was water brought from the rock? [At Massah, in the wilderness of Sin (Exod. xvii. 1-7), and again at Kadesh (Num. xx. 2-11).] Of whom is the rock a figure? [Of Christ: 1 Cor. x. 4.] When did Christ speak of the living water which He gives His people? [In His conversation with the woman of Samaria (St. John iv. 10-14); and at the feast of tabernacles (St. John vii. 37-39).] Connect the passages. [Christ is the Rock from whom the Holy Spirit proceeds to refresh all true Christians.]

Ver. 18. Who gives men the power to get wealth?

Ver. 20. What would be the end of disobedience? Are we taught to expect a similar punishment? [Read 1 Cor. x. 1-6, 11, 12.]

SUNDAY AFTER ASCENSION DAY.

Deuteronomy xii.

Ver. 1. Where were Moses and the people at this time? [See chap. i. 1.]

Vers. 2, 3. How were the Jews to act with regard to the Canaanites and idols? Where did the Canaanites serve their gods? What should we learn from this? [To remove out of our way every enticement to sin.]

Ver. 4. Of what does the latter part of this chapter chiefly treat? [The way in which God should be served in the place which He should choose.] What was that place? [In the first instance, perhaps Shechem (Joshua xxiv. 25, 26); then Shiloh (Judges xxi. 19; 1 Sam. iv. 4), from which place the ark was taken into the Israelitish camp, and captured by the Philistines; then Kirjath-jearim (1 Sam. vii. 2): but it is not quite certain whether the ark remained there constantly. Lastly, David brought the ark to Jerusalem, where it remained.]

Ver. 6. What is the difference here between burnt-offerings and sacrifices? [The burnt-offering was consumed wholly, with the exception of the skin; sacrifice is a more general term. Usually a portion of every sacrifice was reserved for the officiating priest.] What is meant by "tithes"? [A tenth part of the produce of the land, devoted to the support of the Levites.] Are tithes mentioned before this? [Abraham gave a tithe of his spoils to Melchisedek (Gen. xiv. 20); Jacob vowed a tenth of his property to God (Gen. xxviii. 22).] Where is the law of the tithes found? [Read Lev. xxvii. 30-33.] Was not this payment burdensome? [No; for the Jews were proprietors of their own farms, and paid no rent.] Is the law of tithes adopted in England? [Originally a tenth of the produce of the soil was devoted to the support of the parochial clergy. Various changes have since been made; and, about twenty years since, the tithes were commuted for a payment in money.] What is the general lesson to be drawn from this verse? [That a part of our income should be devoted to the service of God.]

Vers. 8, 9. Was the Jewish state regularly settled in the wilderness? Why not?

Ver. 11. Why was one place appointed? [As a standing testimony that God is One.]

Ver. 12. Why were man-servants and maid-servants mentioned? [To teach their masters that all are alike God's children.] Why the Levite?

Ver. 16. Why should not the blood be eaten? [See ver. 23, and Lev. xvii. 11. Drinking blood was also an idolatrous rite.]

Vers. 18, 19. Why was the Levite "within their gates"? Why this command not to forsake him? [Because the Levites had no inheritance like the other tribes, but only a few cities and the tithes.] What was the reason for this? [That their time might be spent in the service of God.] Have we any law like this? [It is not lawful for clergymen to engage in ordinary trades.]

Ver. 21. Why was this permission given? [Because it would appear from Lev. xvii. 1-4, that while the people were in the wilderness all animal food was to be killed at the door of the tabernacle.] Why was this? [Probably to prevent their eating the flesh with the blood.]

Ver. 28. What result would follow obedience to these commandments?

Vers. 30, 31. Why were they not to serve the Lord in the same way as the Canaanites had served their gods? Of what great abominations were the Canaanites guilty?

Ver. 32. Might the Jews add to or diminish from God's commandments? Is any thing like this said in the New Testament? [Read St. Matt. v. 19; Rev. xxii. 18, 19.] Is this reasonable? [Yes; for God, our Creator and Redeemer, knows better than we do what laws are for our good.]

WHIT SUNDAY.

Deuteronomy xvi. 1-17.

Why is this chapter selected as a proper lesson for Whit Sunday? [Because it gives an account of the Jewish feast of Pentecost, on which day God the Holy Ghost descended on the apostles.] Which are the three great Jewish feasts mentioned in this chapter? [The Passover, the feast of Weeks or Pentecost, and the feast of Tabernacles.]

Vers. 1-8. To which of our months does Abib answer? [Vide page 91, March Number.] Why was this month to be observed? To what Christian festival does the Passover answer? [Easter, when Christ rose from the dead for our justification.] What was the law of the Passover? [See Exodus xii., and Notes on the lesson for Easter Day.] By what feast was the Passover immediately followed? [That of unleavened bread, in memory of the haste with which they came out of Egypt.] Where was the Passover to be celebrated?

Vers. 9-12. What was the second great feast? [The feast of Weeks, or Pentecost.] Explain the word "Pentecost." [Fifty days, or seven full weeks.] From what time were these days counted? How was it to be observed? In what proportion was the gift to be? Should this rule regulate our alms? [See 1 Cor. xvi. 2.] Where is this feast more exactly described? [See Lev. xxiii. 15-21.] Was there any special propriety in this feast? [Yes; for the fruit of the earth is the gift of God.] Is it supposed to commemorate any great event? [The Rabbins say that it commemorates the giving of the law; but this is not certain from Scripture.] Who were to share in the feast? By what consideration is its observance enforced? Why does our Whit Sunday correspond to the feast of Pentecost? [Because on Whit Sunday the first-fruits of the Church were gathered in.] Does the consideration just mentioned apply to us? [Yes; for we were under the bondage of sin, but have been born again, and are sanctified, taught, and guided by the operation of God the Holy Ghost.] Should we feast before the Lord? [Yes; for Easter and Whit Sunday are times when, above all others, we should receive the Holy Communion; Christmas is another such season.]

Vers. 13-15. What are tabernacles? [Tents.] Why is the feast so called? [Because the Jews made tents at this feast, and dwelt in them: read Levit. xxiii. 40-42.] When was the feast to be observed? Is the time given any where more exactly? [Lev. xxiii. 34 gives the fifteenth day of the seventh month.] To what time of our year would that answer? [About the beginning of October.] Do the Jews still keep this feast in Eastern countries? [Yes; they dwell in green huts on the roofs or in the courtyards of their houses. They have processions in memory of the fall of Jericho; each man carries a citron branch in his left hand, and branches of palm, myrtle, and willow in the right.] Why were they to dwell in tabernacles? [In memory of their sojourn in the wilderness.] What other name has this feast? [The "feast of ingathering:" Exodus xxiii. 16; xxxiv. 22.]

Ver. 16. How often were the Jews to visit the tabernacle or the temple? Were not their homes in danger from the men of war leaving them? [No; for God promised that no man should desire their land when they were at the feasts: Exod. xxxiv. 24.] Did our Lord observe these feasts? [Yes: we frequently read of His presence at the Passover, and in St. John vii. 2, 10, we find Him present at the feast of tabernacles.]

Ver. 17. What were the Jews to bring with them to the feasts? What custom of ours seems founded upon this? [The making an offering of money when we receive the Lord's Supper.]

TRINITY SUNDAY.

Genesis i.[*]

Why is this chapter selected for Trinity

---

[*] It is beyond the scope of these Notes to enter upon a discussion of the mode of reconciling the discoveries of modern geology with the literal interpretation of the text of Scripture. Scientific men

Sunday? [Because it contains traces of there being more Persons than one in the Godhead.] What are the principal of these traces? [Probably "God said" refers to the operation of the WORD, Jesus Christ, by whom all things were made: St. John i. 3. The Spirit of God is mentioned in verse 2; and we read in verse 26, "Let *us* make man in *our* image, after *our* likeness." The Hebrew word for God has also a plural form, yet is joined with a singular verb. This is in accordance with our doctrine of three Persons in one God.]

Ver. 1. Why does the Bible open with this verse? [To show that God made all things, and has an absolute right and power over all.] What do we understand by creating? [The bringing out of nothing: see Heb. xi. 3.] When did this creation take place? Do the words "in the beginning" occur in the first verse of any other book? [The Gospel of St. John: read chap. i. 1. Comparing this with Genesis, we find that, while in the beginning the earth was made, the Word WAS—that is, existed already—with God the Father.]

In what state does verse 2 describe the earth as being? Is this what the Greeks and Latins called "chaos"? [Not necessarily; we find the same words used in Jer. iv. 23, to express the desolation of Judæa.]

Vers. 3-5. What was the work of the first day? Why is the evening named before the morning? [Because darkness came before light. The Jews now reckon their days in the same way.]

Vers. 6-8. What of the second? What does the word "firmament" mean here? [An expanse. God is said (Ps. civ. 2) to stretch out the heavens like a curtain.]

Vers. 9-13. What was the work of the third day? Into what three orders is the vegetable kingdom here divided?

Vers. 14-19. What was the work of the fourth day? How could there be light without the sun? [Perhaps the word "light" signifies the latent light and heat diffused through the universe. It is more than probable that the earth was in its early stages very much heated.] What is the use of the heavenly bodies as respects ourselves? Why is so much here said of them? [Probably because many nations worshiped them as gods; and God would teach us that they are only "the works of His fingers."]

Vers. 20-23. What was the work of the fifth day? What are here meant by "whales"? [All kinds of large fish.] Do the waters bring forth abundantly? [Yes; for fish are the most prolific of living creatures. Leuwenhoek counted nine millions of eggs in the roe of a codfish.]

Vers. 24, 25. What was the work of the sixth day? How are four-footed creatures here divided? [Into creeping things, or reptiles; cattle, or tame animals; and wild animals.]

Vers. 26, 27. Who were made last of all? What did God say when He made them? To whom did He speak? [Probably the Persons of the Godhead held converse together. The words "in our image, after our likeness," could not apply to the angels.] Was man placed in a position of authority?

Ver. 28. What blessing did God confer on man?

Ver. 31. What was the general character of God's creation? Is it so now? [Yes; for although there are every where marks of a Fall, the course of nature is in general so ordered as to show forth the wisdom and goodness of its Author, and to promote the happiness of all that live: see Ps. xix. and civ.]

Questions on the Collects for the Use of Teachers.

"Those *beautiful Collects* which had soothed the griefs of forty generations of Christians."—Macaulay's *History of England*, vol. i. p. 160.

Fifth Sunday after Easter.—In last Sunday's collect we were praying that we might love those things which be good: what have we to pray for this Sunday? [That we may think them.] Is that a very different notion? [Yes; we may wish to do what is good, but we may not have good things put into our hearts.] What do we understand by good things? [Good suggestions as to our future actions.] From whom only can these come? [From the Holy Spirit of God.] Why? [Because the thoughts of man's heart are only evil continually,—are evil from his youth: Gen. vi. 5; viii. 21; St. Matt. xv. 19; Psalm xciv. 11.] Do not our thoughts sometimes spring up very unaccountably and, as it were, spontaneously? [Yes; one person has what we call a bright thought, and another not: as, for example, in matters of science, one man will strike out an invention which, when discovered, seems quite simple, and we wonder that all the world never thought of it before.] From whence do such suggestions come? [From God: Prov. viii. 14-16; Isa. xxx. 1.] Is it not the height of folly to act in any other way than as if all our good thoughts and desires were from God, and not conceived in our own strength? [We are assured so in Holy Scripture: Prov. iii. 5, 6; Isa. xxx. 1.] Were not two great kings punished for thinking otherwise? [Yes: Dan. iv. 30, 31; Acts xii. 23.] If, then, in the common councils of this life

---

are not yet agreed upon this subject. Perhaps the best view is that of Drs. Buckland and Pusey, that an indefinite period elapsed between the first creation of matter, recorded in verse 1, and the time when the earth, having become "without form and void," was replenished in the manner related from verse 3 to the end. It should, however, be observed, that geology conclusively proves the *creation* of plants and animals, each after its own kind, and the entrance of man into the world last of all, at a not very remote period.

we are dependent upon God's suggesting good thoughts, how much more should we desire His inspiration that we may have holy thoughts!

Let us find out what "inspiration" means. When we respire, what do we do? [We breathe, inhale: Lat. *spiro.*] And when could we be said to inspire? [When we breathe into.] Then inspiration is what? [A breathing into.] A breathing into by whom? [The Holy Spirit.] When did the first breathing take place? [Gen. ii. 7.] When was this inspiration first given to the Church? [St. John xx. 22.] Where are the words "holy inspiration" also used? [Communion Office, first collect.] What shows the necessity of our praying for and obtaining this constant grace of the Holy Spirit to influence all our labours and designs? [Because, if we pursue wrong courses, we fall into misery and disgrace: faulty conceptions and judgments baffle the best intentions; mere imaginations turn friends into enemies.] Is it sufficient only to have good thoughts in our hearts? [No; we must put them into action.] How are we to do this? [We must have God's guidance to perform the same.] Why? [Because we want God's merciful direction as much in the execution of our good works as we do to conceive the good thoughts of them.]

SUNDAY AFTER ASCENSION DAY.—What is this Sunday called? When was Ascension Day? What does it celebrate? [The ascension of our Saviour into heaven.] What does the word "ascension" mean? [A mounting or climbing, from Lat. *scando.*] How many days is it from the Resurrection? [Forty.] Was our Saviour's ascension foreshown in act? [Yes, in Elijah's being taken up into heaven in a fiery chariot: 2 Kings ii. 12.] In what other way was the Ascension foretold? [By types. The High-Priest entering the Holy of Holies: Heb. ix. 7, 11, 12, 23-25. In the ascent of the ark to Mount Sion: compare 2 Chron. v. 2 with vi. 1, 2, also 2 Sam. vi. 12, 14. In Joseph: Ps. cv. 20-22. In Solomon: Ps. lxxii.; 1 Kings i. 35.] Under what circumstances did our Saviour ascend into heaven? [St. Luke xxiv. 51; Acts i.; St. Mark xvi.] And does not the Church make a great point of this doctrine? [Yes; it is an article of the faith: see Creed.]

Mention the various ways in which Scripture declares His wonderful glorification. [Acts iii. 21; St. John xx. 17; Phil. ii. 9; Eph. i. 20.] What extent of meaning should we attribute to these places? [That He ascended to the place of God's more especial presence and residence; to the utmost heights, the very innermost recesses of incommunicable glory, in which He dwells: Barrow on Creed.] And what is the meaning of "exalted to the right hand," or, as we say in the Creed, "sitteth at the right hand of God"? ["The right hand of God" means the highest place of dignity and power, and of greatest nearness to God.] How do you explain this expression? [The right hand, being the stronger, is best fitted to express dignity and power: 1 Kings ii. 19; Ps. xvi. 11; xliv. 3.] We do not suppose, then, that God has a right hand really, and that Jesus Christ is actually seated at it? [No; God is a Spirit, and has no parts or passions, as we have; but we know that God has the power which is represented by our hands or eyes or ears.] Why do you say "represented" by them? [Because the power of our eye is inward, and only makes use of the eye as an instrument of sight.]

What were the objects of Christ's ascending into heaven? [1. To exalt the human nature: Phil. ii. 9. There is a Man in heaven our Forerunner. 2. He went to prepare a place for us, that we might thither ascend where He is gone before: St. John xiv. 3; xvii. 24; Ps. xvi. 11. 3. To be our King, and take possession of His throne, (1) for the rule, guidance, and salvation of His people (Acts v. 31; Heb. i. 2, 8, 9; 1 Peter iii. 22); and (2) to subdue and destroy His and our enemies under Him (Heb. i. 13). (3) To be our High-Priest, and mediate for us (Rom. viii. 34); and be our advocate (1 John ii. 2); intercede for us (Heb. vii. 24); offer the propitiatory sacrifice of His body and blood (Heb. iii. 1). (4) To be our Prophet and Teacher; for He from thence communicates, by His Holy Spirit, with His mouthpieces the bishops and pastors of His flock. (5) That the Comforter might come to us, to enlighten, sanctify and comfort us (St. John xvi. 7; St. Luke xxiv. 49). (6) That He might obtain gifts for men (Eph. iv. 7, 8; Ps. lxviii. 19).]

What is the prayer of the collect for Ascension Day? [That we may in heart, &c.] What is the meaning of this? [It is meant to warn us that where our treasure is, there our heart must be also.] How so? [If our happiness be in worldly things, our hearts will be necessarily in them also.] But if our happiness be in heaven, you mean to say—[Then our hearts will naturally ascend there, and we shall, as it were, continually dwell with Christ: Col. i. 27; iii. 1, 4; Phil. iii. 20.] With what feelings does the Christian regard this earth? [Heb. xi. 10, 13-16; xiii. 14.] What are some of the ways in which we may ascend in heart and mind to God? [By meditation; by private prayer and public worship; by chastening our minds, and endeavouring to separate them from the objects of this life, looking upon them as a steward, and not a possessor, as what one day we must part from.] And in the collect for this Sunday, how is God addressed? [As the King of Glory.] But, as He is said to have set all things under the feet of His Son, is not Christ also the King of Glory? [Ps. xxiv. 7,[*] speaks of the King of Glory as entering "the gates," "the everlasting doors," which can only mean the Son of God ascending to His throne; we never hear of the Father ascending.] How is God said to have exalted His Son? [In great triumph.] Then this is Christ's day of triumph? [Yes; as Easter Day was His day of victory.] And did the Church notice the victory? [Yes; in saying that God, through His Son, overcame death.] Then it was the victory of God the Father, as to-day it was His triumph, &c.? [Yes, equally the Father's as the Son's victory: He, therefore, as well as the Son, is the King of Glory.]

---

[*] This Psalm was made by David on the occasion of the taking up of the ark to its resting-place on Mount Sion, and foreshadows Christ the King of Glory ascending in triumph to heaven.

What is the prayer of the collect of this day? [That God would not leave us comfortless, but send us the Holy Ghost to comfort us.] This we shall consider on Whit Sunday; let us turn to the second petition of the collect. And now I can ask you a question in the words of the Psalmist,—"Who shall ascend up into heaven?" ["Even he that hath a clean heart," &c.: see Ps. xxiv.] But who can come up to such a description? [Only Jesus Christ, the same who came down from heaven: St. John iii. 13.] Then how are we to enter? [He shall draw us after Him (St. John xii. 32) who come unto God by Him (Heb. vii. 25).] And now, lastly, what are the great lessons of the Ascension? [That we may now come boldly to the throne of grace (Heb. iv. 14-16); we have a Man, an elder Brother (Rom. viii. 29), one of our own nature, in heaven, advanced to the highest glory, able to subdue all our enemies; and we know that our body is to be made like unto His glorious body (1 John iii. 2; Phil. iii. 21); and thus afflictions and trials of earth need not trouble us, corruption and death have lost for us their terrors.]

WHIT SUNDAY.—Why do we call this day Whit Sunday? [1. From the light of heaven, sent down, as on this day, from the Father of lights. 2. Because in the early Church those who were baptised put on white garments, as types of purity therein received: Nelson.] God is said in the collect at this time to teach what? [The hearts, &c.] Who are meant by His faithful people? [The first believers of the Church of Christ, who with one accord had assembled in one place: Acts ii. 1.] What does this teach us? [That the blessings of the Holy Spirit attend upon unity.] How is it said that this teaching of the faithful was imparted? [By the sending of the Holy Ghost.] When did this take place? [On the day of Pentecost.] What does Pentecost mean? [Fifty; it was a feast kept fifty days after the Passover, in celebration of the law given at Mount Sinai. It corresponded also with the time of the bringing in of harvest.] In what manner was the Holy Ghost sent? [Acts ii.] Was prophecy thus fulfilled? [Joel ii. 28; Isa. xliv. 3; Acts ii. 17.] Did the Holy Spirit descend at this special time upon any other than the Apostles? [Compare Acts i. 26 with Acts ii. 3, 14, 37. At this time only upon them as the heads of the Church; and they, as conduits of the Holy Spirit, imparted His gifts to the rest of the Church: Acts ii. 41.] But had not our Saviour already given the Holy Ghost to the Apostles? [Yes (St. John xx. 22); but rather by deed of gift than by actual communication, as when a person gives you an order for any thing, he makes over that thing to you, but another, on some appointed day, actually places it in your hand.] Was this gift merely to ordain others? [It was for various purposes; there are diversities of gifts (1 Cor. xii. 4), of ministrations (xii. 5), of operations (xii. 6).]

But was not the power of performing miracles imparted on this great day to the Apostles? [Yes; and they used it to prove their mission.] And did they not impart this gift to others? [Yes; but as miracles were less needed as the Church became settled, these passed away, and only the ordinary gifts and graces of the Holy Spirit remained.] What, among the gifts which descended upon the Apostles on this day, was the most conspicuous? [The gift of tongues.] What event in the Old-Testament Scripture does this seem to reverse? [The confusion of tongues at Babel: Gen. xi. 7.] Who have pretended to this gift of tongues in modern times? [The Irvingites; but the instances in which the gift was supposed to be exercised were, at best, the effects of enthusiasm,—only uncouth sounds, profiting no one; whereas the Apostles spoke and interpreted languages entirely unknown to them: Acts ii. 7.] Was not the Holy Spirit known before in the Jewish Church? [Yes; we find Him mentioned in Gen. i. and elsewhere. The passages, St. John vii. 10 and Acts xix., must be explained of Him, as not given in that fuller measure in which He was outpoured at Pentecost upon the Christian Church, and by which He became a resident within the soul of man: 1 Cor. v. 19; St. John vii. 39.]

What is the prayer which the Church puts into our mouth this day? And what does this teach us? [That a right judgment in all our affairs, as well of this world as of the next, is from God; and that we must resolve in *all* things to seek direction from God's Holy Spirit.] Give me some passages from Scripture showing this more plainly. [Prov. xxi. 30; Jer. ix. 23, 24; Rom. i. 22. Solomon felt that judgment and wisdom were from God, and therefore prayed for an understanding heart: 1 Kings iii. 9. Lot, guided by worldly principles, showed a wrong judgment in settling in Sodom. Nebuchadnezzar gloried in his own wisdom: Dan. iv. 30. So Babylon vainly trusted in her wickedness, &c.: Isa. xlvii. 10.] Is it a difficult thing to have a right judgment? [Eccles. vii. 23, 24.] Whence does judgment come? [From the Spirit of the Lord: He is the sevenfold Spirit, and dispenses sevenfold gifts. The Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord: Isaiah xi. 2; see also Confirmation Service.]

What are these called in Proverbs? [The Seven Pillars of Wisdom: Prov. ix. 1.]

When do we most want judgment? [In questions of conscience.] What are questions of conscience? [Questions of difficulty arising in our path in life, requiring great judgment.] And what should we do that we may be guided to a right judgment? [Seek counsel and help and guidance from God's Holy Spirit.] What will keep us in paths of judgment? [Integrity, and keeping the Commandments: Prov. xi. 3; Eccles. viii. 5. Joseph, in a difficult case, did what was right; and the event proved his wisdom. Eccles. vii. 18.] What is the second prayer of the collect? What is the meaning of rejoicing in the holy comfort of the Spirit? [We rejoice in natural comforts; we ask, therefore, that we may have a lively appreciation of spiritual comforts—rejoice in the privileges of the Redeemer's kingdom.] Which Psalm fully expresses the Christian's sense of joy in the possession of his privileges? [Ps. cxxvi.] It is our duty, then, to rejoice? [Yes: St. John xvi. 22; Phil. iv. 4.]

TRINITY SUNDAY.—What is this Sunday called? What is the meaning of Trinity? [Tri-unity, three-in-oneness.] And what is the meaning of Trinity Sunday? [The Sunday which the Church dedicates to the special consideration of the high and Divine mystery of the Trinity, *i. e.* of Three Persons in one Godhead.] Do we know this doctrine of ourselves? [No; God has given us grace, by the confession of a true faith, to acknowledge, &c.] Is there any Scripture text to the effect that true doctrine is the gift of God's grace? [1 Cor. xii. 3; St. Matt. xvi. 16, 17.] Why do we now celebrate the Trinity? [Because we have considered Jesus Christ as our Redeemer, and the Holy Ghost as our Sanctifier, on the previous festivals of the year; and we now view these two Divine Persons as united with the Father in one Godhead.]

Mention a few texts showing the absolute unity, or oneness, of God. [St. Mark xii. 29; 1 Cor. viii. 4; Isa. xliv. 8.] Then what are we to believe of the Godhead? [That it is all one, a perfect unity. We must therefore worship God in unity.] But the Athanasian Creed explains this Godhead to consist of the Father, of the Son, and of the Holy Ghost, and therefore— ? [As the same Creed says, "the unity in Trinity and the Trinity in unity is to be worshiped."] What traces do we find of the Trinity in Scripture? ["Let us make man" (Gen. i. 26), and "lest he become as one of us" (Gen. iii. 22), argue a plurality of persons. Again, in Num. vi. 24, the triple blessing of the priesthood: so Isaiah vi. 3. Again, the Three Divine Persons at our Saviour's baptism, as in proper lessons for the day (St. Matt. iii. 13), and baptism to be administered in the name of the Trinity: St. Matt. xxviii. 19. Also the three Witnesses: 1 John v. 7. Again, 1 Thess. iii. 11; Col. i. 3; and Benediction: 2 Cor. xiii. 14.] How do we demonstrate our belief in our worship? [At the end of each of the Psalms, by ascribing glory to the Father, and the Son, and the Holy Ghost. So the Kyrie eleison, "Lord, have mercy upon us; Christ, have mercy upon us; Lord," &c.; and less conspicuously in the Communion Service, "Holy, holy, holy, Lord God of hosts;" and in the Te Deum, "Holy, holy, holy, Lord God of Sabaoth."]

Is faith in mysteries reasonable? [Yes; for we believe many things which we do not understand even in the common affairs of life.] Is it unreasonable to believe the doctrine of the Trinity? [There is nothing at all contrary to reason that three persons should be one God.] But what would be contrary to reason? [We are not, for instance, taught, as some imagine, to believe that there are three Gods, which would be to believe that there are three independent Divine Beings, and that these three are one God, because that would be a contradiction. See Athanasian Creed: "So are we forbidden," &c.] Is it a common thing in nature that three things should be one? [Yes; as, for instance, we find body, soul, and life all combined in one being. Again, fire is light and heat besides being fire.] Do you mean, then, to offer this illustration as a proof? [No; all I mean to say, from these examples, is, that it is not contrary to reason, or the nature of the thing, that God, who is one, should yet comprise three Divine Persons within Himself.] But how could three distinct persons be essentially one? [By their having one substance (Nicene Creed), resulting in one mind to will, and one power to perform.] Show instances of this unity of mind and will in action. [In the creation God is said to have created the world; and yet of the Word of God it is said, "by Him all things were made" (St. John i. 3); and still further, the Spirit of God is said to have moved or brooded upon the face of the waters: see Gen. i. So the heavens were made by the breath, or Spirit, of His mouth (Ps. xxxiii. 6). Again, our Saviour's baptism (as before), and every Christian's baptism (St. Matt. xxviii. 19). So, in the formation of the Church, we mark the distinct and yet co-operating offices of the Father, of the Son, and of the Holy Ghost (Acts ii. 33).]

What are the great lessons of this festival? [1. To subject our reason to the reception, on proper evidence, of Divine mysteries. 2. To worship the eternal Trinity as being Father, Son, and Holy Ghost, the Authors of our creation, redemption, and sanctification.] Why is the petition of this collect that God would evermore defend us from all adversities? [Because we rightly ask the greatest relief and benefits from the three sacred Persons who unite in all the offices of our salvation: see Lord's Prayer, "That it will please Him to save and defend us in *all* dangers," &c.]

* * *

MISCELLANEOUS NOTICES AND INTELLIGENCE.

Notices of Books.

Longman and Co.—*A Key to the Prophetical Books of the Old Testament,* by Thomas Brown, Certificated Master. 104 pages 12mo, cloth boards. This book contains, besides a short general introduction to the prophetical writings—1st, an analysis of each of the books of the prophets, with some notice of the writer, the date, collateral Scripture, the authenticity, the styles and the subject in each separate case; 2d, a table of the prophetical discourses arranged in the order in which they were delivered, under the separate heads of texts, subjects, and time of delivery; and 3d, a harmony of all the Scripture prophecies, with notes on their fulfilment, arranged chronologically.

Goldsmith's Deserted Village, by Walter M'Leod. 88 pages 12mo, limp cloth. This edition is intended specially for candidates at the Oxford Middle-Class Examination in 1858, the *Deserted Village* being one of the subjects proposed for the present year, and also generally for schools. It contains a life of Oliver Goldsmith, remarks on analysis of sentences, syntax, and parsing; examples of paraphrasing; and the poem of the *Deserted Village,* with notes critical, explanatory, and grammatical.

Intelligence.

National-School Choral Festival, 1858.—Saturday the 8th of May is the day fixed upon for the celebration of this Festival. The orchestra will consist of a due proportion of first and second treble, bass, and tenor voices, numbering in all nearly 4000. The band of the Duke of York's School will play in the interval between the first and second parts. The (intended) programme contains the following pieces, *i. e.* Psalm, "Old Hundredth;" Anthem (Psalm xc.), "O, praise God;" Chorale, "We praise Thy name, O Lord;" Part-song, "The Hymn of Eve;" Part-song, "Sweetly the Sabbath-bell;" Psalm cxix. 9-11, "Dundee;" Chorus, "O, thou that tellest;" Anthem, "Lord, for Thy tender mercy-sake;" Chant to 146th Psalm; "Rule, Britannia;" "When the evening sun is shining;" "The first grief;" "The Crocus;" "Come, let us all a-maying go;" "The Bluebells of Scotland;" "See our oars with feather'd spray;" "Hail, smiling morn;" and the "National Anthem." Every care has been taken by the Committee to provide for the due order and comfort of all who may be present; and the fact that some of the most experienced masters in London are *acting* members of the Committee seems to be a sufficient guarantee that no pains will be spared. Whether the National-School Choral Society is to expire with the Festival, is a question yet to be settled.

South Kensington Museum.—The Queen has been pleased to send the presents of the King of Siam for public exhibition at the South Kensington Museum; and Lord Palmerston has added to them the Siamese sword of state which was presented to himself.

Church Schoolmasters and Schoolmistresses' Benevolent Institution.—At the meeting of the Committee of this Institution on the 7th April, an application for relief from Mrs. Corfield, an aged and infirm widow, for many years mistress of the Trinity-Church Schools, Gray's Inn Road, was considered, and an allowance of *5s.* per week for three months was granted by the Committee, with the hope that such assistance would enable Mrs. Corfield to obtain suitable necessaries in her present infirm health, and thus enable her to resume some active employment. A considerable increase of subscribers was announced, about fifty new members having joined since the annual meeting.

SCHOOLMASTERS AND SCHOOLMISTRESSES' ASSOCIATIONS.

Wentworth Association.—At the meeting which took place at the Brampton Endowed School, Mr. Hornby, of Hoyland, gave a Scripture lesson to the fourth class, and the members examined the excellent gymnastic apparatus in the school playground. Mr. Pearson read a paper on "The modes of imparting religious knowledge in our schools," which elicited an animated discussion on the subject.

Salisbury.—The second annual meeting of the above Society was held on Saturday March 27th, in the girls' National schoolroom. The Rev. L. B. Walrond was chairman on the occasion. A most valuable and instructive lecture on the "Study of Scripture" was given by the Rev. W. Renaud, at the close of which that gentleman was warmly solicited to print his able remarks on this important subject. The report of the secretary showed the Society to be in a very prosperous condition. The Lord Bishop and the Dean of Salisbury had consented to become respectively patron and vice-patron. No less than twelve of the clergy of the town and neighbourhood were honorary members, and twenty-three masters and mistresses of Church-schools were members. The papers and lectures during the year had been: "Address to pupil-teachers," Rev. L. B. Walrond; "Grammar," Mr. Prewett; "Physical geography," Mr. Turner; "The progress of astronomy," Mr. Clark; "Methods of teaching," Mr. G. Coombs; "The teacher's difficulties and encouragements," the Rev. Prebendary Smart; "The mental powers," Miss Spreadbury; "Night-schools," Rev. Prebendary Chermside; "Music," Mr. Yelf; "The Sunday-school," Mr. Burden; "The choice of pupil-teachers," Mr. Eyre. The funds of the Society were so satisfactory, that 20*l.*-worth of books from the Government list were ordered.

Frome Branch of the Associated Body.—A large meeting of Church-teachers was held on Easter Monday in the National School, Frome, for the purpose of establishing a branch of the Associated Body. Mr. Dingle, of Bath, gave a lesson to a class of boys on "The geography of Somerset," which was freely criticised. A paper on "The history, objects, position, and prospects of the Body," was read by Mr. Ullathorne, of Brandon-Hill Schools, Bristol; after which resolutions for establishing the Branch Association were submitted to the meeting, and carried unanimously. The Rev. A. Daniel, of Trinity Church, kindly entertained the teachers, to the number of twenty, at dinner.

Devon and Exeter.—At the April meeting, Mr. Catford, of the National School, Kennford, read a practical paper on "Writing, and how to teach it." The subject was discussed by the members present; but why in text-hand some of the letters should be differently formed and connected than they are in small-hand,—the former being manifestly but a preparation for the latter,—could not be ascertained. Perhaps some kind and able individual reading this will answer the question in the next *Monthly Paper*.

Glandford Brigg.—At the quarterly meeting, Mr. Probert, of Brigg, read a paper on "Teaching grammar;" and Mr. Winter, of Grassby, gave a lesson on "Soap" to two large classes.

Bath Deanery.—The quarterly meeting was numerously attended by the honorary and ordinary members, among the former of whom were, the Venerable the Archdeacon of Bath, the rural dean, the diocesan inspectors, &c. After the transaction of the usual business and the election of several new members, Mr. Spary, of St. Saviour's School, gave a lesson on "Grammar," which was freely criticised by the members present. The meeting was then adjourned to the following Saturday, when a discussion arose from the reading of a paper, by Mr. Wright, on "The methods of giving religious instruction in schools." Upon the proposition of Mr. Davis, it was resolved to purchase Dexter's Cabinet of Objects for the use of the Association.

Nottinghamshire and West Lincolnshire.—At the quarterly meeting, the Rev. J. Brooks, Vicar of St. Mary's, Nottingham, delivered a lecture on the "Inspiration of Scripture;" and Mr. Bland gave a lesson to a class of boys on "The Crusades." It was resolved that members over four miles distance pay a quarter of the annual subscription.

Dorking.—At the monthly meeting, Mr. Godley read a paper on "Questioning as a means of teaching." This was followed by an animated discussion, in the course of which several specimens of questions were submitted for the opinion of the members. Mr. Caleb Howard was appointed to succeed Mr. Swindell as secretary, to whom a vote of thanks was unanimously accorded.

Northern.—At a recent meeting of this Association, the morning was spent in witnessing the general working of St. Oswald's School, Durham. During the afternoon discussions took place on "Reading" and "Geography."

* * *

TESTIMONIALS.—To M. A. **Jessop**, on completing her Apprenticeship in St. John's Church School, Cheltenham, and obtaining a Queen's Scholarship, a handsome Rosewood Workbox, neatly furnished, by the Mistress, Teachers, some of the Children, and a few other Friends of the School.

To Mr. T. A. **Adams**, on his retiring from the Profession, a handsome Silver Watch, by the Managers; a Silver Pencil-case, by his First Class; and *English Hearts and English Hands*, by a Fellow-Labourer in the Sunday-school.

To Mr. C. **Tijou**, a Silver Pencil-case and Pen-holder, by the Boys of the Lower Division of the Grammar-School, Dulwich.

APPOINTMENT.—Mr. J. **Troughton**, from St. John's, Blackheath, to the Regency Square Schools, Kennington.

* * *

MARRIAGE.—On the 5th of April, at Checkley, by Rev. W. Hutchinson, Rector, Mr. **Henry J. Baugust**, of Kegworth, Derby, to **Catharine**, youngest Daughter of Mr. Bostock, of Tean, Staffordshire.

* * *

NOTICES TO CORRESPONDENTS.

We cannot undertake to notice rejected communications. The name and address of a correspondent should always be given, though not necessarily for publication. Communications received before the 20th of each month are more likely to be selected for insertion than those received at that time, or at a later date.

"Richard Holmes." We are not prepared to devote the necessary space to the controversy which would be sure to arise on the insertion of your letters.

Inquiries. We continue to receive numerous inquiries which do not interest the general reader, and are therefore not inserted; most of them would readily find a solution by a reference to the Secretary of the nearest local Schoolmasters' Association, or to the *Church Education Directory*.

"A. B. W." Thanks. We shall endeavour to make use of your kind note.

"W. K. Hoyte." We referred your letter to the Secretary of the Choral Society.

London: Printed by Levey, Robson, and Franklyn, Great New Street and Fetter Lane, E.C.

No. CXXXIX. JUNE. 1858.

THE
Monthly Paper
OF THE
NATIONAL SOCIETY.

THE Meetings of the Committee of the National Society have been attended during the last month by his Grace the Archbishop of Canterbury, the Earl of Romney, the Lords Bishops of St. David's, Oxford, and St. Asaph, Lord Lyttelton, the Bishop of Sodor and Man, Rev. Sir Henry Thompson, Bart., Sir Thomas Phillips, the Venerable Archdeacons Sinclair and Harrison.

Anniversary Meetings.

Members of the Society are invited to attend the Annual Meeting, to be holden at the Central Schoolrooms, Sanctuary, Westminster, on Wednesday the 9th June. His Grace the President will take the chair at 12 o'clock.

The Annual Meeting of Secretaries of Diocesan and Local Boards in connection with the Society will be held in the Central School at Westminster, on Tuesday the 8th June. The chair will be taken at 12 o'clock.

St. Mark's College, Chelsea.

The Seventeenth Anniversary Festival of this College was celebrated this year as usual. But in consequence of St. Mark's Day falling on Sunday, on which day it was thought that many of the friends of the institution would be unable to attend, the full celebration of the festival was held on the Monday following. There was, however, a large attendance of former students at the chapel on St. Mark's Day, when the sermon was preached by the Rev. T. Williams, M.A., Vice-Principal of the College, the text being Jeremiah xxxv. 18, 19. The sermon, which was specially addressed to the students, aimed at impressing upon them that the permanence and prosperity of this, and of all religious institutions, depend on their continuing earnestly and faithfully to carry out the principles on which they were first established.

On Monday the sermon was preached by the Rev. H. Drury, M.A., Prebendary of Salisbury, and Chaplain to the House of Commons. The text was taken from Psalm cxix. 140, 141, 143, being a portion of the Psalms for the day; and the preacher dwelt at great length on the trials and obstacles which every teacher must encounter, and on the aids which he may look for towards enduring and overcoming them.

The Holy Communion was administered on both occasions to a large number of communicants. The offertories amounted together to 55*l*. 6*s*. 11*d*., including some special donations to the Organ Fund, and several annual subscriptions from former students usually paid through this channel.

Between morning and evening prayer on Monday, more than 200 visitors and students dined together in the College dining-hall, which was decorated with evergreens and flowers, and with the arms of the Bishops on the College-council.

On the evening of Monday, Handel's Oratorio the *Messiah* was sung by the students and choristers, assisted by the boys of H.M. Chapel Royal, and accompanied instrumentally by several friends of the College, under the leadership of Mr. J. Hullah. On this occasion the new room lately added to the college-buildings was used for the first time; the partition by which it is divided so as to form two separate rooms being removed. This room, and the corridor and staircase leading to it, were also decorated with evergreens, flowers, and monograms. More than 400 visitors were present.

The College is now quite full, 105 students being in residence.

Battersea Training College.

The New Domestic Chapel attached to this Institution is almost finished; and is intended to be opened on June 24th, on which occasion the Bishop of Winchester has kindly consented to preach the sermon. Service will be at 10.30 a.m. It will probably be remembered that the funds for building this chapel were raised by the late Principal, the Rev. T. Jackson; but it is only lately that the Council have been able to carry into execution the work which they have long had at heart.

Grants.

The Treasurer has been authorised to pay the Grants voted to the Schools in the following places, the several undertakings having been reported as completed:

Southampton (*Crabniton*).
Rusthall, *Kent*.
Bosworth, Husbands.
Redbourne, *Herts*.
Gawber, *Yorks*.
Llangynvelyn, *Cardigan*.
Studley, *Alcester*.
Bryncoch, *Cadoxton*.
Hempton, *Norfolk*.
Woolbeding, *Sussex*.
Truro, St. George, *Cornwall*.
Bolsterstone.
Dewsbury, *Yorks*.
Washington, *Durham*.
Codicote, *Herts*.
Soham, *Cambridge*.
Escombe, *Durham*.
Larkfield, *Maidstone*.
Stibbard, *Norfolk*
Nottingham, St. Matthew.
St. George, near *Bristol*.
Dundry, *Somerset*.
Bray (Oakley Green), *Berks*.
Oldbury, *Warwickshire*.
Oxford, St. Ebbe.
Croydon, St. Peter, *Surrey*.
Sowerby, *Yorks*.
Lindale-in-Cartmell, *Kendal*.
Queenborough, *Kent*.
Shooter's Hill, *Kent*.
Cheetwood, *Manchester*.
Washford, *Somerset*.
Newtown, Wem, *Salop*.
Hinstock, *Salop*.
Crynant, *Neath*.
Tydd, St. Mary, *Wisbeach*.
Pickwick, Corsham, *Wilts*.
Horton-Kirby, *Kent*.
Loughborough, *Leicestershire*.
Eastwood, *Yorks*.
Clayton-Keymer, *Sussex*.
Tipton (Ocker Hill), *Staffords*.
Bredlington, *Yorks*.
Farmborough, *Somerset*.
Compton Dando, *Somerset*.
Gainford, *Durham*.
Ettingshall, *Staffords*.
Penmachno, *Carnarvon*.
Horham, *Suffolk*.
Lambeth, *Surrey*.
Lisson Grove, St. Paul, *Middlesex*.
Llanbadarnfawr, *Radnor*.

The Society's Depository.

Religious Works illustrative of the Bible, the Book of Common Prayer, and the Catechism, sold in the Depository, at the prices named below, to Members.

The *Monthly Paper* is specially addressed to the managers and teachers of *Church*-schools. There is consequently but little, if any, necessity for showing that while all knowledge is power, it is a power either for good or for evil, according as it is used or abused; and that *sanctified* knowledge alone is peace. While, therefore, it is one object contemplated in the establishment of Church-schools to train and discipline the minds of the young in all such branches of secular study as may enable them to discharge aright the duties of the various stations to which, in God's providence, they may be called in this world, another and a far higher object is to take care that the lambs of Christ's flock may early learn to know their dependence upon God, and their relation to Him; the duties which are incumbent upon them as Christians; and their obligations, wherever and however placed, to let their light so shine before men, that others, seeing their good works, may also glorify their Father in heaven.

It was the mistake of zealous and well-meaning people in former ages to suppose that all branches of human learning could only be studied through the medium of Holy Scripture, and that the discoveries of science, and the investigations of philosophers, should all be set aside as dangerous and delusive, if they were found in any measure to be opposed to what were then thought to be the teachings of religion upon natural subjects. It is almost unnecessary to observe, that such persons seem to have overlooked the special purposes for which such a revelation was made; and that, humanly speaking, God's object in making known His will to man was not thereby to teach him the nature and operations of those physical laws which regulate the order and harmony of the universe, but to show him his condition and state by nature and by grace, and to open up to him that perfect way of reconciliation by which he may yet attain to future blessedness and peace.

In more modern times we have witnessed a reaction which, unless carefully watched and controlled, bids fair to carry us into another extreme, and to banish religion wholly from our schools, because it does not profess to teach the principles and truths of physical science. The promoters of this dangerous delusion insidiously conceal one part of the truth while speciously parading the other, and would have us to believe that while Scripture is silent in regard to the elementary doctrines of physics, it is therefore useless as a means for the training and development of the intellect in the investigation of those rules of life, and those motives and principles of moral conduct, which it prescribes for our adoption.

It should never be forgotten that man is a being only darkly wise; that the result of all his researches and investigations is only relative, not absolute; that his many-sided nature requires the food of heaven no less than the bread of earth; that to chain him down to the chaff and husks of the world, to the exclusion of all nourishment for his higher nature, would only be removing those checks which prevent his humanity from passing downwards to the state of a fiend; that the discoveries and facts of one age are often modified or reversed by another; and that the truths of science, wherever fairly stated and accurately deduced, are not only not opposed to any statements in Holy Scripture, but are in complete accordance with them. Religion and science, therefore, are not antagonistic and mutually repellent forces. The study of the one does not incapacitate for the investigations of the other. He whose knowledge is leavened and sanctified by a living faith, will not be found less successful in its application to the various purposes of life than he who is practically living without God in the world. On the contrary, he will have motives and principles of action for the regulation of his conduct and the discipline of his understanding of which the other knows nothing, and which will guide him safely and reverently through all the intricacies of human science, in which the unbeliever is often in wandering mazes lost.

May the day, therefore, be far distant when the Bible is not daily read and explained in our schools; when the Catechism is not regularly taught; and when the Book of Common Prayer is not in daily use! A reverent study of God's Word, an intelligent acquaintance with what He has revealed for our present comfort and future peace, will give the only true solution to much that is otherwise perplexing and mysterious; and will also be found the surest means for making any nation truly wise and understanding.

QUESTIONS AND ANSWERS ON THE COLLECTS, WITH BRIEF HISTORICAL NOTES. Parts I. and II. price 4*d.* each.—As the Sunday-school portion of the *Monthly Paper* was commenced with the view of disseminating information upon those subjects which have especial reference to Sunday-schools, it was thought expedient to give specimens of the forms of catechising which might be found useful as a part of the regular exercises in such institutions. *Questions on the Collects*, therefore, appeared in successive numbers, and were highly valued and much sought after. They are now in the course of being issued in a separate form. They have been greatly enlarged, and the number of Scriptural and Liturgical references has been considerably increased. In all cases in which the answers to the questions are not sufficiently obvious, they have been inserted within brackets. To each collect there is prefixed a brief historical account of the source whence it has been derived, and also of the various changes it may have undergone before assuming its present form. Ample foot-notes are given, wherever necessary, in order to explain any difficulty in the body of the work; and to each Part is appended a table which will enable any one to ascertain the history and the leading subject of each collect. Part II. contains much useful and interesting information relating to the early heresies in the Church, and to the various councils at which they were condemned.

PRIVATE PRAYERS FOR SCHOOL-CHILDREN, WITH FORMS OF GRACES TO BE USED BEFORE AND AFTER MEAT. 4*s.* per hundred.—A wide-spread objection has been found to exist in reference to some forms of prayer which have been arranged for private use by children; viz. that while attempting to embody the necessities which exist, and the wants that are felt, not only at that but at all other periods of human life, the language employed has been so frivolous and childish in character as to create a distaste to its being used by the same persons when they had attained to riper years. There can, of course, be no question as to the difficulty that is felt in framing any forms of prayer which shall in all respects be equally suitable for childhood, for youth, for manhood, and for old age. An attempt to accomplish this desirable result, however, has been made in the above tract, which it is hoped may in some measure meet the wishes of those who were desirous to have these two objects combined in one form. What was principally aimed at was, to have some prayers drawn up in language so simple as to be readily intelligible to a child, and which might yet with perfect propriety serve the ordinary purposes of private devotion at all stages of human life.

COLLECTS AND A LITANY FOR DAILY USE IN SCHOOLS. 1*s.* 4*d.* per dozen.—Every one who is practically conversant with school-keeping must have experienced the great difficulty which meets him when he has tried to select from the Book of Common Prayer a short office which is strictly applicable for use at the beginning and the close of school-work. In this book an attempt has been made to frame and arrange such a series of devotional exercises as may remove this difficulty, and also give a kind of uniformity to the prayers which are said in Church-schools. The forms are sufficiently numerous to admit of selection, and at the same time comprehensive enough to meet all the daily-recurring wants of children. They are liturgical in character, so as more fully to excite and sustain the interest and attention, and will be found an important introduction to a more reverent and intelligent use in church of the Book of Common Prayer.

QUESTIONS ILLUSTRATING THE CATECHISM OF THE CHURCH OF ENGLAND. 28*s.* per hundred.—This work is intended principally to illustrate the Church Catechism.

Its chief peculiarity consists in exercising the *understanding* and sparing the *memory*. A fact or doctrine which is once thoroughly understood is not likely to be forgotten; but a child learns with difficulty, and soon ceases to remember, long answers which have been imperfectly apprehended and mechanically repeated. Besides an Appendix, containing valuable information in a catechetical form, on Episcopacy, Liturgies, the Calendar, and Confirmation, there is also a Glossary, in which the most difficult terms and phrases that are used in the work are fully explained. The texts of Scripture which are referred to have been published in a separate form for home-lessons, and may be procured at 7*s.* per hundred.

QUESTIONS ON THE ORDER FOR MORNING AND EVENING PRAYER. 11*s.* per hundred.—If we desire that the children in our schools should have an intelligent and hearty attachment to the Church, it is essentially necessary that they should be taught to have a clear and definite apprehension of the structure and arrangement of the Services in the Book of Common Prayer, and the doctrines which it teaches. The author, therefore, of the above work has chiefly had in view to explain the order in which the several divisions of our Church-Services succeed each other; and without expressly stating objections, to give such answers and explanations as he considers best adapted to remove them.

QUESTIONS ON PATRIARCHAL HISTORY. 16*s.* per hundred.—The object of this work is to assist young persons in studying the early history of the world, and to communicate, as far as possible, the *maximum* of information at the *minimum* cost of time and labour. It contains within a brief compass the most salient points in patriarchal history, as recorded in the book of Genesis; and will be found a most valuable introduction to a more complete investigation of the subject, or to test the amount of knowledge which the higher classes in schools may have derived from a prescribed home-lesson.

SUMMARY OF THE HISTORICAL BOOKS OF THE OLD AND NEW TESTAMENTS. Each 1*s.* 4*d.* per dozen.—These two books are intended to serve as a manual for teachers, to enable them to obtain for themselves, and to give to their scholars, a clear and connected view of the leading facts and events narrated in Holy Scripture.

Subscription Associations.

A meeting of the committee and subscribers of the Liverpool Branch was held on Friday April 30th; the Rev. Rector Campbell in the chair, supported by the Ven. the Archdeacon of Liverpool, the Rectors of Walton and West Derby, and others, clergy and laity of the town and neighbourhood.

The Chairman stated in opening the proceedings, that no school in the erection of which he had had any concern had been built without assistance from the Society, and that he believed there would not be found many schools in the town which had not been benefited by it.

The Rev. R. Chaffer, the London Diocesan Organising Secretary, who attended on behalf of the Society, entered into a detail of its past services and present circumstances, particularising the large grants which had been made to Liverpool, &c., and the plans lately adopted by the Committee for more directly co-operating with the Diocesan Boards of Education.

Rudolph Zwilchenbart, jun. Esq. was appointed Local Treasurer in the place of Alfred North, Esq., who had left the town; and the Rev. Holland Lomas, as Local Secretary. A Sub-committee was formed to consider the proposal for the establishment of a branch depôt in Liverpool for the sale of the Society's school books and materials, and generally to promote the interests of the Society.

On the evening of the 18th, a few of the members of the Society resident in or near Bath met together. After some conversation, and at the suggestion of Mr. Warren, who attended on the Society's behalf, it was determined to convoke a general meeting in the city towards the end of June. The Rev. P. E. George, Rector of Combe-Hay, and Henry Duncan Skrine, Esq., were appointed respectively local secretary and treasurer (*pro tem.*).

On the same evening, the Annual Meeting of the Windsor and Eton Church-Union was held at the Town-hall, Windsor. The chair was taken by the Lord Bishop of Oxford. Resolutions were moved and seconded by the Vicar of Windsor, the Provost of Eton, the Rev. C. O. Goodford, D.D., Head-Master of Eton, the Revs. T. T. Carter, J. S. B. Monsell, and H. Bell. The Rev. Richard Chaffer attended on behalf of the National Society, and gave a sketch of its past and present operations, dwelling especially upon the schemes lately devised for acting in conjunction with the Diocesan Boards of Education, and for raising the standard of instruction in rural schools. The most friendly feeling was expressed towards the Society.

The success of the meetings above recorded, and the fact that the Society is now able and ready, through its Travelling and Organising Secretaries, to make arrangements with the Society's friends through the country for the convening of similar meetings—district or parochial—in aid of its funds, and to make its operations more generally known, induces the Committee to bring this agency again and more earnestly to the notice of the great body of their Local and District Secretaries and Treasurers.

During the past month sermons have been preached by the Bishop of London, at St. James's, Piccadilly; at Burnley, by Rev. P. Marshall; at Finchley, Isleworth, and Walton-Breck, by Rev. R. Chaffer; at four parishes in Cumberland, by Rev. Joseph Brunskill.

The Bishop of Oxford will (D.V.) preach on Sunday morning, June 27th, at St. Paul's, Knightsbridge, in aid of the Society's funds.

NEW SUBSCRIPTIONS.

The following Donations and new Annual Subscriptions have been contributed since the last announcement, and are hereby thankfully acknowledged. The List is made up to the 15th May.

Woodhouse, J. T. Esq. *Ashby-de-la-Zouch*		£10	10	0
Marshall, Rev. T. H. S. *Peterborough*		0	10	0
E. B.		2	0	0
Salwarpe Parochial Association		4	0	6
Dawes, H. Esq.	a.	2	2	0
Barrington, Collection at		0	7	0
Stroud Church, Collection at		6	7	0
Flixborough Parochial Association with Burton-on-Stather		2	16	2
Misterton Church Offertory, *Notts.*		0	13	0
Thorpe, near Norwich, Collection after a Sermon by Rev. G. Hills		4	18	6
Oxford, St. Peter's in the East, portion of Offertory at, by Rev. E. Hobhouse		6	9	0
Fremantle, Rev. W. H. *Lewknor*	a.	1	1	0
Freeling, Rev. N. *Winterslow*	a.	1	1	0
Liverpool, St. Simon's, by Rev. J. Connor		5	0	0
Blackwood, W. M. Esq. *Rotherfield, Sussex*	a.	5	0	0
Burnley, Holy Trinity, Collection after a Sermon by Rev. P. Marshall		11	3	6

DIOCESE OF LONDON.

Davis, John, Esq.		25	0	0
Hoare, H. Esq.		10	0	0
Wood, Vice-Chancellor Sir. W. Page		5	5	0
Sherwood, J. Esq. *Great George Street*		10	10	0
Martin, J. E. Esq. *Inner Temple*	a.	1	1	0
Milman, Rev. W. H. *Sion College*	a.	1	1	0
Wight, J. L. Esq. *Notting-Hill Sq.*	a.	1	1	0
Duckworth, Mrs. *Bryanston Square*	a.	1	1	0
Andrews, Col. *Eccleston Square*		1	1	0
Fitz-Wygram, Sir Robert, Bart. *Connaught Place*		£25	0	0
Tindal, Capt. C. *Burlington Gardens*	a.	1	1	0
Hornsey Church, Collection at, after a Sermon by Rev. R. Burgess, B.D.		27	16	10
Finchley, Holy Trinity Church, Collection at, by Rev. F. S. Green		10	10	1
Jones, E. H. Esq. and Family, *West Ham*		3	2	6

DIOCESE OF WINCHESTER.

Pagden, Messrs. *Epsom*		0	10	0
Burder, Rev. C. S. *Privett, Alton*	a.	1	1	0
Barton, Rev. C. *Lymington*	a.	1	1	0
Lyndhurst, Easter Collection		14	4	0

DIOCESE OF BATH AND WELLS.

Bath and Wells Diocesan Board		50	0	0
Shepton-Beauchamp, Collection at		0	13	0
Castle-Carey, *ditto*		0	10	6
West Pennard, *ditto*		20	18	5
Kingweston, *ditto*		0	11	3

DIOCESE OF LICHFIELD.

Milner, Miss, *Edensor*	a.	0	5	0
Auden, Rev. J. *Silverdale*	a.	0	5	0
Silverdale Schools	a.	0	10	0

DIOCESE OF ROCHESTER.

Colchester.

Thorley, Miss	a.	0	5	0
Inglis, Mrs.	a.	0	10	6
Wilson, Mrs.	a.	0	10	0
Hayter, Rev. C. F. *East Mersea*	a.	1	1	0
Brett, Mrs. *Wakes Colne*		1	0	0
Brett, Miss *ditto*		0	5	0

Diocesan Proceedings.

The Forty-sixth Annual Report of the Society for the encouragement of Parochial Schools in the Diocese of DURHAM *for the year* 1857*; also Report of the Durham Diocesan Training School.*

Report of the Lincolnshire Committee of the Board of Education for the Diocese of LINCOLN.

The Forty-fifth Annual Report of the General Committee of the NORWICH *Diocesan Society for the Education of the Poor, &c.*

Annual Report of the Education Board for the Archdeaconries of LLANDAFF *and* MONMOUTH *for the year* 1857.

The Annual Reports of these several Societies and Boards show that the work of Church education steadily progresses in the respective dioceses.

In the work of training teachers, it is stated that during the year 20 masters have been sent out from the Durham Training School, while 46 students remained in training at the close of the year. By means of a local subscription, aided by grants from the Committee of Council on Education, the National Society, and the Durham Diocesan Society, a very handsome addition, comprising boys' school, class-room, and dormitory, has been made to the original structure of the Training Institution.

Training in the diocese of Lincoln at present (till arrangements can be made to reopen the Diocesan Training School at Lincoln) is carried on by means of Exhibitions and Loans to teachers and promising pupils sent to one or other of the Church-of-England Training Schools. The sums given for Exhibitions vary from 12*l.* to 18*l.* The applicants must not be under sixteen years of age, nor above twenty-one. The loans are not to exceed 20*l.*, and will be made with legal guarantees for repayment. The full regulations are contained in an Appendix to the Report; but have been too recently adopted to admit of results being stated. The Board also makes allowances to monitors, and during the last year has expended 82*l.* on this object.

The diocese of Norwich has its Training School for schoolmistresses. The admissions in 1847 were, Queen's scholars, 11; general students, 7; temporary students, 14; making, together with 400 previously trained, a total of 432 teachers completely or partially trained since the opening of the Institution in 1840.

The Report states that 150 male teachers have also been trained; but the Institution is now confined to female teachers. The resignation of the Rev. A. Bath Power, the Principal, is noticed; together with an enumeration of the services he has rendered to the cause in promoting the efficiency of the Training Institution and Model Schools.

The Education Board for the archdeaconries of Llandaff and Monmouth carry on the work of training by direct grants of Exhibitions to students in training at Carmarthen and elsewhere. Two are reported as having just completed their training at Carmarthen, and one sent to the Gloucester and Bristol Training School. The Board has also availed itself of the offer of the Parent National Society, and granted a joint Exhibition to two teachers training for schools of a humble order. To some extent also the admirable system of Annual Harvest Meetings of Teachers, which this Board has now adopted for the last seven years, may be considered as following up the work of training teachers. The value of these meetings is abundantly shown in an interesting letter appended to the Report, by Mr. Stammers, the National Society's Organising Master.

The Durham Society continues to vote grants in aid of building, and also for the general purposes of schools. The entire sum granted last year amounts to 142*l.*

The grants for building and enlarging schools, and for books and general school purposes, voted by the Lincoln Committee, amount to 135*l.* 7*s.* This Board also co-operates with the Parent Society in voting joint book-grants.

The Norwich Society have also aided schools as usual, both for building, maintaining, and improving schools, to the amount of 97*l.* in small grants.

An unusual number of grants has been voted by the Llandaff Board, amounting in all to 340*l.*, chiefly for building schools. The Board is indebted mainly to the liberality of the late Marquis of Bute (who gave the Board 1000*l.*) for the means to vote these grants. In Monmouthshire, the grants have been limited to a sum of 30*l.* to four schools. The resources for grants in both archdeaconries are now nearly exhausted.

The Llandaff and Lincoln Boards have availed themselves of the services of organising masters from the Parent National Society. These masters have presented reports of their proceedings, containing much that is valuable by way of practical hints, both to the school manager and teacher. They are appended to the respective Board Reports.

Diocesan Inspection is adopted in the dioceses of Lincoln and Norwich. Besides securing the services of Local Honorary Inspectors, the Lincoln Board contemplate the appointment of a paid Inspector. The Board judiciously avails itself of the services of the Inspectors in ascertaining educational needs before dispensing its grants. Inspection in Norwich diocese "is carried on in some deaneries with as much zeal and earnestness as ever," and it is hoped that in others it may be revived. The Inspectors had a meeting under the presidency of the Bishop to consider, among other matters, "how far schools in agricultural parishes are able to avail themselves of the advantages offered by the Committee of Council on Education."

Among other matters noticed in the Reports, may be stated the opening of a Branch Depository at Norwich for the sale of the National Society's publications; the Church-School Inquiry made for the Parent Society by the Durham and Llandaff Boards; the introduction of a "Prize-Scheme" into the diocese of Llandaff to induce parents, by substantial rewards, to keep their children longer at school; and generally the proceedings of the several Local Boards in connection with the Diocesan Boards of Norwich and Lincoln.

The Appendices to the Lincoln-Board Report are worthy of attention. One table in particular, showing the expenditure in grants within the respective districts of each Local Board, may be useful by way of example, as showing one mode of promoting an interest in the machinery of Diocesan Boards of Education.

BATH AND WELLS BOARD.

At the last quarterly meeting of this Board, a contribution of 50*l.* was voted to the Parent National Society in aid of its general objects. The grant "was unanimously and cheerfully voted, as a small expression on the part of the Bath and Wells Diocesan Board of its sense of the value of the past services of the National Society to the diocese, and of its desire to strengthen the Society's hands in its present schemes of usefulness."

* * *

PAPERS AND CORRESPONDENCE.

[*The Committee of the National Society are thankful for any communication likely to assist School-managers and Teachers, or otherwise promote the cause of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

ON PUNCTUATION.

[Continued from p. 142.]

From the analysis, it will be gathered, that stops are used,

1. To indicate the distinctness of a notion combined with others in a simple thought, from some one or more of the other notions with which it is combined. They do not indicate the degree or character of the relation, but leave it to be inferred from the degree of distinctness, which alone is indicated by a stop.

2. To indicate the distinctness of each thought in a composite thought, the degree of the relation being inferred from the character of the distinctive stop.

3. To indicate the unity of a complete thought.

4. To indicate a wish, that the indistinctness of one or more of the notions in a thought, or the uncertainty of the relation between some of the notions, should be cleared up.

5. In the case of a note of admiration, to indicate the emotional nature of the thought, or notions, which it characterises.

Stops, therefore, are orthographical signs used to indicate the greater or less degree of distinctness of words and sentences, so far as these express distinct but related notions and thoughts, or of distinct thoughts not related to any other thought. Their sphere is the logical part of the language, and the grammatical only so far as this expresses the logical, and is modified by it.

The stops, or signs of punctuation, derive their names from the nature of the sentences, or clauses which they are employed to distinguish.

The *Period* or *Full Stop* (a simple point .) marks the conclusion of a complete sentence. A period [Greek *peri* = about + *hodos* = a way] is a sentence complete in itself, *i. e.* not forming a member of any other sentence. The name is sometimes applied in a secondary sense to such a sentence as keeps the meaning suspended until its close. Hence, a periodic style is a style in which the sense of each sentence is not complete until the close of such sentence. This is generally effected by placing the verb of a simple sentence, and in a complex sentence the verb of the principal sentence, as near as possible to the close of the whole sentence, the enlargements of each substantive, and the extensions of each participial, being placed, as far as possible, before the words which they severally modify.

The *Colon* (two points in a perpendicular line :) [Greek *kōlon* = a limb, member] normally divides a period into members, generally no more than two, which are themselves sentences, and are not syntactically united.

The *Semicolon* (a comma surmounted by a period ;) [Latin *semi* = half + Greek *kōlon*] divides a period, or colon, into two or more members, between which there is a syntactical union by means of some conjunction, or of some conjunctive word or phrase, either expressed or obviously understood.

The *Comma* (a tailed period ,) [Greek *komma* = a cutting] divides the members of an inverted simple sentence, or the sentences of a complex or compound sentence, each of such sentences expressing thoughts distinct, but very closely united.

Parenthetic Curves—two curved lines ( )—[Greek *para* = alongside of + *en* = in + *thĕsis* = a placing] enclose a parenthesis, or supplementary clause or sentence, abruptly introduced into the body of another sentence, and not syntactically or virtually united to the rest of such sentence.

The *Note of Interrogation* (a period surmounted by a mutilated form of the letter Q as an abbreviation of Question ?) denotes that the sentence which it closes forms a direct question.

The *Note of Exclamation* or *Admiration* (a period surmounted by a radiation or star-line !) denotes that the sentence, word, or words preceding form an exclamatory appeal, or expression of surprise, terror, or any other profound feeling expressed in an interjectional form.

The *Dash* or *Break* (a horizontal line —) denotes that the clause or sentence which it precedes is a lingering reference to, or a sudden diversion from, the thought of the sentence. A dash is often introduced after, as well as before, such sentence, to give it a marked parenthetic character, when the thought of the preceding sentence is resumed in the one following.

Some other orthographic signs are generally used, which it may be useful to mention.

Quotation Marks—two inverted commas before, two direct commas after (" ")—denote that the words so enclosed are quoted, or taken verbatim from some other writer or speaker.

Crotchets [ ] are generally used to enclose words in the text of doubtful authenticity, or additions made to the text by later editors, as completions or explanations of the original.

A *succession of points* (. . . . . .) indicates either a suppression of words wanted to complete the sense,—in which case, if such omissions are intentional on the part of the editor, a succession of asterisks is frequently substituted,—or it indicates precipitation, interruption, and disorder in the thoughts, occasioned by profound or vehement passion expressed by intermittent fragmentary phrases.

The *Paragraph* (¶) is generally used to distinguish paragraphs in works of systematic reasoning; sometimes only, as those below, as a reference to a note at the foot of the page.

The *Asterisk* or *Star* (*), the *Obelisk* or *Dagger* (†), and the *Hand* (☞) are generally used as references to notes at the foot of the page. Generally the Arabic numerals are used as references to notes placed at the foot of the page, or at the end of the chapter or book. [To be continued.]

THE LESSONS AND DELIGHTS OF BIOGRAPHY.

It would not be difficult to account for the charm which biography possesses for most readers. What others have undergone in their journeys through life, the many days and years of weary struggles and lingering hope which they have passed, the brief snatches of pleasure here and there which they have experienced, the difficulties which have beset their way to excellence, and their final rewards and successes, appeal very powerfully to human sympathy. Each one discovers—or, what is the same thing, fancies he discovers—in the character which he patiently traces something akin to his own, or at least something which he would fain imitate. Few persons feel the same kind of interest in mere abstract truth as that which they derive from a study of men of like passions with themselves. The abstract is generally cold, cheerless, and vapid. It is man, with all his weaknesses, his errors, his joys, and his sorrows, that interests the feelings of man. The attention of the mere *child* is keenly alive to the first intimations of what *another* child has thought, said, or done. He is early awake, like a listening bird in a grove some summer morning, to catch the faintest sounds of the sayings and doings of his equal in years. He loves his parent and instructor all the more when he hears from their lips the vivid recital of another's history. Indeed, an intense sympathy with what is human is common to us all, old and young. It is this touch of nature which makes the whole world kin. It binds us together as a family, making him appear the greatest outcast of it who shows an insensibility to the feeling. But what a pity it is we are so slow to avail ourselves of a principle thus deeply seated in the human breast! As teachers, for example, how much might we not effect by strewing the path of knowledge with the flowers culled from the garden of biography! What a rich nosegay for our pupils might we not gather therein! What is it but the sweet scent which blows from this garden that makes some portions of history so grateful to the minds of children; whose interest, by the way, always diminishes in proportion as we leave out those characteristics of individuals which stand out in history like diamonds set in some meaner material, and, on the contrary, increases in proportion as we dwell on personal adventures, personal anecdotes, personal sorrows and trials, and personal successes? Biography has all the qualities of a rich garden and a rich mine. In common with the former, it pleases the fancy and the taste; like the latter, it is an abundant source of moral and intellectual wealth, which will amply repay the working. If the teacher would enter on a general study of this subject, he would be the gainer in two ways: in the first place, it would increase his imaginative pleasures; and secondly, it would enable him, in the daily lessons given to his children, to open up many pleasing views of men and things like cheerful avenues in a tangled wood to let in the light. It is not the design of this paper to enter minutely into the main features of biography; but it may be well to draw the attention of teachers to the general question, and to insist on its importance as a study in our schools. Might we not go further, and say, that a large portion of our ordinary secular reading-books should consist of biographical sketches? What part of the *Second Book* of the Christian Knowledge Society, for instance, is more interesting to children than that striking and pretty anecdote of George Washington? George's father presents the child with a hatchet. The child, in all the pride of newly-acquired property, destroys forthwith the parent's favourite cherry-tree. The parent discovers the injury, and questions the lad, who rushes to his father's arms, exclaiming, "Father, I did it; I cannot tell a lie,—you know I cannot tell a lie." What a moral lies on the very surface of this story! Or turn to one of the books of the Irish Board. Can any part of it vie in interest with that which tells us of Peter the Great, for the good of his people, working as a common labourer in a dockyard? Biography has many lights to conduct us on our way. Charles Lamb's history speaks to brothers with no uncertain sound. His patient watchfulness over his dear sister Mary Anne Lamb, who in her sad mental derangement required all a brother's tenderness and a brother's care, is the one solitary gleam in that affecting story of human grief. In the few journeys which they took together, he was obliged to put away with the clothes in the trunk the instrument with which, on the approach of her malady, she had to be confined. For five, six, and seven hours too, he would sit amusing his aged father by playing at some innocent game, so that the old man might not feel too heavily the weight of the winter nights. Truly this is a peep into the inner domestic life of a family which should have an interest for brothers and for sons. And does not the life of John Frederic Oberlin teach us the luxury of doing good, and how certainly charitable labours will, sooner or later, endear the giver to the receiver? But the meanest in Oberlin's household speaks to servants, if they will only listen. John Frederic had seven children; and their mother died early. On the death of his wife, Oberlin's housekeeper, Louisa Schelper, assumed the direction of the family, educated them, devoted herself entirely to her master's service, and steadily refused to receive any wages, asking for nothing but the happiness of waiting on her *cher papa*,—her "dear father,"—as she called him. She received as the reward of her virtue 5000f., one of the *Prix du Vertu* given by a society in Paris. This sum she gave to the poor of the Ban de la Roche; and on January 1st, 1723, wrote thus to her master: "Permit me, at the commencement of a new year, to request a favour which I have long desired. As I have no longer my father or his debts to attend to, I beseech you, *cher papa*, not to refuse me the favour of making me your adopted daughter. Do not, I solicit you, give me any more wages. Little is needful for the support of my body. My stockings and *sabots* will cost something: when I want them, I can ask you for them, even as a child applies to its father." What a fund of sterling anecdote may not the teacher find with which to adorn his lessons in the *Lives* written by Mr. Izaak Walton! These are, in truth, home-pictures of George Herbert, Richard Hooker, Dr. John Donne, Sir Henry Wotton, and Dr. Robert Sanderson,—a few of the long line of the Church's worthies. And what an estimable portrait is that which historians have left us of Bishop Hammond! Born, at Chertsey in Surrey, "of pious parents," endowed with a marvellous sweetness of character, only see how consistent his entire life was. He was full of gentleness, and was ever mindful of the weaknesses of his fellow-men. His great aim in his intercourse with the world was to place the best possible construction on the words and acts of others. When a child at Eton, he was accustomed to steal away into some lone place to say his prayers. In *his* case, "the child" was "father of the man." To the end of his life, he was remarkable for the affectionate remembrance in which he held his parents. Had they been less worthy of it, his charity would have supplied, to his own heart at least, all their defects. His bitterest grief arose from the fact, that in his mother's last illness he could not be with her to receive her dying blessing. The "apostolic Bishop Wilson" must not be forgotten, especially in one of his customs. He composed a simple form of prayer; and early in the morning, after he had conducted the devotional exercises of his household, and before going out, as it were into the world, was in the habit of retiring, in company with his wife, to use it with her on his knees. In his diary, this prayer is headed thus:

" T.
M. } Wilson. To be said every morning together before we stir abroad.

It is these *interior* views of quiet domestic life of which children may be so easily taught to admire the sanctity and the beauty. But the time would fail to speak of the many instructive lessons to be gleaned from the biographies of Bishop Andrews, of Wilberforce, Dr. Samuel Johnson, Felix Neff, Bishop Heber, John Howard, Dr. Arnold of Rugby, and others. Even the *errors* of remarkable men, if judiciously alluded to,—that is, with the seriousness with which error of every kind should affect us,—may be made to convey profitable lessons. They come to us with all the weight of sad warnings; and the young may be admonished thereby. Surely Bacon, Byron, Burns, Bonaparte, Chatterton, and other geniuses, have lived in vain, if we, who have the charge of children, cannot select from their lives examples of the misery which speculation, misanthropy, intemperance, ambition, and pride, sooner or later occasion. It is not so much the difficulty of biography in itself that meets us, as the want of attention to its claims as an important branch of education. If the loss which we bear by ignoring the study of it can once be proved to be grave and serious, there is little fear of teachers not being able to adapt it to the requirements of the young.

English Grammar.—Lesson II.

1. There are upwards of 50,000 words in the English language.

2. These words are arranged in classes, according to their use in a sentence. Some are used as *names* of persons and things; these belong to what we will for the present call the *naming class.*

3. Others are used to join one sentence to another; these belong to what we will call the *joining class.*

4. All the words in the English language are grouped in *eight* classes, and these classes are called the eight PARTS OF SPEECH.

5. To point out to which PART OF SPEECH a word belongs, is to PARSE.

6. *Example* 1: 'Birds sing.'

Birds. This is the *name* of animals; being a name, it belongs to what we called the *naming class;* but as we derive our grammatical terms for the most part from the Latin, we must refer to that language for a word meaning *name.* This word will be found to be *nomen,* and the English term derived from it is NOUN.

7. Hence the *names* of things are NOUNS. 'Birds' is the name of things; therefore 'birds' is a noun.

8. *Sing.* To say something of another thing, is *to assert.* This word *sing* says something of the other word *birds;* therefore the word *sing* asserts.

9. Now as a vowel is the life of a syllable, so the asserting word is the life of a sentence; without the asserting word there can be no sentence. As being the most important word in a sentence, it is called *the word.* Now the Latin term for *word* is *verbum,* and the English from it is VERB.

10. Hence words which assert are VERBS. *Sing* is a word which asserts; it is therefore a verb.

11. Example for analysis and parsing: 'Dogs bark.'

- i. Analysis: *dogs* = SUBJECT, because it is that about which we speak; *bark* = PREDICATE, because it is what we say of the subject.
- ii. Parsing: *dogs* = NOUN, because it is the name; *bark* = VERB, because it asserts.

12. According to the above, analyse and parse the remaining sentences in Section 6, Lesson I.

ARCUS.

LESSONS ON GEOGRAPHY.—III. ON ISLANDS.

GENERAL QUESTIONS.—What is an island? [A portion of land entirely surrounded by water.] What is the opposite of an island? [Water surrounded by land.] What is that called? [A lake.] How are islands affected by their contiguity to the sea? [The atmosphere of the sea being more equable in temperature than that of the land, the countries on which it borders are greatly affected by it, and rendered less liable to extreme changes of heat and cold.] In what manner have islands been formed? [By disruptions from the mainland, or being elevated above the sea by volcanic formation; as the Lipari Islands, to the northward of Sicily, &c.]

Madeira; situated off the north-west coast of Africa; discovered in the reign of Don Henry, who, by his genius, excited a great thirst for navigation among the Portuguese. It was planted with sugar-canes, and soon became one of the most valuable Portuguese colonies. The wine called Madeira used to be made here; but as the vine has completely failed on the island for several seasons, Madeira wine will soon be no longer to be procured. The island takes its name from *madera,* the Portuguese word for timber. Though composed of basaltic rock, it was once covered with forests, which the first settlers burnt down. The forests are said to have been on fire for seven years.* Funchal is the capital. There is a difference of only ten degrees between the hottest and coldest month, except when the hot blast of the sirocco is experienced. On account, therefore, of the uniform mildness and salubrity of the climate, it is the constant resort of consumptive patients and other invalids.

Minorca and *Majorca* are the chief of the islands called the Balearic, from the Greek *ballo* (βαλλω, to throw), because the inhabitants were very expert in the use of the sling. The boys of these islands are said to have been trained to this art by their mothers; who used to suspend the breakfast of their sons on the top of a pole, and to let them remain fasting till they struck it down with a stone from a sling. (Diodor. v. 18; Flor. iii. 8: quoted in Adams' *Geography and History.*) Minorca had been left in 1756 in a miserable state of defence, and the French got ready a vast armament to pounce upon it; but as Minorca was prized by the English next to Gibraltar, they despatched, though tardily, Admiral Byng, with what the admiral thought an insufficient fleet. Byng approached Minorca, and still saw the British colours flying over the fortress of St. Philip, though the French flag was also visible on other points, the Duke de Richelieu having landed with 16,000 men; but before Byng could send to the relief of old General Blakeney, the whole French fleet advanced in order of battle; and although Rear-Admiral West attacked them on his own responsibility with such spirit that he drove several of the ships out of the line, Byng, enslaved by his despondency, and that passion for routine and rigid discipline, which, together with his pride and austerity, had made him unpopular in the service, would not advance, but kept at such a wary distance that his own ship, a noble vessel of ninety guns, was scarcely brought into action at all. Byng, having thus failed to destroy the French ships, which edged away, next failed in helping the English garrison; saying, that it would be imprudent to throw a handful of men and officers on shore, as they could only increase our loss in the inevitable surrender of that place. If old Blakeney had laid down his arms at the sight of the retiring fleet, which had done nothing for him, his conduct would have been excusable; but though oppressed with age and sickness, and suffering the tortures of the gout, the veteran held out till the beginning of July, when he obtained honourable terms of capitulation; and thus by his successful defence reflected very seriously upon Byng's spiritless and ill-judged conduct. Byng was put under arrest; and when he arrived in England, the people were with difficulty prevented from tearing him in pieces. A court-martial tried him in 1757, and condemned him to be shot to death. Being acquitted, however, of cowardice, he met his death with the highest degree of fortitude and manliness at Portsmouth; and asked, as a favour, that he might be shot on the quarter-deck. (Altered and abridged from Macfarlane's *Cabinet History of England*, xvii. 49-62.)

---

* Cornwell's *School Geography.*

Malta, sixty miles south of Sicily, is an important naval station belonging to the English; the strong fortifications of Valetta, the capital, affording protection to the British in their commercial relations. It is also a valuable possession as a stage in the Overland Route to India. It produces cotton, oranges (the colour of the fruit red), lemons, and figs, as also wine. Considerably smaller than the Isle of Wight, yet, compared with its size, it is one of the most populous places in the world. It was anciently called Melita. St. Paul was shipwrecked off this island, and to him a church is consecrated; and near it a statue of the saint, placed on the very spot on which the house stood where he was received after his shipwreck, and where he shook the viper off his hand into the fire without being hurt by it; at which time, the Maltese believe, the saint cursed the venomous animals of the island, and banished them from it for ever. It seems, in fact, that there are now no venomous animals in Malta. See Brydone's *Tour through Sicily and Malta.* (Quoted from Adams' *Geography and History*, 277.) Grotius says that there was an inscription discovered at Malta.

In 1530 the Knights of St. John, who had surrendered Rhodes to the Turks, became the Knights of Malta, to whom it was given by Charles V., with Tripoli and Gozo. The Turks afterwards attacked the Knights of Malta in 1566, when they were commanded by one of the most illustrious leaders of the order, their grand master, La Vallette.

> "In anticipation of an attack, a great iron chain, supported on casks and beams of timber, was carried across the mouth of the harbour, and John La Vallette thus addressed his knights in full conclave: 'He who dies in this cause (the cross against the crescent of the unbeliever) dies a happy death; and to render us worthy to meet it, let us renew at the altar those vows which ought to make us not only fearless, but invincible in the fight.' The sacred eucharist was partaken of; and bending in devoted brotherhood before the symbol of their faith, they vowed to perish rather than let it be profaned. The Turks, on the arrival of their fleet, lost 3000 chosen men in the first assault. One of the means used by the knights for their defence was large hoops, which, being covered with cotton, and soaked in a combustible preparation, were set on fire, and thrown into the midst of the besiegers; who, hooped into clusters of unquenchable flame, lost all discipline, and often flung themselves in agony into the sea. On a subsequent day, Fort St. Elmo was taken by the Turks; but so sternly had it been defended that not a knight nor a soldier remained alive. Mustapha Pasha, the Turkish leader, said, in astonishment at the insignificance of this fortification, 'What resistance may we not now look for from the parent (La Sangle and the Bourg), when it has cost us the bravest of our army to humble the child!'"

He then ordered the slain knights to be mutilated, and their lacerated and headless bodies to be tied to planks, and flung into the sea, to drift down the harbour under the eye of the grand master. After a burst of tears at the sight of his mutilated knights, La Vallette ordered all the Turkish prisoners to be massacred; and the Maltese artillerymen, loading their guns with the bleeding heads of the victims, fired them, instead of balls, into the Turkish camp: such was the revolting and barbarous character of the warfare of these times, even as conducted by Christian knights. In this memorable siege, which continued for three months longer, 25,000 Turkish soldiers perished; and at the last the Maltese garrison barely numbered 600 effective men. History scarcely offers a parallel of such successful suffering as was displayed on the part of the besieged. Solyman swore that he would depopulate the island; but the arsenal of Constantinople was set on fire by the hired incendiaries of La Vallette, and the Turkish fleet destroyed. (Abridged from *Saturday Magazine*, vol. xvii. 86.)

The Knights of St. John were still in possession of Malta in 1798, when it was taken by a French fleet, and surrendered to General Buonaparte. Under the French, as under the knights, it suffered great depression; but under the English a new era was in store for the inhabitants. Captain Ball, under Nelson, took it from the French after they had endured a long siege; in which rats sold at an exorbitant price, and fresh pork sold at 7*s.* 2*d.* per pound. By the treaty of Amiens, Malta was to be restored to the grand master; but the Maltese remonstrated with its provisions, wishing to become free subjects of England. But as Buonaparte would, it was foreseen, make Malta a stepping-stone to his passage to British India and the East, as well as for the sake of the inhabitants, who feared that under the grand master the French would recover their influence over the island, the English were compelled to break the treaty of Amiens, and retain it in their own possession; and thus they had the entire command of the Mediterranean, and became the successful barrier against the desolating Asiatic war which had been long threatened by Napoleon.

Ceylon, near Cape Comorin, on the coast of Coromandel, the southern extremity of India, is a valuable possession of England, of which country it is about half the size. As the shores are approached, the perfume of spices is wafted on the air to the senses of the delighted voyager. This fertile island, described as being a second Eden, produces almost all the fruits and riches of the Indies. Some go so far as to affirm that Adam settled there on his expulsion from Paradise; and as a proof of this, adduce the fact of many places in the island—such as Adam's Peak, Adam's Bridge, &c.—still bearing his name. Madame Pfeiffer, in her *Woman's Voyage round the World*, says: "Along the roadside, under little roofs of palm-leaves, were placed large earthern vessels filled with water, and near them, cocoa-nut shells to drink out of. Another measure for the accommodation of travellers, no less worthy of praise, consists in the establishment of little stone buildings, roofed in, but open at the sides, and furnished with benches. In these buildings many wayfarers often pass the night." Cinnamon is the chief wealth: it is the peeled bark of the shoots. There are two cinnamon harvests. The rind is peeled from the branches by means of knives, and then dried in the sun. The examination of its quality is made by the Company's surgeons; a process which painfully excoriates their tongues. Another characteristic production of the island is the cocoa-nut palm, the fruit of which is, in fact, the food of the people. The talipat palm, one leaf of which affords a shelter for seven or eight persons, flourishes here. Sharks are plentiful, and are under her Majesty's protection; the penalty of destroying them being 10*l.* and imprisonment. They were first placed under protection to prevent sailors from deserting to the American ships. At Colombo, Madame Pfeiffer was very much startled at the number of persons lying stretched out at full length under the verandas of handsome houses, and covered with white cloths. She mistook them at first for corpses, but soon discovered that they were only asleep. The natives, in fact, prefer to sleep in this manner before the houses to sleeping inside of them. The Cingalese are the highest caste, or nobility, in the nation; and although they acknowledge but one supreme Divinity, they worship Buddha as a mediator. The print of Buddha's foot is preserved by the chief man among them. They have by tradition some knowledge of the Hebrew Scriptures. Colombo is the see of an English bishopric, and the present capital of the island.

[To be continued.]

NEEDLEWORK OF PUPIL-TEACHERS.

SIR,—Having had some experience in the working of girls' schools, I am truly glad to see from your March Number that the sewing department in our National schools is about to form part of the Inspector's routine of examination. I would, however, suggest, that it is desirable for pupil-teachers to produce specimens of the work of their scholars, affixing to each specimen the age of the worker, how long she has learned needlework, and during what time under such particular pupil-teacher. This I suggest on the ground that a pupil-teacher may be an excellent sewer herself, but quite devoid of ability to impart this excellence to those placed under her from want of method. In country places in particular parents attach much importance to needlework and knitting; it is something tangible, the progress of which they can understand better than that of grammar and geography. Not that I would depreciate the latter; but I certainly do wish that more importance were attached to needlework than is generally the case; and I hope that Mr. Cook's recommendations will be fully carried out, and some such suggestion as I have made adopted. J. S.

HOW THE PAY OF SCHOOL-TEACHERS MAY BE INCREASED, AND THE PECUNIARY RESPONSIBILITY OF SCHOOL-MANAGERS DECREASED.

St. Stephen's, Devonport.

SIR,—As a school-manager of some experience, and one who wishes that the teachers should be paid with fairness, according to their deserts, and that the managers should be relieved as far as possible of pecuniary responsibility, I would offer a few suggestions, any one of which would, in some measure, effect these objects.

First, I would say, that "Aculeus," in the last *Monthly Paper*, very much overstated matters when he insinuated that there are teachers—I confine myself, as I suppose he did, to certified teachers—whose pay is not sufficient to set them above the press of actual or prospective want.

The calculations which regulate the pay of the certified teacher are those published in the Broad-Sheet of the Committee of Council; but the portion of the teacher's salary that is not derived from parliamentary grants is generally in excess of these calculations.

The female certified teachers almost always receive a larger salary than, for nine out of ten, would be open to them in any other occupation; and to the present annual payment must be added the value of the annual pension that is in prospect.

The pay of the certified master is doubtless in some schools not commensurate with the responsibility and the labour. This is readily admitted, and generally regretted by the managers of these schools. But the master may look forward to obtain, when he has acquired experience, another school, where he will receive a less inadequate remuneration in the things of this world, if from choice or necessity lucre be a motive with him.

Schoolmasters can hardly expect that theirs shall be a privileged profession, in which every one, or even a majority, is paid up to his desires. How many barristers, lawyers, surgeons, chemists, and clerks, are with difficulty able to earn a bare present subsistence, without any prospect of a pension! And the Duke of Marlborough stated not long since, in the House of Lords, that a few years ago it was discovered that so many as 3528 beneficed clergymen in the Established Church did not receive as their ecclesiastical income more than 50*l.* per annum. There are about as many more whose benefices yield them less than 200*l.* per annum, about half of these receiving less than 100*l.* per annum. There are not 1200 incumbents with ecclesiastical incomes that are above 500*l.* per annum. How few assistant curates receive 150*l.*; how many less than 100*l.*, or even than 50*l.* per annum,—men whose education cost their parents from 1000*l.* to 1500*l.*, or more!

But for my suggestions.

1st, The Committee of Council should contribute a larger amount to the teacher's salary, and with more regard to proved efficiency and settledness, at the same time leaving teachers free to make what arrangements they can with the managers. If the augmentation commenced at 24*l.* for masters who had resided two years as students in a training school, and after they had been two years under trial as schoolkeepers, and if it were afterwards to increase at a minimum of 7*l.* 10*s.* at the end of every fifth year until it reached 50*l.*; if the capitation-grant were raised by one-third, that third to be paid to the teacher, and if the grant were allowed for all children with 176 days of attendance, without reference to the sum paid by the parents, and at half the usual rate for all children with 120 days of attendance; and if the gratuity for the instruction of the apprentices were to be increased from time to time for every teacher whose pupils that had been instructed by himself for the whole period of five years obtained Queen's Scholarships, until it reached a maximum of 10*l.* for one apprentice, 16*l.* for two, 20*l.* for three, with 3*l.*, as now, for each after that number;—according to this proposal a master of ten years' faithful service might receive from 50*l.* to 80*l.* per annum, according to the number of his scholars, in the item of the contribution out of the parliamentary grant; or, from all sources, probably from 100*l.* to 180*l.*, or upwards, with further prospect of increase.

2d, School-managers might adopt generally, if not universally, a course which is followed by myself and others with much success. They might graduate the fees for instruction according to the circumstances of the parents, and require all who could afford to do so, to pay in addition some small sum for the use of the lending-library, and for fire during the winter; as is done in the private schools which are attended by children drawn from the same classes with those who attend our own schools. The teachers should share with the managers the increase. The pence of my school amounted to 85*l.* for 1853, 94*l.* for 1854, 100*l.* for 1855, 101*l.* for 1856, and more than 118*l.* for 1857. The receipts for the last four weeks have been at the rate of more than 144*l.* per annum. The attendance on the day of inspection, 21st April last, was 120 in the boys' department, 80 in the girls' department, 133 in the infants' department, with 8 apprentices. I received capitation grant for 61 boys, 19 girls, and 51 infants. In our religious teaching we do not admit any compromise.

To make this plan answer, the teachers must, in things secular, bestow much attention on those subjects which the parents most appreciate, viz. penmanship, reading, spelling, ciphering, and plain sewing and knitting for girls. They must also have equal care for the children in every class.

3d, I suggest a return to the old scriptural practice (which is followed in Protestant Scotland by all denominations) of collecting in our churches and other places of public worship, every Lord's day, the offerings of as many persons as desire to manifest their thankfulness for past blessings, and to seek a future blessing on their labours or their property, by dedicating a portion, as the Lord has prospered them, to pious and charitable uses; in a word, a return to the offertory. Of these collections, a fixed moiety might be set apart for promoting Church elementary education. Wealthy congregations might send of their abundance to some central fund, ruri-decanal, archidiaconal, diocesan, provincial, national, or other; from which aid towards teachers' salaries, as well as for other purposes, might be extended to poor parishes where it is really needed.—I am, &c. GEORGE W. PROCTER.

IS TEACHING TAUGHT IN OUR TRAINING COLLEGES?

MR. EDITOR,—The above is a question which very readily suggests itself to the minds of those who take any interest in education. My own private opinion is not worth much, perhaps; but as I purpose giving it for nothing, it may not be unacceptable to many who do not object to take any thing that costs them little. Well, my own private opinion is, that in nine-tenths of our training colleges, if not in all, the science of teaching—which I humbly submit is the most important a schoolmaster can acquire —is made to give place to mathematics, Latin, and a dozen other subjects which he will never be required to teach as long as he lives, most probably, since all private teaching is tabooed by the Minutes of Council. This may not be the fault of the officers of the training college, so much as of the Minutes of the Privy Council, which require a man to pass a difficult examination in these higher subjects before they will grant him the certificate of merit which will enable the school destined to be placed under his charge to receive the benefits proffered by the Committee of Council. But, to a very great extent, I maintain the fault rests with the authorities of the college. Government requires that a certain examination be passed; but at the same time declares that excellence in the elementary subjects, *combined* with a thorough knowledge of school-management, and excellent teaching, will be sufficient to obtain the highest certificate they bestow. Training-college officers overlook this part of the statement of the Committee of Council, and feel certain of obtaining a good "list" if they can cram the heads of the students under their tuition with a sufficient amount of facts, and at the same time inserting a plug sufficiently large to prevent the said facts from oozing out before the day of examination arrives. The consequence is, the greater number of the students who are to be masters of schools in the country, having imbibed a small draught from the well of knowledge, become unreasonably puffed up on the strength of having obtained a place in the class-list, for which they have been crammed, while a very insufficient acquaintance with the foundation of their profession has been required of them. I do not wish to be misunderstood. By all means send students from training colleges with all the knowledge they can acquire; but do not let their residence there be only for the purpose of instructing, instead of training, them for their particular vocation; do not let them acquire a knowledge of facts, without at the same time guaranteeing them the means of imparting those facts to others; do not make the science of teaching give way to the mere acquisition of knowledge. Are these the principles of our training colleges, I inquire? Are the students, while being instructed, trained for the office of schoolmasters? Is the science of teaching made the main object of their residence in the college? In a word, are our institutions *training* colleges for schoolmasters, or simply academies for the instruction of young men who are to learn the main duties of their profession from experience, and experience alone? These are questions I leave others to answer.

As far as I can understand, the tutors of training colleges are generally at war with the normal master upon the question of the number of hours the student is to occupy in the practising school. The feeling is, what will be the percentage of marks upon my particular subject? If the students are to spend so much time upon the study of the science of teaching, shall I be able to cram them with a sufficient amount of facts to insure a creditable examination in the subjects I lecture upon? The consequence is, the poor normal master is obliged to be content with the smallest number of teachers the practising school can be worked with. In one training college I could mention, for several years no normal master whatever was engaged; and the students were compelled to be content with two or three lectures upon the school-registers from one of their own body as ignorant as themselves.

Again, how many training colleges can boast of a *bonâ-fide* practising school, in which can be solved the difficulties that await every inexperienced teacher upon entering on the charge of a small village-school? As a general rule, the practising schools are very large, calculated for town-districts only, and the pupils belong exclusively to the one sex or the other. A mixed school thoroughly well conducted is a very rare sight attached to a training college, and yet I suppose a very large percentage of teachers are in charge of such schools. I would suggest that, attached to every training college, there should be a mixed school of from sixty to eighty children, which should be made a real model school; and to their remembrance of which the teachers would be enabled to look for the solution of any difficulties they might find in the rural districts in which they hereafter have to work. I do not say, do away with the large model practising schools, but have these smaller ones in addition. As far as possible, let the mere teaching be carried on in the larger school; the learning school-management in the lesser. Let each student have each of the schools under his own charge for a few days, with the normal master near to point out to him his errors. We should then have fewer complaints from the managers of schools, that teachers direct from a so-called *training* college have to learn all the essential part of their work, and to learn it from that hardest of taskmasters, experience.

These remarks may be considered bold; but they certainly are not uncalled for, if a crying evil be considered sufficient to justify them. Certainly the honest expression of one's opinions can be objected to by NOBODY.

* * *

Notes and Queries.

INQUIRIES BY CORRESPONDENTS.

INTERCHANGE OF QUESTIONS AND CRITICISMS.—SIR,—You were kind enough to insert a letter from me in your last Number, asking for co-operation in working for first-year examination for next Christmas. I have been very successful, and have had twenty answers, half of whom have become correspondents. A friend of mine, who is working for the second-year examination at next Christmas, is anxious to follow my plan. Any of your readers who are working up for second year, and would like to correspond with my friend, will oblige by addressing a note to me, Mr. W. Rossiter, Schoolhouse, Rumburgh, Halesworth.

SUNDAY-SCHOOLS.

[*The Committee of the National Society are thankful for any communication or Notes of Lessons likely to promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

[This portion of the Number of the *Monthly Paper* is published as a separate Paper, under the title of the *Sunday-school Paper.* For the mode of obtaining copies see standing Notice at the back of title-page.]

Proposals for a Supply of Material for the Instruction of the younger Attendants at Sunday-schools, etc.

Sir,—As the period now draws near for the completion of the "Questions and Notes on the Collects" (those for the Eighth Sunday after Trinity completing the entire course for the year), I beg to suggest, that as much matter has now been supplied for the elder scholars in the Sunday-school,—that series and the companion set on the Gospels, as well as those in course of publication on the Lessons, being all evidently designed for the instruction of the more advanced classes,—some special and sustained efforts might now with advantage be made for the provision of a due supply of material for the instruction of the younger, and by far the larger number of the attendants at Sunday-schools. A few considerations will show how necessary is such a provision for the wants of these little ones, and, indeed, for their teachers also; for, however the fact may be deplored, it is to be always remembered in our councils for the management of Sunday-schools, that ordinarily the lower classes are the worst supplied with teachers; the most intelligent and capable instructors commonly preferring the more pleasurable task of instructing those elder children who can the most readily respond to and reward the pains taken with them. It thus happens that the little ones, who require the very highest degree of capacity in the teacher, have the most incapable teachers—often only youths or monitors, for the most part wanting instruction themselves, and entirely destitute of the faculty of imparting to their lessons those feelings of reverence, love, and deep interest for sacred things, which,—generally the office of the mother among the better-educated classes, but not to be looked for commonly among the poor,—should be now specially, at this tender and susceptible age, fully awakened: for to teach these little ones so as to make the Lord's Day one of real pleasure to them, implies a great amount of skill in the teacher, enabling him or her to descend, with sympathetic intelligence, to the level of the mind of childhood. And before I pass from this subject, let me observe, that if the teachers of schools would, some of them, make it their ambition to arrive at this degree of ability, and thus make themselves acceptable to the infant mind, they might rest assured that their self-denying condescension would both be laying a deep foundation of religious impressions for the future welfare of the young, and be attended with no slight return to themselves. But to resume: it is plain that if there were many such teachers, there would be the less necessity for any systematic effort to simplify and render interesting religious knowledge for the infant mind; but as it is quite certain, so long as human nature remains what it is, that the work of instructing the junior classes of Sunday-schools will of sheer necessity be intrusted very often to persons but little competent to teach, there does seem scope for a decided and well-considered effort, through the medium of such a valuable periodical as that of the National Society, for providing these youthful teachers of the junior classes with all such material as will be likely to prepare the children under their instruction for passing on with advantage to the higher degrees of religious education which their school affords.

Now, in considering what these materials should be, perhaps some of your correspondents might favour us with their opinions; and I shall venture in the mean while to place before your readers what has been my experience of the crying wants of our Sunday-schools. As it is a generally admitted principle that the Sunday-school fails in its principal object if it produce by the severity of its rules, and the character of the lessons learnt, any feeling of distaste for the Lord's Day on the part of the children,—any other feeling, in fact, than that of sacred joy,—this principle will doubtless regulate the character of the teaching, as also the nature of the communication of the scholar with the teacher, and consequently no less the character of the instruction which ought to be imparted at it. Now of course this still further becomes to us a principle of direction and guidance as to the nature of the materials, resources, books, &c. which are wanted for and in a Sunday-school.

1. *Short Stories.*—The Sunday should be a joyous day of sacred and festive delight. I therefore propose, as one of the first things to be aimed at in your publication, as further space is afforded, that a short interesting story for each Sunday be provided, to be read by the Sunday-school teachers to their several classes,—if possible, falling in with the services and characteristics of the day, but always illustrating either some doctrine or precept of our holy religion. These it is thought would engage the children's attention, and be a great means of attracting them to the school, as well as interesting them while there.

2. *Progressive Catechisms.*—It will further be desirable to provide the teachers and children with some well-regulated system of catechising. A great obstacle, as it has appeared to me, to the success of Sunday-schools is the want of a series of graduated catechisms suitable to the ascending capacities of the classes of a Sunday-school, which may be included under several degrees of progress. A good classification of subjects might enable a Sunday-school youth to go through a much more comprehensive religious education than is now ordinarily the case; for, besides that in most instances now the teacher is left to himself to choose his own subjects, even under the best and most favourable circumstances, it is believed that no specific provision is made that as the child advances in years a suitable system of instruction will have been provided for him, but rather that he will be found to be going over again and again, with little variation, the same ground. It is also obvious that such a series of catechetical works ought to bear a relation and proportion one to another; so that contradictions in religious teaching might be avoided, and that the youth using them might feel that they were being carried forward in one uniform and harmonious system.

3. *The same, with addition of Comments and an Apparatus of Instruction for the Teacher.*—The teacher's portion might be enlarged with matter for comment upon the text used by the children. This would obviate in a considerable degree the liability to learning *merely* by rote, which, however much we may wish to see excluded for ever, must always be the sole resource to the conductors of Sunday-schools, so long as they can only find young monitors and imperfect teachers (and this always will be the case, from the impossibility in most schools of procuring better) to place over the youngest classes. Indeed, indolence oftentimes, and some diffidence not unfrequently, in the teacher leads them to adopt the parrot fashion of committing to memory without explanation; and it is submitted, that the wisest plan will be at once to acknowledge our dilemma, and take the best steps which may occur to us of overcoming it.

4. *Teaching from Scripture prints.*—Another feature of instruction in Sunday-schools, which has deservedly called forth a good deal of attention, is the use of picture-teaching; and if the teachers' ability were always equal to illustrating the subject before them, it would, I have no doubt, be a most important vehicle for the improvement of the little ones of Christ's flock: but it has been my lot to stand over teachers who have, besides displaying lamentable ignorance of the story, betrayed an entire want of the illustrative faculty. Now some remedy, it may be supposed, would be found in a series of prepared illustrations of some one or more sets of prints; and this suggestion will, I trust, be found worthy of your attention for the use of your periodical, so as to render it additionally valuable in the Sunday-school teacher's estimation.

5. *Time-tables.*—The work of the Sunday-school promoter might be much advanced, if some comprehensive time-tables could be drawn up, as well for those schools where the attendance is only in the morning as for those where it is both morning and evening. The exact amount which ought to be effected in a Sunday-school will be greatly regulated by the length of time; and a judicious distribution of the allotted period would materially help to show us on what subjects our exertions should be concentrated. It is quite certain that where the time is short, the principal subjects ought to have the greatest prominence.

6. *Prayers.*—Another important deficiency may be also borne in mind with a view to its early correction, and that is, the want of an order of prayer adapted specially to the necessities and objects of the Sunday-school.

These suggestions I beg to offer yourself and readers, with great deference to their judgment; and would beg, should they seem worthy of attention, that they may receive their comments, so that if any of the suggestions appear to be valuable, they may, now that a vacancy of space will shortly occur in your pages, receive an early consideration.—I am, &c. A. M.

Notes of Lessons for Sunday-school Teachers.

NOTES ON THE PROPER LESSONS.

It must be remembered by those who use these Notes, that it is impossible, in the limited space allotted to them, to give more than a few of the less obvious or more important questions occurring in the first lesson for each Sunday morning. Other questions should be added at the discretion of the teacher.

FIRST SUNDAY AFTER TRINITY.

Joshua x.

Who was Joshua? [Moses's successor in the command of the Israelites.] When do we first read of him? [He commanded the people in the battle with the Amalekites: Exod. xvii. 9.] Did he distinguish himself afterwards? [He and Caleb brought a good report of the land of Canaan when the other ten spies discouraged the people: Numb. xiv. 6-9.] Of whom is Joshua considered a type? In what respect? [As he led Israel out of the wilderness, Christ conducts His people out of the wilderness of this life through the Jordan of death into the peace and joy of Paradise.]

Ver. 1. Where is the account of the taking of Ai? [Chap. viii. 10-29.] And of Jericho? [Chap. vi. 12-27.] And of the league with the Gibeonites? [Ch. ix.] How was this league obtained? [The Gibeonite ambassadors pretended to have come from a very distant people.]

Vers. 6, 7. Where was Gilgal? [On the banks of the Jordan, not far from its mouth.] For what was it noted? [It was the place where the people encamped after passing the river, set up stones as a memorial, and kept the Passover.]

Vers. 8-10. What made Joshua victorious? [God delivered his enemies into his hand.] Have we any spiritual enemies? Will God give us the victory over them?

Ver. 11. How was the discomfiture of the kings completed? What should this teach us? [That when we strive earnestly to perform our duty, God often gives us assistance in the way of His providence, and in spiritual things, by His grace.] Have hailstones been known to kill men at any other time? [There is an account of a hailstorm near Constantinople, in 1831, when many of the stones weighed a pound; several men were killed and many seriously injured.]

Ver. 12. How was the victory of Israel prolonged? How could Joshua command the sun to stand still, whereas we believe that the earth moves rather than the sun? [Joshua spoke in language such as his army understood. Even now we all, philosophers among the rest, speak of the sun rising, setting, and being in the meridian.] Is the Book of Jasher mentioned elsewhere? [See 2 Sam. i. 18.] What was that book? [Probably a collection of historical documents, or patriotic songs, to which additions were made at different times. Though quoted in Scripture, it was not necessarily inspired, any more than the works of heathen poets, which St. Paul quotes.] Had heathen nations any traditions of a similar event? [Herodotus relates, as an Egyptian tradition, that the sun had twice set where it ought to have risen, and risen where it ought to have set.]

Ver. 16. What became of the five kings? How did Joshua act?

Vers. 24, 25. Was this a common mode of triumphing over a fallen enemy? [Yes; there are several sculptures, both at Besitoon in Media and among the Egyptian remains, which represent kings as standing on the necks of their enemies: see also Malachi iv. 3.] Can this receive a spiritual application? [The Lord promises in Ps. cx. 1, to make Christ's enemies His footstool; and St. Paul writes, Rom. xvi. 20: "The God of peace shall bruise Satan under your feet shortly."]

Ver. 27. Why were the stones placed there? [As a standing memorial of the event. They remained till the book of Joshua was written; after that they were not so much needed.]

Vers. 28-42. What cities did Joshua then take? How did he treat the people? Was this commanded by God? [See Deut. vii. 2-16.] Why was this command given? [For fear that the Canaanites should corrupt Israel with their idolatries.] Was it just? [Yes; for God has a right over the lives of all men.] What should we learn from this? [To make no truce with our sins, but abandon them utterly.]

SECOND SUNDAY AFTER TRINITY.

Judges iv.

Who were the Judges? [Rulers raised up by God, in general under circumstances of an extraordinary nature, to govern Israel during the interval between the death of Joshua and the appointment of Saul to be king.] Who were the first three judges? [Othniel (ch. iii. 9), Ehud (ch. iii. 15-30), and Shamgar (ch. iii. 31).] From whom did Ehud deliver them, and how? [He slew Eglon king of Moab with a dagger, and then defeated the Moabites.]

Ver. 2. Into whose hand did God then deliver the people? Why? [See ver. 1.] What was the evil which they did? [Read chap. ii. 11-15, and ver. 19.] Who was Sisera? What was Jabin's force? Why were chariots then so formidable? [Because cavalry were not used in war, and the foot soldiers were for the most part without regular discipline.] Do we read of any other Jabin? [A king of Hazor of that name is mentioned in Joshua xi. as the head of a league against Israel.] Where was Hazor? [Near the waters of Merom, in the extreme north of the land.] How did Jabin oppress Israel? [The highways and the places of drawing water were rendered unsafe, the villages were depopulated, and the people were deprived of warlike weapons. See chap. v. vers. 6, 7, 8, 11.]

Vers. 4-5. Who then judged Israel? Do we read of any other prophetesses in the Bible? [Miriam (Exodus xv. 20), Huldah

(2 Kings xxii. 14), Anna (St. Luke ii. 36), and the four daughters of St. Philip the deacon (Acts xxi. 9).] Are women now permitted to speak in public? [No: see 1 Cor. xiv. 34, 35; 1 Tim. ii. 11, 12.] What is their office? [To instruct the young, especially their own children; to visit the sick and poor; and to influence their husbands by a holy example. See 1 Pet. iii. 1.]

Vers. 6-9. Whom did Deborah call to take the command? How did he receive her summons? Was his desire granted? Was his unwillingness punished in any way? What should we learn from this? [That although God will often condescend to our weakness, and sometimes accept an imperfect service, our duty and interest are always to yield a prompt and full obedience to His commands.]

Ver. 10. What do you mean by "at his feet"? [Under his command. The Hindoos now speak of the millions who are "at the feet" of our sovereign.]

Ver. 11. From whom was Heber the Kenite descended? What was his occupation? [Evidently pastoral, since he "pitched his tent" among the people.]

Ver. 12. Where is Mount Tabor? [About five miles south of Nazareth.] Of what great event in our Lord's life is it supposed to have been the scene? [The Transfiguration.]

Vers. 14-15. To whom is the victory attributed? Ought we to give Him the glory of our own successes, both as a nation and as individuals? Why should Sisera leave his chariot? [Probably because it was too conspicuous to the pursuers.]

Ver. 16. Was Barak aided in any way? [Probably the river Kishon swept away a part of the enemy as they attempted to flee: chap. v. 21.]

Vers. 17-22. To whom did Sisera flee? How did Jael receive him? Was her husband at home? How did she put Sisera to death? What was the nail of the tent? [Probably one of the large pins by which the tent-ropes were fastened in the ground.] In what terms is her conduct spoken of? [Read ch. v. 24-26.] Why are these terms of commendation used? [Because she had destroyed one of the enemies of Israel, God's chosen people, and borne part in the completion of His victory. Perhaps she acted under a divine impulse. See ver. 9.] In what did her blessedness consist? [Probably in being handed down to posterity as a heroine.] Are we to copy her example literally? [No; for Christ does not require the aid of the sword in the cause of His Church.] What, then, do we learn from it? [To keep no peace with Satan, or with our carnal lusts.]

Ver. 24. What was the issue of the war? What should we learn from it? [The certain overthrow of the enemies of Christ.]

THIRD SUNDAY AFTER TRINITY.

1 Samuel ii.

Ver. 1. Who was Hannah? [The wife of Elkanah and mother of Samuel.] What caused her song of exultation? [After long barrenness, she had borne Samuel, and was now devoting him to the Lord's service.] Is there any song resembling Hannah's in the New Testament? [That of our Lord's mother: St. Luke ii. 46-55.] Explain "mine horn is exalted." [The Syrian women wear on their heads a silver or tin conical tube resembling a horn. This would be raised when the head was held up in times of joy and confidence.]

Ver. 4. Why does Hannah refer to the bows of the mighty men? [Probably this shows that the whole song is to be referred to a more important event than she had in view. Perhaps the preference of Hannah the barren over Peninnah the fruitful is, like the similar preference of Sarah over Hagar, a type of the calling of the Gentiles in Christ. See Gal. iv. 21-31.]

Ver. 8. Explain "pillars of the earth." [This refers probably to the ancient opinion that the earth was a plane surface resting upon something unseen by man. Scripture was not designed to reveal natural science. See note on Joshua x. 12, 13.]

Ver. 11. What was Samuel's office?

Ver. 12. Explain "sons of Belial." [The literal meaning of Belial is, "that which is unprofitable." It is put generally for wickedness, and perhaps in 2 Cor. vi. 15 for Satan. "Son of" is a Hebrew way of denoting the character of a man, as we say, "Like father, like son." "Son of Belial" seems to correspond to the New-Testament phrases of "son of perdition," "child of the devil." It means a wicked and worthless man.]

Vers. 13-17. Explain the nature of their sin. [When peace-offerings were sacrificed, the priest's portion was the shoulder and the breast. The fat was burnt on the altar; the rest was given to the offerer, to feast upon with his friends and the poor. Eli's sons seem (1) to have secured more than their share by means of the flesh-hook; (2) to have secured it before the Lord's portion had been consumed; and (3) to have roasted their portion, whereas it would appear from verse 15 and Num. vi. 19, 20 that it ought to have been sodden, or boiled.] What is here meant by "presently"? [Now, at this present time.] What was the consequence of their sin? [Men abhorred the offering of the Lord. Covetousness in a minister, or irreverence in the performance of his duties, will always bring God's service into contempt.]

Ver. 18. What is an ephod? [A garment without sleeves, bound round by a girdle, generally worn by the priests, but sometimes by other men when occupied in the service of God.] How is it distinguished from the coat mentioned in ver. 19? [Probably this last was intended for ordinary wear.]

Ver. 20. Was Hannah's dedication of her son accepted? How was she rewarded? What should we learn from this? [That when we devote the first-fruits of our life or of our property to God, He often blesses us abundantly.]

Vers. 22-25. How did Eli act when he heard of his sons' transgressions? Did he point out any difference between common offences against men and theirs against God? Why did they not hearken to him? [It is said, "Because the Lord would slay them." Probably He had long marked their offences, and now, as in the case of Pharaoh, withheld repentance from them.]

Ver. 26. Of whom do these words remind us? [See St. Luke ii. 52.]

Ver. 27. How was the doom of Eli's sons made known?

Ver. 29. How ought Eli to have acted? [He ought at least to have suspended his sons from the exercise of their office.]

Vers. 31-36. What punishment was to fall on Eli? When was the prediction of ver. 33 fulfilled? [Perhaps in the slaughter of the priests by Saul: chap. xxii. 16-18.] And that of ver. 34? [See chap. iv. 10-18.] And that of ver. 35? [Probably when Solomon deposed Abiathar, Eli's descendant, and gave the priesthood to Zadok, who was of another family.]

Fourth Sunday after Trinity.

1 Samuel xii.

Ver. 1. Why had the people desired a king? [On account of the misgovernment of Samuel's sons: chap. viii. 1-5.] Whom did God appoint? [Saul, the son of Kish, of the tribe of Benjamin.] How was Saul then occupied? [In seeking his father's asses which were lost: chap. ix. 3.] What was Saul's first action after coming to the throne? [He delivered Jabesh-gilead from Nahash, king of the Ammonites: see ver. 12; chap. xi. 1-11.]

Ver. 2. Was there any thing remarkable in Saul's personal appearance? [From his shoulders and upward he was higher than any of the people: chap. ix. 2.]

Vers. 3-5. What other eminent men do we find making a similar appeal? [Moses (Num. xvi. 15) and St. Paul (Acts xx. 33).] What is a bribe? Were judges forbidden to receive them? [Read Deut. xvi. 18-20.] Who is here called the Lord's anointed? [Saul: see chap. x. 1.] To whom does that title more fully belong? [To Christ, the King of kings, the anointed of the Holy Spirit.]

Ver. 6. Why does Samuel so pointedly attribute their past deliverances to the Lord? [Because in desiring a king they had shown distrust in Him.]

Ver. 9. Where do we read of Sisera? [Judges iv. 2-15, 21, 22.] Where did the Philistines dwell? [On the sea-coast, in the south-western part of Palestine.] When did they oppress Israel? [In the time of Shamgar (Judges iii. 31), in that of Samson, and after the death of Eli.] What king of Moab is referred to? [Eglon: see Judges iii. 12-14.]

Ver. 10. What is the meaning of Baalim? [It is the plural form of Baal, and means heathen gods of the male sex. There were many Baalim, as Baal-peor (Numbers xxv. 3), Baal-berith (Judges viii. 33), and Baal-zebub (2 Kings i. 2).] And of Ashtaroth? [Heathen goddesses, or statues of Astarte, the principal Canaanitish goddess.]

Ver. 11. Who was Jerubbaal, and why was he so called? [Gideon; so called from the words used by his father after the overthrow of the altar of Baal (Judges vi. 25-32): Jerub-Baal means, Let Baal plead.] From whom did Jephthah deliver them? [From the Ammonites: Judges xi. 32, 33.] For what is he most celebrated? [For the unhappy result of his vow to sacrifice whatever came first out of the door of his house on his victorious return. It proved to be his only daughter.] From whom did Samuel deliver them? [From the Philistines: chap. vii. 9-14.]

Vers. 14, 15. Did the appointment of a king remove the people from under the control of God's superintending Providence?

Vers. 16-18. What sign did Samuel give them of God's displeasure? When is the wheat-harvest in Palestine? [About the end of May or the beginning of June, after the latter rains have ceased. Rain scarcely ever falls from the beginning of May to the middle of August: compare Prov. xxvi. 1.]

Ver. 20. How did God receive the prayer of the people? What should this teach us? [That God is willing to receive those who repent. There is no need to persevere in sin; and a sense of God's displeasure should not lead us to flee from Him, but to return humbly to Him.]

Questions on the Collects for the Use of Teachers.

"Those *beautiful Collects* which had soothed the griefs of forty generations of Christians."—Macaulay's *History of England*, vol. i. p. 160.

First Sunday after Trinity.—Is not this a new division of the ecclesiastical year which we have come to? [Yes; as from Advent to Trinity forms one part of the sacred year, so from Trinity to Advent forms another.] Do the collects now change in character? [Yes; they have less bearing on the foundation of our religion in the life of our Saviour, and aim more at erecting the superstructure of Christian principles of action.] How is God addressed in this prayer? ["The strength," &c.] And what is the confession made of our weakness? ["That we through," &c.: compare collect for Fourth Sunday after Epiphany.] What text seems to have been thought of in this place? [Rom. vii. 18; St. Matt. xxvi. 41.] What is meant by "mortal nature"? [A nature subject to death; Gal. v. 17 explains it by "flesh."] And what are we told of flesh and blood in the Scripture? [That they cannot inherit the kingdom of God (1 Cor. xv. 50); "that the spirit quickeneth, the flesh profiteth nothing" (St. John vi. 63); that "they that are in the flesh cannot please God" (Rom. viii. 8); "that the carnal mind is enmity against God" (Rom. vii. 14; viii. 7).] If this, then, is the case with us, what is manifest? [That of ourselves we can do no good thing.] What resource, then, have we? [God, who is the strength of all them that put their trust in Him.] Give me some texts to this effect. [Ps. xxvii. 1; xlvi. 1; lxxiii. 26; cxl. 7; Exod. xiii. 3; 1 Sam. xv. 29; Isa. xl. 29.] Then, is it good to acknowledge our weakness? [Yes; but not as wishing to excuse ourselves from the obligation to live holily, and in the fear of God.] How then? [As looking for strength from Him alone to do all good works.] What is the way of showing that we put our trust in God as our strength? [By not being as the man in Ps. lii. 7, who made not God his strength; but acknowledging Him as the source of every good action, and of every good thought.] How is this acknowledgment shown in a practical way? [By showing in all our actions that we have respect first to the kingdom of Heaven: St. Matt. vi. 33.] And still further? [By seeking God constantly in prayer, as the strength of our life.] And still further? [By making use of all His appointments and commandments as means of that strength which we seek to obtain from Him.] Seeing, then, on the one hand, that we are so weak and God so strong, what words does the collect put into our mouths? ["Grant us," &c.] Why do we pray that we may please God in will and deed? [Because it is very necessary that our heart should accompany our deeds, else they are not well-pleasing in God's sight: Heb. xiii. 20, 21.] What prophet advised and did what was good as the servant of God, while his will was in constant contradiction to his actions? [Balaam, who served God, and yet went with the servants of Balak; who would not do more nor less than the commandment of the Lord, and who could say, "Let me die the death of the righteous," and yet was slain as one of God's enemies. So Ananias and Sapphira, their will was not with their act: Acts v.]

Second Sunday after Trinity.—Who are those whom this collect says God never fails to help and govern? [The members of the Church of Christ.] And does God bring up every member in His stedfast fear and love? [Unhappily there are many who fall off from their first love by sins of various kinds.] And are there not others more innocent than these? [Yes; many who, though baptised into Christ, have, from the wickedness or carelessness of parents, never been nurtured in His holy religion.] Are there not instances of holy men who from their childhood have never departed from God's fear and love? [Yes; such as Isaac, Joseph, Samuel, Daniel, John the Baptist, and Timothy.] Are such as these only meant in the collect? [No; these may be offered, however, as examples of the general body of God's saints, who walk after the law of God's commandments, though it may be in less perfect and varying degrees of holiness: Deut. x. 12.] Is perfect holiness attainable in this life? [No; even St. Paul could say, "Not as though," &c.: Phil. iii. 12.] Then only those whom He brings up in His fear and love are we to expect that He should help and govern? [Those only have His fullest blessings of paternal aid and government who fear (Prov. viii. 17; Ps. xxxiv. 7, 9, cxlvii. 11), who love (Ps. xci. 14, cxlv. 20; Neh. i. 5; 1 Cor. ii. 9).] Show that He governs them, or guides them. [Isa. xxx. 21, and xxxv. 8, says, wayfaring men, though fools, shall not err therein.] But if we are to expect to have the advantages of wayfaring men, what must we carefully avoid? [Going out of "the way:" see Third Sunday after Easter.] Under what rule or law of God's providence do others, not so lovingly governed, come? [The general law of Divine providence.] Is not this fear of God very much what we show towards a father? [Yes; mingled love and fear, the duty and religious affection of a son towards Him, crying, "Abba, Father:" Ps. ciii. 13.] How is it that we are taught so much to fear God, when we are told that "perfect love casteth out fear"? ["Fear" means here "abject fear": 1 John iv. 18; compare St. John in Rev. xiv. 6, 7.] Does it not mean that in heaven the love of God will absorb all fear? [No; "fear," as in Acts ix. 31; Rom. xiii. 7; 1 Pet. ii. 18, iii. 2, means "reverential fear, reverence." In this sense we must always, even in the most perfect condition, fear God, *i.e.* reverence Him with holy awe and adoration: Ps. lxxxix. 7.] Do not the evil angels tremble before God? [Yes (James ii. 19); but good angels reverentially fall on their faces and worship God: Rev. xi. 16.] Then there are two kinds of fear? [Yes; servile or abject fear, and reverential fear.] And perfect love casts out—? [Every particle of servile fear from our hearts.] But God bids us have reverential fear on many occasions? [Yes; fear is the beginning, foundation or support of wisdom (Prov. i. 7; Ps. cxi. 10; Job xxviii. 28).] What is it to have a perpetual fear and love of God's holy Name? [The Name of God is here used for Himself: Ps. xxix. 2.] And with what degrees of fervency and strength ought we to love God? [St. Matt. xxii. 37.]

Third Sunday after Trinity.—What are the petitions of this collect? [Two: 1. That God would mercifully hear us, *i.e.* our prayers. 2. A special subject for prayer, "That by God's mighty aid we may," &c.] Can any person expect to pass through life without dangers and adversities? [No; they come alike to all—to good as well as evil: Job v. 6, 7.] What is the difference to the righteous? [Ps. xxxiv. 19.] In what way is the Christian pledged to expect dangers and adversities, and to contend against them? [1. In knowing that he is Christ's soldier (see Baptismal Service, "Christ's faithful soldier," &c.; also St. Matt. x. 24), and must consequently have difficulties and dangers to contend against in his spiritual warfare: St. John xvi. 33. 2. In the fact that he has an adversary, Satan.] But may not good and religious people expect to be shielded from much adversity and trial which fall upon others? [No; we must remember that all that will live godly must suffer persecution: 2 Tim. iii. 12.] Do we pray to be saved from dangers and trials? [See St. John xvii. 15. We must count upon always experiencing them in this life; they are a part of our probation, and designed for our improvement.] What sentiment do some people entertain about the dangers and trials of life? [That they may be excused from attending to their religious duties, and from fulfilling some of their moral obligations, on account of them.] What is the consequence? [That the trials of life become a snare to them: St. Mark iv. 19; St. Luke viii. 14, xxi. 34.] What is the Scriptural view of trials? [That we must expect them; but should by religion endeavour that they may be sanctified to our improvement: Ps. cxix. 7; Heb. xii. 10, 11.] In this way they become a subject of prayer to us? [Yes; the collect teaches us that we need a desire to pray against them.] Does this desire come of ourselves? [No; God gives *this* as well as every other perfect gift: James i. 17.] And who is meant by "we, to whom," &c.? [The Church assembled in prayer.] And to them we can confidently affirm that God has given a hearty desire to pray? [Yes; even though some among the number should be careless and inattentive, God would listen to the prayers of the devout: St. Matt. xvii. 20.] What is the meaning of hearty? [See notes on Collect for Third Sunday in Lent.] And is not this (heartfelt) kind of prayer, or in other words, earnestness and sincerity in prayer, necessary to *all* the congregation? [Yes: notes for Third Sunday in Lent.] Mention instances of earnestness in prayer. [Hannah (1 Samuel i. 9, 10); Hezekiah (Isaiah xxxvii. 2, 3); Daniel (Dan. ix. 3, 4); the importunate widow (St. Matt. vii. 7); our blessed Saviour, three times in the same words (St. Luke xxii. 41-44).] The Church has obtained the blessing of prayer; how must we as individuals strive to obtain it? [By encouraging in our souls a hearty desire to pray.] Then if we expect relief in our trials, and to be enabled to find support under them, we must do what? [Take them in a religious point of view, and pray heartily—earnestly—for comfort and defence.] Why for defence? [Because we want defence—God's mighty aid—against ourselves, and against our adversary, the devil, who as a roaring lion, &c.: 1 Pet. v. 8.] What defence must we oppose to this roaring lion? [Against him we must look to the Lion of the tribe of Judah: Rev. v. 5.]

FOURTH SUNDAY AFTER TRINITY.—What is the prayer? [1. For mercy. 2. That we may so pass, &c.] What are things temporal? [Things of time (Lat. *tempus*), things of this passing world.] What are things eternal? [The things of the eternal or everlasting life.] How does Scripture express the same? [2 Cor. iv. 18.] Why do we require mercy to pass well through things temporal? [Because, if God were not forbearing and long-suffering, and always ready to afford us degrees of grace, we should never recover from our falls, arising out of the treacherous character of things temporal.] What are the dangers of things temporal? [Their being so near to us, and pressing, in comparison with things eternal, upon our immediate care and attention.] As, for instance, in what? [In the necessity men have to provide for their homes and families.] So as to become confounded with our duties, you would say? [Yes; their being wrapt up with our duties so as to make it sometimes difficult to know where they are different from things spiritual.] Does the collect seem to teach us that temporal things may be employed to a good as well as an evil end? [Yes; it might be read, so pass through things temporal as *to gain* things eternal: 1 Cor. iii. 21-23; 2 Cor. iv. 15.] Can, then, things temporal be made profitable for things eternal? [They can be made, and were intended, as an exercise or probation for things eternal: 1 Cor. vii. 31; St. Luke xvi. 9; 1 Tim. vi. 18, 19.] Ought we to understand pleasures, pomps, and vices, as alone meant by temporal things? [No; principally the cares, duties, anxieties, and afflictions of life.] And these, managed rightly? [May become instruments of salvation, securing to us things eternal: 1 Cor. iii. 22.] And if managed badly? [See St. Luke viii. 14.] Now show me that you understand how temporal things affect you as a scholar (apprentice, &c. as it may be)? [As a scholar, I have my lessons to learn.] And if you learn them well? [They are an exercise to me.] Of what? [Of my mind, my diligence, patience, and obedience.] Then in learning your lessons you are, through things temporal, laying up for what? [Things eternal.] But supposing a scholar were to be studying for his pleasure, because he loved study, or for some prize, when he ought to be going to church, or ought to be helping his father or mother, what would be the eternal consequence to him? [He would be losing things eternal.] And if he were an apprentice, what good would his honesty or his activity be in the sight of God if he put his confidence in them alone, and gave not God the glory; not minding religious duties, &c.? [He would find that, without God, nothing is strong.] And to whom is the prayer addressed? [To God, as our Protector, without whom, &c.] And why under this title? [Because we know the vanity of things temporal and their great danger, without God our Protector.] Against whom has He to protect us? [Against him who has been allowed a limited reign over things temporal, the prince of this world.] Then, when we do not make a right use of the things of this world? [We are giving place to the rule and empire of the devil.] Does he not pretend that this world is his, and that he can give it to whomsoever he will? [Yes; and therefore we should be very careful that whatever we have in this world be held as from God, and not on a worldly basis, as given from the prince of this world.] And do you not think that the truth implied in these words extends to every thing that we have; even to sacred things? [Yes; even to my Bible and Prayer-Book.] Yes; without the fear of God, without taking God as your Ruler and Guide, even in going to church, in your prayers, or in hearing the Word of God, you will know what? ["That nothing is strong, nothing is holy."]

NOTES ON SCRIPTURAL AND LITURGICAL WORDS, BY REV. J. EASTWOOD, M.A.

"You will not find that this study of words will be a dull one when you undertake it yourselves. Only try your pupils; and mark the kindling of the eye, the lighting up of the countenance, with which the humblest lecture on words, especially words which are familiar to them in their play, or *at their church*, will be welcomed by them."—*Trench's Study of Words.*

CLERKS (Rubric in Morning Prayer, &c.). "By the clerks in this and other rubrics," (Wheatly supposes) "were meant such persons as were appointed at the beginning of the Reformation to attend the incumbent in his performance of the offices;" answering, in fact, to our present parish-clerks. In earlier ecclesiastical writings, however, the title is confined to *ordained* ministers, as being chosen by *lot* (*clēros*) in many cases, as Matthias was; or as being in a special manner the *lot* or *inheritance* of God, as the Jewish nation under the old dispensation (cf. Deut. iv. 20, ix. 29), and the Christian community under the new covenant, were sometimes called (cf. 1 Peter v. 3). In the middle ages the clergy were almost the only persons who could write; hence the term "clerk" came to have one of its most common modern significations. Caxton speaks of "that noble poete and grete *clerke* Virgyle" (*Ames' Dict.* i. 68). In *Thomas Beket*, above quoted, we have many such passages as the following:

> "So that he was withinne *monk*, withoute *clerk* also."—v. 267.
>
> "If bituene tuei lewede (*i. e.* lay) men were eni strivinge,
> Other (*i. e.* or) bituene a *lewede* man and a *clerc*."—573.
>
> ——— "If eni *clerke* as feloun was itake,
> And for feloun were iproved and we mighte hit not forsake
> That me[n] scholde him first *disordeyny*."—619.

CLOUTS (Jer. xxxviii. 11, 12). The Hebrew word is from a verb meaning "to drag;" and is explained by "tails or skirts of robes worn with *dragging* on the ground," or "clothes *dragged* or torn to pieces." The English word, which is by no means uncommon, though inelegant, is similarly connected with "cleave, cleft, cloven," &c. Nashe (1599) speaks of "swadling clouts." In Josh. ix. 5, "clouted" means "patched," the original being from an entirely different verb, meaning "to sew over again."

COCKATRICE, the name of an imaginary animal supposed to have a fowl's body and a serpent's tail. The word occurs three times in Isaiah, once in Jeremiah, and once in the margin of Prov. xxiii. 32, as the translation of two different Hebrew words, which are elsewhere rendered "viper" and "adder." Some think the *basilisk* is the animal meant.

COCKER (Ecclus. xxx. 9), "pamper." Thus in Sir T. More's *Supplication of Souls*, certain women in purgatory are made to say, "Wo be we there, and wyshe that whyle we lyved ye never had folowed our fantasyes, nor never had so *kokered* us, nor made us so wanton," &c.

COCKLE (Job xxxi. 40), a weed which grows among wheat, its botanical name being *Agrostemma githago*; also called Corn-Campion. Shakespeare has the proverb, "Sow'd *cockle* reap'd no corn." So Latimer: "O that our prelates were as diligent to sow the corn of good doctrine as Satan is to sow *cockle* and darnel." The Hebrew word is from a root, "to stink," and is rendered "hemlock" by Dr. Lee.

COLLEGE occurs 2 Kings xxii. 14, and in the parallel passage in Chronicles. The original word (to which the marginal rendering corresponds) means "second part," *i. e.* second part of the temple, or the women's court according to Buxtorf. Abarbinel says, "there were three walls about Jerusalem: within the *first* lived artificers, &c.; within the *second* lived the better sort—wise men, *prophets*, &c.; and within the *third* was the mountain of the Lord;" so that the word hardly means *college* in the modern sense.

COLLOPS, "slices or small pieces of meat," occurs Job xv. 27. It is still in use in Yorkshire, but generally applied to "rashers of bacon;" hence one of the provincial names for the Monday before Ash Wednesday. The Hebrew word is *pimah*, which seems connected with *opimus*, *pinguis*, *pimelēs* (Greek), meaning *fut*. The derivation of the English word is not satisfactorily made out.

COMMEND, used several times where we should now say *recommend*. Thus Bacon (Ess. xxx.): "I *commend* rather some diet for certain seasons than frequent use of physic."

COMMENDATION. Epistles of *commendation*, mentioned 2 Cor. iii. 1, and in early Canons, were "letters commendatory, by which the bearers, when leaving their own congregations, were recommended to distant churches, as guarantees of character." See Blunt's *Hist. of the First Three Centuries*, p. 25.

COMMINATION (Pr.-Bk.), literally a *threatening*, from Latin *minari*; hence applied to the recital of God's *threatenings* to be used on certain days, of which the first day of Lent is one.

COMMON (Pr.-Bk.): "used by all in common, serving for all;" thus, "the Book of *Common* Prayer," as distinguished from *private* or *family* prayer. So in the prayer of St. Chrysostom, "*common* supplications," *i. e.* supplications in which all join. So Acts ii. 24: "The believers had all things *common*;" Titus i. 4: "*common* faith;" Jude iii. "*common* salvation," &c. Also Bacon (Ess. xv.), "Princes, that ought to be *common* parents."

MISCELLANEOUS NOTICES AND INTELLIGENCE.

Notices of Books.

LONGMAN AND CO.—*Chronology for Schools*, by F. H. Jaquemet. Edited by Rev. John Alcorn. 256 pages 12mo, cloth. This book is a revised abridgment of the *Compendium of Chronology*, by the same author, and contains the most important dates, political, ecclesiastical, and literary, from the Creation of the world to the end of 1857. The events connected with English history are printed in italics, and the most important points in general history are denoted by black type. Two very complete Indices are attached to the book.

WERTHEIM AND MACINTOSH.—*The Children of the Old Testament*, by G. W. Mylne. 162 pages 16mo, cloth. This book contains histories of the childhood of Moses, Samuel, Mephibosheth, Abijah, the children at Bethel, the Shunamite's son, and Joash; with practical remarks interspersed, suited to the capacity of children.

Sunday-school Addresses, by T. P. Shipp; with an Introduction by the Rev. Charlton Lane. 178 pages 16mo, cloth. The following are the subjects selected: the Little Child; the Race; David and Goliath; the Gospel Net; Vineyard-work; the Four Little Things; Zacchaeus; the Little Captive Maid; the Prodigal Son; the Gospel Feast; the Two Hearts; the Child Samuel.

Scripture Illustrations, by the Rev. T. Romaine Govett. 108 pages 16mo, cloth. These, which are stated to have been made from personal observation, include such subjects as the Covenant of Salt, Mount Lebanon, the Olive Tree, Flat-roofed Houses, Feast of Tabernacles, Water-bottles, Cisterns, &c.

BOOKS, ETC. RECEIVED.

Church of England Monthly Review, No. 23, vol. iv. Westheim and Co. Price 1s.

Rooker's Public School Registers, adapted for the Returns required by the Committee of Council on Education. Kent and Co.

SCHOOLMASTERS AND SCHOOLMISTRESSES' ASSOCIATIONS.

NORTH CHESHIRE.—The Rev. R. Greenall, Incumbent of Stretton, Rural Dean, presided at the meeting of this Association held at Bowdon. The subject of "Reading" was resumed from the last meeting; and was first considered in its elementary principles, and afterwards in the various constituents of "good reading." The deficiency in this branch of education was generally acknowledged. In the instruction of the younger classes frequent use of the black-board was recommended, and the old practice of dwelling for a length of time on simple alphabet-cards was condemned. The members dined together at two o'clock; and afterwards the subject "Is religion taught in our schools, and how is it taught?" was discussed. Several valuable remarks were made on the best mode of producing a religious and moral influence in a school. In the application of Scripture to the minds of children, it was considered that the characters in the Bible and the parables and miracles of our Lord were the best adapted to produce the desired impression upon them.

DEVON AND EXETER.—At the monthly meeting, Mr. Gillard, of St. James's Parochial School, Exeter, read a paper on "Absurdities in English grammar." The members present (like all grammarians of the present day) consisted of two classes, styled by the essayist, "the school of the *Latin* development," and "the school of the *English* development," respectively; the former following the inflections, &c. of the classical languages, and the latter adhering strictly to the simplicity of our own mother-tongue. The essayist was of this latter class; and having traced the origin of the two schools, and enumerated the main points of difference between them, he concluded by advising that more time be spent in National schools on grammar than on geography, inasmuch as the former is almost, if not absolutely, necessary to good reading, without which the children who leave our schools will not be able to continue their education after the early age at which their school-life is obliged to terminate.

BARNSLEY AND WAPENTAKE OF STAINCROSS.—In consequence of a deep fall of snow, there was no meeting in April. On the 8th of May, at Ardsley, Mr. James Barraclough read a paper on "Decimal coinage," which he ably illustrated by the solution of numerous examples on the black-board. The meeting in June will be held at Hoylandswaine.

FRANT RURAL DEANERY.—The Rural Dean, the Rev. Sir Henry Thompson, Bart., presided at the quarterly meeting, held at Mayfield. Twenty-four maps of Palestine, drawn by children of the schools in the deanery, were carefully examined; and the rural dean expressed his intention of presenting a box of mathematical instruments to the two successful competitors. After the consideration of other subjects of interest, the meeting adjourned to the vicarage, where the vicar had kindly provided dinner.

Derby.—At the monthly meeting, held at Ticknall, the Rev. H. W. Purches gave a lecture on "The ferns of Great Britain." The members were afterwards entertained at tea by Mr. Sheldon, the schoolmaster.

East Kent.—At the second annual meeting, held at Ramsgate, two lessons were given to a class of children; one on "Books," by Mr. A. Fielder, and the other by Mr. J. Mead. From discussion these lessons elicited useful remarks on questioning, simultaneous teaching, and the use of the black-board. The other business consisted of reading the report, and the election of committee and officers. The subjects discussed at the monthly meetings during the year were stated to be, "On teaching grammar," "School organisation," "History," "The pupil-teacher system," "Late-comers," "The new Broad-Sheet," and "Writing." The Association now numbers upwards of forty members. A Branch has been formed for Deal, Sandwich, &c. The next meeting is to be held at Minster on the 5th of June.

Warwick and Leamington.—This Association has just held its annual meeting at Leamington. The sermon on the occasion was preached by the Rev. W. D. Furneaux, of Walton. After divine service the meeting assembled in the public hall, where dinner was served. The Right Honourable Lord Leigh, Lord-Lieutenant of the county, presided. His lordship was surrounded by many of the clergy and gentry of the neighbourhood. The Report stated that the meetings had been held alternately at Warwick and Leamington fortnightly from March to September, and monthly during the remainder of the year. A lecture had been given by Rev. Dr. Burbidge on "Latin as a means of National Education;" and by Rev. W. D. Furneaux on "India." Lessons to a class of boys had been given "On the prophet Elisha;" "On the sin of Ananias and Sapphira;" "On the resurrection of Christ in connection with our own resurrection;" "On a journey by rail from Warwick to Oxford." Papers also have been read "On the resurrection of Christ;" "On the advantages and hindrances of industrial occupation in parochial schools;" "Notes on the Isle of Man;" and on "Light." To Mr. Bigwood, of Walton, was awarded the prize for the best paper "On the offices and graces implied in the name of our Lord Jesus Christ." Mr. Fretton, of Coventry, obtained the prize for the best paper "On the best means of continuing the education of young persons between leaving school and settling in life;" to whom also was awarded the prize for the "best plan of providing for schoolmasters in their old age." In the course of the evening many toasts were given and responded to, and the president suggested that the Association should be made co-extensive with the county, and the meetings be held in turn at Warwick, Leamington, and Coventry.

* * *

TESTIMONIALS.—To Mr. William Haworth, late National Society's Organising Master, Dr. Hook's *Ecclesiastical Dictionary*, by a few Teachers in the Diocese of Lincoln.

To Mr. Thomas Goldfinch, on leaving Etchingham National School, Sussex, D'Oyly and Mant's Bible, in Three Volumes, by the Rev. H. J. Rush.

To Mr. R. Roberts, National School, Westbury-on-Severn, Gloucestershire, a handsome Moderator Lamp, a Water-Colour Painting of Mount Sinai, and Three useful Books, together with a pecuniary Gift from Rev. C. W. P. Crawford to purchase a Cornet-à-piston.

APPOINTMENT.—Mr. George H. Minkley (late of St. Mark's College, Chelsea), from the Endowed School of Rock, near Bewdley, Worcestershire, to the Bingham Church Boys' School, Notts.

NOTICES TO CORRESPONDENTS.

We cannot undertake to notice rejected communications. The name and address of a correspondent should always be given, though not necessarily for publication. Communications received before the 20th of each month are more likely to be selected for insertion than those received at that time, or at a later date.

"S. J." To the Principal of the College, before the 10th November. See *Church Education Directory*, page 22.

"A regular Subscriber." There is no syllabus of subjects for female candidates for certificates.

"H. Tripp." Want of space precludes our making use of the paper you have so kindly sent; but we have already given similar forms of service.

"Selina." Refer to pages 98 and 99 of the April Number of this Paper for notices of arithmetical books and tables.

"A young Schoolmaster." See National Society's Catalogue for time-tables.

London: Printed by Levey, Robson, and Franklyn, Great New Street and Fetter Lane, E.C.

No. CXL. JULY. 1858.

THE Monthly Paper OF THE NATIONAL SOCIETY.

THE Meetings of the Committee of this Society have been attended during the past month by his Grace the Archbishop of Canterbury, the Earl of Romney, the Bishops of Bangor and Llandaff, Lords Dynevor, Lyttelton, and Redesdale, Rev. Sir H. Thompson, Bart., Sir Thomas Phillips, Ven. Archdeacons Sinclair and Harrison, and William Cotton, Esq.

Annual Meeting of the Society.

The Annual Meeting of the Society was holden at the Sanctuary, Westminster, on Wednesday June 9th. His Grace the President took the chair at twelve o'clock. There were present, His Grace the Archbishop of Canterbury; the Earl of Romney; the Bishops of Lichfield, Lincoln, and Oxford; Lords Lyttelton and Ebury; Sir Robert Gladstone, Bart.; Rev. Sir H. Thompson, Bart.; T. Mainwaring, Esq., M.P.; Hon. W. Cowper, M.P.; F. H. Dickenson, Esq.; T. D. Acland, Esq.; Ven. Archdeacon Sinclair; the Rev. Canons Jennings, E. J. Randolph, J. H. Randolph; T. R. Bennett, Esq.; Robert Dimsdale, Esq.; &c. &c.

His Grace having read prayers, opened the meeting with the following words:

In opening the proceedings of to-day, there is nothing with which I have occasion to detain you beyond the hearing of the Annual Report. The Society is keeping the even tenor of its way; and I do not know that there is any remarkable feature to present to you.

I am sorry to say, the most conspicuous feature in the report is that which is the least satisfactory, namely, as regards the finances of the Society, which its continued exertions have now brought very nearly to an end.

On hearing the report read the other day, I was reminded of an old anecdote connected with the Peninsular War. One of our generals gained a decided victory, with a great loss of men. He was naturally very much affected to think that so many of his brave companions were killed. When the commander-in-chief came to him, his first words were, "I have lost my army." The commander-in-chief said to him, "But you have gained the victory." The Society can likewise say, "We have expended our finances, but we have done a great work." It is no slight thing to have achieved so vast a work.

Now consider what the state of education was fifty years ago compared with what it is now. In every part of the kingdom there is a vast improvement in education, and the numbers educated in proportion to the population are wonderfully large. There is also a great improvement in the quality of the education. Therefore I think the Society may claim to itself that stimulus which has been given to such improvements; and I trust that when the public, who are about to be made acquainted with the fact, learn that without further assistance it will be impossible to make grants towards the building of new schools, which it has hitherto been accustomed to do, they will heartily respond to the Society's claims, and exercise their influence on its behalf. That periodical supply which we were accustomed to depend upon, and which formed a very large part of the means of the Society, is now withdrawn. It is therefore absolutely necessary to apply to some other source by which the wants of our Society may be supplied. I think I need not detain you longer with any further preliminary observations, but will now proceed with the usual course of business.

The election for auditors of the Society then took place. John C. Sharpe, Esq., and John Shephard, Esq., were duly elected; the latter in the place of R. S. Lutwidge, Esq., who has acted as auditor for twenty years, and whom an increase of other engagements prevents from continuing this office. His Grace expressed his sense of the value of this gentleman's services to the Society, given for a long course of years. The ballot was then taken for members to serve on the Committee; and during the process, the Secretary read the Annual Report of the Committee. (This Report, with the usual appendices, will be shortly published, and sent to all Members of the Society.) After the reading of the Report, his Grace declared the result of the ballot to be, that the following members had been elected to serve on the Committee: Rev. Lord John Thynne, William Cotton, Esq., the Right Hon. C. B. Adderley, M.P., and Hon. Arthur Gordon. The Right Hon. W. Cowper, M.P., then spoke as follows:

My Lord Archbishop,—I am sure that all present will respond cordially to the words with which your Grace opened the meeting, and in which you spoke with perfect truth and justice, as well as with moderation, of the great services rendered to the Church and to the people of England by the National Society. The forty-seven years during which this Society has been in existence have marked its progress with incalculable benefit; and a great deal of the successful efforts which are now being made to promote the education of the people by parliament may be traced to the plans and schemes adopted by the National Society. (Cheers.)

I think we have heard with regret your Grace's statement that the only want at this moment felt by the Society is that of increased funds. Certainly there may be a prevalent opinion that that great branch of the operations of the National Society which has hitherto occupied so much attention—namely, that of aiding in the building of schools—was now less necessary in consequence of the grants of public money made through the Privy Council. On the contrary, I think it is clear that increased exertion is rendered necessary in order to obtain more funds to aid still further in the building of schools. The money expended by the National Society will show there are many cases where a small grant made by the Committee may just enable the applicants to claim grants that are offered by the Privy Council. Most persons who have attended to the subject are aware how often it happens that clergymen have completely exhausted all the funds within their reach, and have perhaps induced persons in the parish to give rather more than they otherwise would have done, in the hope of being able to meet the grant promised by the Government; yet, after all these exertions have been made, there still remains a deficiency of funds. In such cases as these, this Society steps in; and by a little additional aid, the voluntary efforts of the parish are made efficacious, and the promoters of the school are enabled to receive the grant offered by the Privy Council. There are many instances where aid has been given which have had a very great effect in the case of schools not entitled to receive the parliamentary grant, their requirements not having previously been sufficient to satisfy the Privy Council; but there are cases where grants from this Society may produce great good.

But I, for one, should think that the other operations of the National Society are more important, and still more calculated to further education, than that of making building-grants; for there is a wide field of exertion left for the National Society in those operations where the Privy Council cannot interfere. I am sure the exertions of this Society, represented by its practical wisdom and skill, may accomplish great things in more fully occupying those fields of exertion. (Cheers.)

I attach great importance to the organising masters who have been employed by this Society. That is a branch of operation which is particularly left to this and other societies. The Privy Council is very properly restricted to ascertaining by inspection the result of the labours in the school, and of expressing an opinion either upon the success or want of success in that school; and its impartiality in inspection would be very much interfered with if the Privy Council, in the slightest degree, were to take any steps so as to interfere with the management of the school. I think assistance in organising could not properly be given by the Privy Council; but manifestly, at the present moment, one of the greatest needs in our schools is the visit of an organising master,—his remaining in a school some few days, seeing what advice the master of the school most requires, suggesting to him the best methods, showing him by example as well as guiding him by precept. The result of such a visit will exhibit a marked difference in the whole management and success of that school.

I was very glad, when I was in office (at the Privy Council), to receive an application from the Society for the ordinary rate of augmentation to be given to the organising masters; that is a branch which I think this Society may very advantageously continue to uphold. I also think the Depository and Local Depôts are a branch of the operations of the Society which it is desirable to continue and extend.

The books now placed in the hands of children for reading-lessons are not altogether suitable; I think they have not that interest for children that they might have. I can conceive books being much better adapted to produce a love of reading. Every year the Catalogue of the National Society is improving; it is getting more and more the sort of books we require: but still I think much more may be done in that direction.

The statistical return, of which we have heard in the Report, shows also a very great effort. It seems to show in a highly satisfactory manner that the Church of England has not been remiss in extending the education required for her children. We find by these returns (and they are probably more complete than any other inquiry would be, unless, perhaps, the census obtained by act of parliament) that the increase of children in the schools is more than commensurate with the increase of the population.

Now I think the Society most useful, as being a centre of union and communication with the diocesan boards. (Hear.) It seems quite essential to the proper organisation of Church schools that there should be such a centre as this National Society at present alone affords. The diocesan boards themselves are most useful in giving a local and diocesan centre to all parishes within the diocese. This Society is the centre for the diocesan boards; and if they were deprived of its useful work, in conveying, communicating, and giving help,—in being in every way the centre of the diocesan boards,—very great harm would arise to the education of the country.

Diocesan inspection is certainly of very great value. Of course this mode of inspection is generally found not to be of so complete efficiency as that official inspection which is the entire object of a man's life. But diocesan inspection, I think, is found in this way of very great advantage; it reaches a school which is not likely to be visited by the Government Inspector, and is often received in a more easy and familiar way than by the Government Inspector, and is looked upon with rather less awe; and the Diocesan Inspector is certainly of the greatest use in giving those directions which other persons visiting are unable to afford. I think, upon all these grounds, and many others I could mention, this Society deserves the support of all interested in education. I am quite sure the training colleges, of which we have heard an account to-day,—viz. Battersea, St. Mark's, and Whitelands,—do deserve the most hearty and cordial support of all persons who are interested in improving and in keeping up the standard of our masters and mistresses.

This seems to be just now the great work to be done, namely, the sending forth masters and mistresses who are able to give that sort of practical special teaching to the children under their care which will fit them for their duties in after-life. This Society, almost in all cases, has turned its attention to the art of teaching what is to be taught, and how it is to be taught; not merely in making well-educated young men and women, but in making well-trained schoolmasters and mistresses. If that very great difficulty can be overcome, then I think we shall see education in this country taking a fresh start, and getting a fresh hold upon the minds of the people of England.

The resolution concludes with an earnest hope that the Appeal about to be issued will be liberally responded to.

This Society can no longer appeal to the people who are charitably disposed under the sanction of a Royal Letter; nor can it, it seems, trust to its episcopal patronage. It must, then, appeal to the people whose contributions it desires, upon its own merits, upon its past services, upon its present work, and upon its future intentions.

If the operations of the National Society are well explained to the public, if they are brought vividly before the minds of those interested,—I have no doubt that it will receive, as heretofore, the cordial support and approbation, and the pecuniary contributions, of those interested in the welfare of their fellow-creatures. (Cheers.)

The right honourable gentleman concluded by moving the following resolution:

That the thanks of this meeting be given to his Grace the President and the Committee of this Society for the report presented by them; and that this meeting desires to express its earnest hope that the Appeal about to be issued, with a view to obtain the funds hitherto collected under authority of Royal Letters, may be promptly and liberally responded to by the friends of Church education.

This was seconded by T. Mainwaring, Esq., M.P., and carried unanimously.

The Archbishop then pronounced the usual benediction, and the meeting separated.

Annual Meeting of Secretaries.

The Annual Meeting of Secretaries and Treasurers of Diocesan and Local Boards of Education, was holden at the Sanctuary, Westminster, on Tuesday, June 8th.

The Lord Bishop of Oxford took the chair at twelve o'clock.

There were present the Lord Bishop of Salisbury, Rev. Sir Henry Thompson, Bart., Rev. J. G. Lonsdale, Rev. A. Wilson, Rev. Harry Baber, F. S. Warren, Esq., and the following members from the undermentioned dioceses:

CANTERBURY: Rev. B. F. Smith, Rev. M. Onslow, Rev. C. B. Riddell, Rev. R. Vincent, Rev. J. Y. Stratton.

YORK: Rev. E. J. Randolph.

LONDON: Rev. C. J. Dyer, Rev. R. Chaffer.

WINCHESTER: Hon. and Rev. S. Best.

CARLISLE: Rev. J. Brunskill, Rev. A. M. Wilson.

BATH AND WELLS: F. H. Dickinson, Esq.

ELY: Rev. J. C. Ebden, Rev. J. H. Blunt.

EXETER: Rev. W. Heberden, Rev. G. W. Procter, Rev. R. K. Cornish.

NORWICH: Rev. W. Potter, Rev. E. S. Yates.

OXFORD: Rev. J. Slatter, Rev. H. H. Swiney.

PETERBOROUGH: Rev. J. H. Blunt, Rev. Canon Fry, Rev. W. L. Clay, Rev. J. H. Brookes.

ROCHESTER: Rev. J. Bramston, Rev. J. Pearson, Rev. G. B. Blomfield, Rev. W. B. Ady, Rev. A. Pearson.

SALISBURY: Rev. N. Smart, Rev. W. D. Morrice.

ST. ASAPH: Rev. H. P. Ffoulkes.

WORCESTER: Rev. G. Peake.

The meeting having opened with prayer, the Minutes of the Meeting of 1857 were read and confirmed.

The following subjects were then discussed, being those which were announced in the May Number of the Paper.

I. The expediency and best mode of carrying into effect a system of Diocesan Examinations, with prizes, for children above thirteen years of age. The prizes to consist of apprenticeship-fees, places of domestic and other service, and pupil-teacherships.

On this subject the following resolutions were, after considerable discussion, carried unanimously:

That it is desirable to carry into effect, with as little delay as possible, a system of Diocesan Examinations, with prizes, in such a manner as best to encourage the children to remain at school for a longer period than at present; and to stimulate improvement and solidity of attainments, and proficiency in such subjects as are of most importance to the children of the labouring class.

That in such system of rewards special regard should be had to character and sound religious knowledge.

II. The most practicable mode of extending more generally to schools the pecuniary advantages offered by the Committee of Council on Education.

The following resolutions on this subject were agreed to:

That the Committee of the National Society be requested to urge on the Privy Council the modification of so much of their Minute of April 29, 1854, as confines the capitation grants at the girls' rate to "mixed schools under certificated mistresses in rural parishes containing fewer than 600 inhabitants," by extending the limit of the population to which that minute shall be applicable.

That the Committee of the National Society be respectfully requested to press anew on the Government the desirableness of granting aid to schools on the ground of the standard attained by the school, and not, as now, exclusively on that of the attainments of the teacher.

III. The establishment and support of evening schools, especially in the agricultural districts.

On this subject the following resolution was unanimously agreed to:

That the Committee of the National Society be respectfully requested to urge on the Committee of Council on Education the expediency of allowing a class of unprofessional teachers to be registered expressly as evening-school teachers; and of permitting also two or more parishes to unite in securing the services of one of such teachers; and also that the sum to be raised in order to meet the grant from the Privy Council in aid of such teacher may be made up partly of private contributions an partly of school-pence.

IV. The expediency of arranging returns from Diocesan Inspection on one uniform plan, so as readily to furnish statistical information.

On this subject it was agreed that some of those present should meet the Sub-Committee of the National Society appointed on Diocesan Inspection, for the purpose of considering the Forms of Inspection issued by the Society, and suggesting any alterations which may tend to simplify those forms.

The question of the supply of teachers suited to the wants of small parishes was also considered at some length.

The chairman pronounced the usual benediction, and the meeting broke up shortly before four o'clock.

Parochial Collections Fund.

(*List made up to June* 15, 1858.)

		£	s.	d.
CHESTER	Church Lawton	£5	6	0
DERBY	Mackworth	4	4	4
DEVON	Thurlestone	1	3	9
GLOUCESTER	Yate	2	2	1
KENT	Frant	7	13	8
,,	Southend, Lewisham	8	15	6
LANCASTER	Halsall	4	0	0
MIDDLESEX	Twickenham (*addl.*)	1	1	0
,,	Hampton Wick	6	6	0
SALOP	St. Chad's, Shrewsbury	£10	11	6
,,	Wrockwardine	0	7	0
SOUTH HANTS	Freemantle (Temp. Ch.)	3	3	0
STAFFORD	Cobridge	4	15	0
,,	Wednesfield	4	0	0
SURREY	Kingston-on-Thames	6	6	0
MONMOUTH	Bassaleg	0	5	0
MERIONETH	Tallylyn	0	12	8
,,	Llanfihangel y Pennant	0	6	0

Subscription Associations.

Sermons have been preached during the past month at St. Mark's College Chapel, by Rev. C. Warren; at St. Vedast's, Foster Lane, by Rev. Richard Chaffer; St. Catherine's, Coleman Street, by Rev. R. K. Cornish; St. Lawrence's, Jewry, by Rev. J. Brunskill. The cause of the Society will be advocated this month in the Cathedral Church of St. Asaph, Hawarden, Rhyl, and other churches in the diocese.

The Society's Local Collectors are earnestly requested to forward the amount of their collection to London before the 10th of July, unless they should have paid such to their District Treasurer; in which case a line, intimating the amount of such payment, would oblige, and enable the Secretary to acknowledge the same in the August Number of the *Monthly Paper.*

The Committee have heard with great pleasure that the following names have recently been added to the List of the Society's Local Treasurers:

DIOCESE OF LONDON.	
Bethnal Green	Rev. T. Gibson.
Bromley (Middlesex)	,, A. E. How.
Charlton	,, R. C. Smith.
Enfield	,, W. W. La Barte.
Greenwich	,, C. P. Incledon.
Hanwell	,, M. E. Stanbrough.

DIOCESE OF WINCHESTER.	
Winchester	C. Woolridge, jun. Esq.
Andover	Rev. H. M. White.
Bournemouth	— Dickinson, Esq.
Portsea	Mr. Allnutt.
Ringwood	Rev. C. H. Maturin.
Chertsey	,, L. W. Till.
Cobham	,, C. F. Stovin.
Weybridge	,, E. J. Rose.
Bonchurch	,, R. H. Feilden.
Ventnor	,, J. Maitland.

DIOCESE OF CHESTER.	
Liverpool	Rudolph Zwilchenbart, jun. Esq.
Birkenhead	Rev. J. S. Boucher.
Prestbury	,, S. Lea Wilson.

DIOCESE OF CHICHESTER.	
Crawley	Rev. J. Soper.
Lewes	,, P. de Putron.

DIOCESE OF ELY.	
Luton	Rev. T. W. Peill, D.D.
Stilton	,, O. W. Davys.
Sudbury	,, D. R. Fearon.
Whittlesea	,, J. S. Nuzum.

DIOCESE OF GLOUCESTER AND BRISTOL.	
Chippenham	West Awdry, Esq.
New Swindon	Rev. G. Campbell.

DIOCESE OF MANCHESTER.	
Accrington	Rev. G. Garbett.
Lancaster	,, Colin Campbell.
Fleetwood	C. G. Harvey, Esq.

DIOCESE OF NORWICH.	
Norwich	Rev. Hinds Howell.
Dereham	,, B. J. Armstrong.
Diss	,, C. R. Manning.

DIOCESE OF ST. ASAPH.	
St. Asaph	Rev. T. Brown.
Denbigh	,, D. Lewis.
Machynlleth	,, E. Edwards.

New Subscriptions.

The following Donations and new Annual Subscriptions have been contributed since the last announcement, and are hereby thankfully acknowledged. The List is made up to the 15th June.

Mercer, C. Esq. *Maidstone* . . a.	£1	1	0
Collection at Sutton-on-Derwent, by Rev. G. R. Read	1	12	6
Ditto, at Ruyton, in the Eleven Towns, by Rev. N. Cooper	3	18	3
Ditto, after Sermons at Burnley . .	10	12	0
Ditto, at Framilode, St. Peter's . .	1	5	0
Ditto, at St. James's Church, Exeter .	5	17	6
Ditto, at Sidmouth	12	13	2
Ditto, at Rugby (portion of) . . .	10	0	0
Moiety of Offertory, at St. Michael's, Ford, Northumberland . . .	2	0	0
Price, Mrs. R. *Rhiwlas, Bala* . a.	1	1	0
Johns, Rev. C. A. *Callipers,* collected by	1	17	6
Bowles, Rev. H. M. J. *Framilode* a.	1	1	0
Chamberlayne, Miss L. F. . . a.	2	2	0
Trevelyan, Miss Julia	10	0	0
Neave Sheffield, Esq.	10	0	0

Diocese of London.

Collection at St. Vedast, Foster Lane .	4	4	0
Ditto, at Isleworth	14	3	6
Ditto, St. James's, Westminster . .	55	15	0
Contents of Collecting-boxes in Society's Depository	0	9	4
Glyn, Sir R. J. Bart.	10	0	0
Offertory Collection, at St. Mark's College, Chelsea, by Rev. C. Warren .	5	2	9
Baines, Mrs. *Portland Place* . a.	1	1	0
Braybrooke, Lady, *New Burlington Street* . . . . . . a.	1	1	0
Govett, Rev. J. C. *Staines* (incd. to) a.	2	2	0
Powys, Hon. Major H. L. (Soldiers' Daughters' Home, *Hampstead*) a.	1	1	0

Diocese of Winchester.

Bovill, W. Esq. Q.C. (M.P.) . . a.	1	1	0
Executors of J. W. Liddiard, Esq. (late of *Streatham*)	£1	1	0
Thresher, Rev. Philip	5	0	0
Fisher, the Misses, *Kingston-on-Thames* a.	1	1	0

Diocese of Ely.

Bedford.

Moiety of Collection at St. Paul's Ch. .	4	3	8
Ditto St. Mary's ditto .	2	6	4
Ditto St. Peter's ditto .	1	14	6
Ditto Trinity ditto .	1	0	0
Ditto Ridgmount ditto, in 1857	2	4	1
Moiety of Gift, by Rev. G. Thornton, in lieu of a Sermon at Sharnbrook Ch. .	2	10	0
Ebden, Rev. J. C. *Great Stukeley* a.	1	1	0

Diocese of Lincoln.

Bourne, Collecting-box at . . .	0	3	0
Winstone, Rev. D.	0	15	0
Offertory, Trinity Sunday, at *Revesby* .	1	7	0

Diocese of Oxford.

Oxford, St. Mary Magdalen, by Rev. J. Ley	2	7	9
Masters, Rev. W. *Bucknell* . . .	1	0	0
Hodgson, Rev. J. *Bloxham* . . a.	1	1	0
Collection at Iffley, by Rev. A. Warburton	5	11	6

Diocese of Peterborough.

Clay, Rev. W. *Blisworth* . . a.	1	1	0
Cooper, Rev. P. *Little Dalby* . a.	1	1	0
Ray, Rev. G. *Stathern* . . . a.	1	1	0
Pugh, Mrs. *Melton Mowbray* . a.	0	5	0
Colles, Rev. W. M. . . . a.	1	1	0
Holmes, Rev. C. A. . . . a.	1	1	0
Vernon, Rev. C. J. *Grafton* . . a.	1	1	0

* * *

The Society's Depository.

Maps and Atlases published by the National Society, and sold in the Depository to Members at the prices named below.

GEOGRAPHY.

No remarks are needed to show the importance and value of *Geography* as a branch of school-studies. The various reports of her Majesty's Inspectors, as well as the concurrent testimony of most practical educationists, afford abundant evidence of the estimation in which it is held as a successful medium for mental culture, and an apposite subject by which to convey much useful and interesting information.

Until of late, however, the means and appliances for teaching and illustrating this branch of education which were to be found in most schools were of a very meagre, and often incorrect, kind; and in nothing, perhaps, has there been of late years so rapid and so marked an improvement as in the more accurate construction of Maps, and their more perfect adaptation to the various purposes of individual and class teaching. We know that until very recently travellers were sometimes disposed to take much of their information, in regard to the positions and heights of mountains, the sources and directions in which rivers flowed, &c., from the confused and inaccurate statements of natives, who, in addition to their ignorance upon such points, were frequently influenced by sinister motives, in either withholding full and correct particulars, or in giving, designedly, false representations.

There can be little doubt that very much of the success which has rewarded the enterprise and perseverance of modern travellers, and which has gained for their accounts a ready acquiescence on the part of the public, is due to the great carefulness which they have exercised in making no statements the accuracy of which they have not verified from actual observation; and to the great improvement which has taken place in the construction and nice adjustment of all scientific instruments for barometrical and other purposes. Each expedition that has of late been fitted out for the discovery of unknown regions, or for the more exact description of those already partially known, has been supplied with an abundance of apparatus for all purposes of scientific investigation, and for the full and correct determination of all questions that were either directly or indirectly connected with the subject of Geography. With some few exceptions, indeed, such as the interiors of Africa and Australia, there is now scarcely any part of the earth's surface, or any rock or island in the great deep, whose nature and position have not been fully ascertained from personal examination, and laid down upon our maps with the highest degree of accuracy.

While what are usually known as the *political* divisions of the world have thus been carefully examined and mapped, considerable interest has of late years been manifested in the minute investigation of all those *physical* phenomena which have any relation to this earth as a habitation for man, or which are thought to affect or regulate the distribution of animal or vegetable life. An accumulation of most important facts and observations has thereby been obtained, to which reference can now be made in connection with circumstances which are of the highest value to the nation in a social and political point of view.

GENERAL ATLAS, containing 29 Maps, coloured, with an Index, 4*s*. 6*d*.—The maps contained in this volume were designed and drawn by Mr. W. Hughes, whose name is a sufficient guarantee for their accuracy and excellence. They are especially adapted for pupil-teachers and students in training colleges. There is a valuable Index of the *names* of places, rivers, &c., with their longitude and latitude, so that no difficulty need be felt in determining their exact position.

CLASS ATLAS, containing 16 Maps, 10*d*. plain, and 1*s*. 6*d*. coloured.—This Atlas is intended to be used by children to whom Geography is prescribed as a lesson to be prepared at home. It will also be found of much advantage in schools when reference is required to be made for ascertaining the position, &c. of such places as are named in the course of the ordinary reading-lesson. It is hardly necessary to observe, that any fact or event is more firmly impressed upon the memory, and viewed with greater interest, when the scene of its occurrence is accurately known, and other circumstances bearing upon its development and issue thoroughly explained and understood.

THE SCHOLAR'S ATLAS, containing 14 Maps, 1*s*. 6*d*. per dozen plain, and 6*d*. per copy if on stiff paper and coloured.—This volume has been published mainly with the object of placing within the reach of each child, at the most moderate cost, such a series of hand-maps as are absolutely necessary for the illustration of the daily lessons that are given in school. Each map contains a judicious selection of the most important names of localities, rivers, lakes, and mountains; and also gives a tolerably distinct notion of the physical features of the globe.

ATLAS, ILLUSTRATIVE OF THE GEOGRAPHY OF THE BRITISH EMPIRE. 10 maps, with a Preface, in wrapper, 5*s*. per copy; in cloth, 6*s*. 6*d*.—The maps in this volume are four on *physical*, three on *political*, and three on *historical* Geography. The object of the series is to illustrate the Geography of the British Empire in an elementary manner, not to present a complete body of information. Each map has been constructed for the illustration of a *single* subject. In the *physical* maps, no range of heights has been inserted, nor any river, or affluent, without its name. In the *political*, maps, the general practice of inserting names of towns of small importance has been avoided.

In all the maps such explanations as are most necessary are contained in notes engraved in the blank spaces. The attention of teachers and students is particularly called to these notes, as containing almost all that need be stated to render the maps available for a regular course of elementary study to those who are but moderately versed in Geography as commonly taught in schools.

THE SCHOOL-ATLAS OF PHYSICAL GEOGRAPHY, with an Introduction, intended to serve as a guide for a course of elementary study, 6*s*.—This work is intended to place within the reach of pupil-teachers, students in training colleges, and masters in schools, the most recent and received information upon those subjects which are usually comprehended under the term *Physical* Geography. There are chapters on the Figures and Positions of the Land of the Globe; on Hydrography; on Meteorology; on Terrestrial Magnetism; on Geological, Botanical, and Zoological Geography; and on the Distribution of the Human Race. The maps have been designed with the greatest regard to accuracy, and embody the most recent results of philosophic research. The Preface may be purchased by itself, price 1*s.* 8*d.*; and the maps are also sold in parts, each containing eight maps, price 9*d.* each. The whole series consists of five parts.

NEW MAP OF EUROPE, on canvas and roller, varnished, 9*s.* 9*d.*

PHYSICAL MAP OF THE BRITISH ISLES, on canvas and roller, varnished, 11*s.*

THE BRITISH ISLES, on canvas and roller, with the Names of the Towns and the Political Divisions, 13*s.* 6*d.*

ENGLAND AND WALES, on canvas and roller, varnished, 4*s.* 6*d.*

These maps are intended for class-teaching, and embody the results of the most recent investigations connected with Geography. The physical features of the several countries are given with great boldness, while the outlines of the political divisions are sufficiently distinct for all practical purposes.

Diocesan Proceedings.

Sixteenth Report of the WINCHESTER *Diocesan Board of Education*, 1857-8.

Report of the CHESTER *and* MANCHESTER *Diocesan Board of Education for* 1857.

Report of the Diocesan Society of the Archdeaconry of SUFFOLK *for promoting Education, &c.*, 1857.

Report of the WEST CORNWALL *Local Board of Education for* 1857.

It is encouraging to observe that these several Reports afford ample evidence that the work of education continues steadily to advance in the dioceses referred to; and that the zeal which animated the founders of these Boards of Education in connection with the National Society still prevails.

The Training Institutions at Winchester, Chester, Warrington, and Truro, are reported on; while in Suffolk the work of training is carried on by allowances to teachers trained at the Ipswich Central School and elsewhere. At Winchester the number in training is thirty-eight, the largest number the institution can suitably accommodate; eight of these are from Salisbury diocese, which avails itself of Winchester for its male trained teachers, while in return, it looks to Salisbury for female teachers, twelve now being in training specially for Winchester diocese. To carry into effect the suggestions of the Rev. F. Temple for improving the teaching of "the theory and practice of the art of teaching," an additional schoolroom has been erected adjoining St. Michael's Schools, at a cost of nearly 500*l.*, the Committee of Council giving 221*l.* towards the undertaking. Ten pupils have left the institution since the last report, six of whom are employed in Winchester diocese, one in Salisbury, and three elsewhere. The sum of 335*l.* is the allowance to the institution for twenty-three pupils trained during the last year.

At Chester, the number of students in training is 53, of whom 40 are Queen's scholars. Out of 36 presented for examination, 33 were placed in the Class-list. There are 127 scholars in the Practising School, and 46 in the Scientific School. The Board has obtained the conveyance of the land in front of the College, and so secured it against possible future annoyances. The Chancellor Raike's Memorial Fund is now available, and admits of the Board electing from year to year a "Raike's Exhibitioner," who will be received into training free of cost.

At Warrington there are 86 pupils in training, of whom 66 are Queen's scholars. Out of 74 presented for examination, 70 were placed in the Class-list. The efficiency of the institution has been largely promoted by new buildings, which have been completed during the past year.

Training teachers, by the Society for the archdeaconry of Suffolk, is confined to receiving young men and women for a period of not less than three months into the Model Schools at Ipswich. The training is gratuitous; but teachers must provide their own board.

The West Cornwall Board has secured for its Female Training School at Truro the advantages of Government Inspection, with allowances. The first examination for Certificates of Merit and Queen's Scholarships was held last Christmas, and was highly successful. The Report shows eighteen pupils to be in training, of whom six are Queen's scholars. It is expected that the new buildings for the Training School with a Practising School will be completed at Michaelmas.

With the exception of the Society for the archdeaconry of Suffolk, which has made grants to the amount of 271*l.*, the several Boards referred to in this notice have not, during the past year, aided in the work of building and fitting up new schools.

Grants in aid of the current expenses of schools have been voted to the extent of 25*l.* by the Suffolk Society, and the Winchester Board is prepared to receive applications for book grants, having voted 50*l.* to meet an equal amount from the National Society for that purpose. The West Cornwall Local Board has also adopted the plan of book grants, and voted 10*l.* to meet another 10*l.* from the National Society.

Organising masters from the National Society have been employed by the Winchester Board and the West Cornwall Local Board, on the usual terms of the Society paying half the salary, the Board paying the other moiety and travelling expenses. The work of these officers is highly spoken of in the Reports, and a desire expressed for a renewal of their services. Mr. Jones and Mr. Gruzelier, the organising masters referred to, have furnished very useful reports of their proceedings. They form appendices to the Board Reports.

At Winchester the organising master acted as diocesan visitor. In Suffolk and West Cornwall diocesan inspection is progressing. The Suffolk Board Report suggests the importance of greater uniformity in the period when returns should be made by the Inspectors to the Local or Diocesan Boards. In Chester and Manchester dioceses it does not appear that any system of diocesan inspection has been adopted.

The Winchester Board continue their plan of promoting the efficiency of Sunday-schools by conferences; but they have not been carried on so extensively as at first. "It is believed that an annual conference of the clergy of each rural deanery on Sunday-schools would tend very much to promote the advancement of their respective schools." It also takes cognisance of the proceedings of the Hampshire Church-School Society, which is the schoolmasters' association for the county, and "carries out the great design of the Diocesan Board, viz. the promotion of sympathy and union among *all* the friends, promoters, and teachers of Church Schools, so far as the archdeaconry of Winchester extends."

Diocesan Schools for the Middle Classes also receive encouragement from the Winchester Board, and reports on the examination of various schools are given. The Board has appointed a committee, and connected itself with the movement at Oxford for the examination of persons not members of the University; Southampton has been selected by the delegates of Oxford as one of the centres for the examinations for the title of Associate of Arts.

The financial position of the Boards is on the whole encouraging; Winchester has enjoyed a better income for the past year, arising mainly from moieties of parochial collections, hitherto wholly sent to the National Society. The Chester and Manchester Board (after years of struggling, having provided two noble training institutions) has at length been able to meet the required expenditure, and is now looking forward to have some funds for other work. The Suffolk Board is gradually reducing its capital, but looks forward to some cessation of building grants, and to renewed supplies for the necessary work of raising and improving the standard of schools. The West Cornwall Board is on the whole well supported, has raised considerable funds for its training school, and with a moderate income is doing much for the district to which its labours extend.

PAPERS AND CORRESPONDENCE.

[*The Committee of the National Society are thankful for any communication likely to assist School-managers and Teachers, or otherwise promote the cause of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

On Punctuation.

[Continued from p. 170.]

Of the Use of the Period.

When a sentence is fully completed, it is closed by a period, or by a stop equivalent to a period. These periodic stops are, the note of interrogation and the note of admiration. Which of these stops is to be employed after any given sentence is of course determined by the logical character of the sentence.

1. An affirmative sentence is closed by a period.

It is to be borne in mind that sentences logically and even grammatically connected may yet be separated by a period, if a prominence is to be given rather to the logical importance of the distinct thoughts so connected than to their connection.

This is especially the case

(*a*) if the one sentence states the cause or reason of the truth of the other; as,

> "Here, however, the fault was in their own erroneous expectations, and not in the sun, who doubtless did his best. For, generally, a sunrise and sunset ought to be seen from the valley, or at most horizontally."—*De Quincey.*

(*b*) If the second sentence expresses a limitation of the preceding one. Such limitations are usually introduced by certain elliptical phrases, or by adversative conjunctions, such as, 'however,' 'nevertheless,' 'indeed,' 'but,' &c.; as,

> "The king smiled again, and said, 'I know, I know.' But what it was that he knew, long afterwards puzzled me to conjecture."—*De Quincey.*

(*c*) When several sentences connected copulatively by 'and,' 'also,' &c. form a climax, or a detailed enumeration of the thoughts involved in some general proposition preceding.

2. An interrogative sentence is closed by a note of interrogation.

Questions of appeal are sometimes considered rather as exclamatory than as interrogative, and are in such cases closed by a note of admiration.

3. A word, clause, or sentence, used interjectionally, is followed by a note of admiration.

If 'O,' 'Oh,' &c. is immediately followed by another interjection not expressing a different emotion, or by a nominative of address, the first interjection is generally followed by a comma, the note of admiration being placed after the whole; as, "O, yes!" "O, reader!"

If 'O' is combined in one interjection with a nominative of address, so as to form one exclamation only, the note of admiration is placed after the whole, no comma being placed after the 'O'; as,

> "O cursed wretch!"—*Shakespeare.*

If an affirmative or interrogative sentence follows 'O' in an unbroken thought, a comma after 'O' is the only indication of the exclamatory nature of the sentence; as,

> "Any thing in the morning paper? O no, nothing at all."—*De Quincey.*
>
> "O, but all you people think highly of Eton."—*Ibid.*

If 'O' is combined with a nominative of address, as an indication rather of strong feeling than of wonder, and this phrase is followed by an affirmative or an interrogative sentence, a comma only is placed after the nominative of address, the whole sentence being closed by its proper stop; as,

"O nation miserable,
With an untitled tyrant bloody scepter'd,
When shalt thou see thy wholesome days again?"
Shakespeare.

The period marks a pause of longer duration than any stop of less value does. The length of the period pause, however, is not the same in all cases, but varies with the character of the sentence which it closes. Thus the pause after a Compound Sentence is generally longer than that after a Complex Sentence, which is itself longer than the pause after a Simple Sentence. Again, if the second member of a Compound Sentence is of greater logical value than the first, the following pause indicated by a period is longer than is the case when the first member is the more important. So also the pause after a Causatively or an Adversatively Compound Sentence seems to be longer than that which follows a Copulatively Compound Sentence.

Moreover, the character of the relation existing between the sentence so closed by a period and the following sentence affects the length of the pause. The taste of the reader is the only guide in determining the length of each of such pauses, as all are equally indicated by a period.

[To be continued.]

POPULAR INSTRUCTION.

SIR,—Your correspondent "Curate" seems to be a sensible man. His letter contains much truth concerning the present methods of instruction in elementary schools. With him, I think the methods now pursued are not so well calculated to properly cultivate the intellect as many of those which are now well-nigh obsolete. If we wish boys to acquire a thirst for knowledge and a habit of study, I think those "entertaining," "fascinating," "attracting," butter-and-honey methods, now so much in vogue, are not the *best* of all means to bring about such a consummation. I speak from observation and experience; I have been a teacher twelve years in town and country schools. Lessons in Scripture, history, geography, grammar, objects, common things, are given by means of these "fascinating," &c. methods orally. In oral lessons generally the *memory* only is exercised, at the expense of the other faculties of the mind; the teacher works out every minute particular, and presents it to his pupils, and they have little else to do beside remember what he tells them. And how long do they do that? Now elementary teachers at most only lay a *foundation*, on which the children themselves, in after-years, must build up a superstructure; and it is an interesting and important question to the practical educator, whether these "entertaining," "amusing" oral lessons are the best means for laying this foundation on a sound basis. My opinion is, that they are not. When a boy has been taught by these *lively* and *entertaining* methods at school, when he leaves it and comes to the work of getting all this *pleasing* information for himself from a multitude of books, he finds that knowledge must be acquired by means not quite so *fascinating*, *attractive*, and *entertaining* as that presented by the anxious teacher; he finds the work mere drudgery, the subjects *dry*, and not covered with "honey and jam," as he anticipated; and he turns from the task with disgust. The mind must be made to *work*, to become healthy; and why should this not be done in elementary as well as other schools? In teaching geography, for instance, would not committing portions of a text-book to memory, with the addition of a full explanation by the teacher, do as much to *educate* boys as the same amount of information poured into the ears by the hard work (for the teacher) of oral teaching? Boys cannot do *all* for themselves; but that is no reason why they should have all done for them. If our scholars were obliged to do a little more with books for themselves, it would be beneficial. Our Government standard is now so high, that the minds of children are like plants in a hothouse—forced. They are taught the higher branches of various subjects before they are well grounded in the lower. Children, perhaps, by oral instruction get more information in a given time, therefore oral instruction may be more suitable for attaining the Government standard; but that does not alter the fact, that the minds of children are not so well disciplined as they might be to induce habits of diligence, industry, and application in after-life. I believe the intellectual faculties must be more worked than they are in many of our first elementary schools, to insure a love of study in the future man. The mind must be made to work for itself from its earliest development; and if this work be judiciously controlled, the child will be prepared to follow up on leaving school that education which is there only begun; and he will experience no intense disappointment at the apparent attractiveness of subjects at school compared with the *dryness* of actual study. I believe that the National schools from fifteen to twenty years ago trained children for their position in after-life better than many of our high-pressure Government schools are doing at the present day. I am well aware that great improvements have been made in some respects in our methods of teaching; but yet, I think, if the old method of teaching reading, writing, spelling, and useful arithmetic *well first*, and *then* introducing such subjects as are entertaining, &c. if needful, were adopted, we should be doing more *real* work in the cause of education than we are now with our lessons on botany, chemistry, &c., which cannot be well taught, and serve to make children conceited, and frequently discontented with their lot.

I should not have troubled you with these remarks, had I not thought that much good might be done by a discussion of the subject of "Curate's" letter.—I am, &c.

JOHANNES.

GEOLOGY.

SIR,—I feel almost diffident in asking space for these few remarks, having reference to a science hitherto, I think, unnoticed in your periodical, lest I should be thought advocating a study which has little to do with the schoolmaster himself, or which may be taught with much probability of usefulness to his pupils,—I mean, the science of geology. I would not, however, be understood to think it desirable to introduce this subject as a part of the usual routine of a school; that is, I fear, already almost overburdened; but in another and a far different manner I beg to urge the study of this interesting science upon my fellow-labourers, especially to [those who are settled in districts rich in a geological point of view. I do this for three reasons: 1, because it is a study likely to add to the pleasures of the teacher's life; 2, because it is calculated to interest his pupils, and develop their powers of observation; and 3, because it forms an admirable study for pupil-teachers.

The nature of the teacher's employment calls for daily seasons of recreation; and though doubtless much of the spare time of a zealous man is taken up in visiting his pupils at their respective homes, yet he has numerous facilities for occasional rambles, at all events in his own immediate neighbourhood. A knowledge of geology would render these walks highly interesting to himself, and an excellent means of correcting and improving the taste of his pupil-teachers. There is also the further inducement that, as it is comparatively a recent science, there is much yet unexplored, and in all probability many of the forms of ancient life still hid beneath the earth; so that his observation and research may be rewarded by the first acquaintance with some of these vestiges of the pre-Adamite world. Geology has, I fear, been looked upon as a study only for those who have much time to devote to it, as well as independent means to assist them in their investigations. Nothing can be more erroneous. To follow up the study in all its details, certainly requires such conditions as the above; but to prosecute it over the limited area of a neighbourhood requires neither very much time or outlay,—a text-book of geology, a hammer, chisel, and bag includes the articles, demanding a slight outlay; while the education of the schoolmaster, his weekly holiday and long vacation, offer him facilities for studying English geology which few in a far higher position enjoy.

But have the scholars no claim to the pleasures of such a science? Much, especially in mining districts. It has recently been said that we should endeavour by every means to elevate the taste of our pupils by calling their attention to the beauties of nature. I see nothing more likely to do this than the science I am advocating. True, the study of plants and animals is more familiar and easy of access; but it familiarity often destroys its interest; while geology—being a speculative science, and dealing with strange and unfamiliar forms—seldom fails to prove any thing but genial to that curiosity and love of the wonderful so characteristic of the season of youth. Once aware of the treasures of the rocks, depend upon it there will be found a little band who will not be backward in making search for them, and not a little proud when their search happens to be rewarded by a few fossils. Each of these will be, as it were, another pair of eyes and hands to the teacher who has instructed them. Indirectly this will benefit the parent, perhaps; for he, doubtless, will take an interest in the work of his son, and may be led when at his labour to devote now and then a few minutes to procure something to carry home for his boy. Trivial as these things may appear, who can tell the true value we must set upon them?

After these remarks, I think it will be evident to all how, if this study is beneficial to the teacher and his pupils, it can scarcely be less calculated to develop the mental powers of our pupil-teachers, and lead them to appreciate fully the stores of nature around them.

I venture to think that very much good might result from a more extended study of this science; while, by correspondence and exchange of fossils, a friendly intercourse might subsist between those who thus devote a little spare time to the study; and their knowledge of local details would also be rendered far more accurate than any bare text-book can accomplish.

I give you my address; and will only say further, that if any of your readers who may be interested and engaged in the science of which I have imperfectly advocated the more general study, are desirous of adding to their correspondents similarly occupied, I shall at any time have much pleasure in hearing from them.—I am, &c.

JOHN JONES,
Chardstock Middle School, Chard, Somerset.

HINTS TO VILLAGE-TEACHERS.

[Continued from p. 117.]

5. *Writing.*

It is the practice in many schools to write letters or words in chalk on the blackboard, for the younger children to copy on the slates which they hold in their hands. The copy often is not within lines, nor are the slates always ruled. A very short piece of slate-pencil is placed in the pupil's hand, which he naturally holds very awkwardly, grasping the end of it in all his fingers. In general, too, no monitor is at hand to instruct him how to form the letters; so the poor children do their best, and commonly with some success in the first line. Since, however, this first line is made a copy for the second, and the second for the third, the writing rapidly deteriorates. It gradually bends, too, to the right-hand corner, which is reached long before the left; but the child goes on writing most perseveringly, till the slate is covered, except a small triangle—or rather segment of a circle—at the left-hand corner, which was under his thumb. It being a hopeless task to correct such writing, the poor little pupil is probably only told to write better next time; which he gladly would, if he only knew how. As it is, his trying only makes things worse, confirming him in a habit of forming his letters in a wrong way,—beginning an *o* on the left side, it may be, instead of the right; not confining within the proper compass that part of the letter which should be contained between lines; dropping the loop of a capital L till it forms a long tail; and so on. When, then, he begins to write in a copy-book, in addition to the difficulty of a new substance to write upon and a new implement to write with, he has for the first time to learn to form his letters accurately, and to hold his pen properly. The writing is, in consequence, exceedingly bad, much paper is wasted, and the habit of scrawling in copy-books acquired.

Now if the copy on the black-board be set within lines, and lined slates are placed in the pupils' hands, together with pencils of a proper length, a monitor being *appointed to teach them from the first* how to hold the pencil and to form the letters, there will be a great improvement in the writing from the black-board. Lines may be permanently traced on the slates by any person with a steady hand, a good ruler, and a strong knife or large nail. They should be ruled on one side only, leaving the other clear for sums. Short pieces of pencil should be placed in holders, and *never* used otherwise. To the neglect of this alone a great deal of bad writing may be traced.

The next stage should be writing from copy-slips on slates, the pupils being seated at their desks. This should be done with neatness and correctness before copy-books are allowed to be used. After this preparation, we may expect the copy-book writing to be tolerably neat and correct, and freer from mistakes or blots than is usually the case. This is very important in several points of view. One common fault with children is, to cease to look at their copy, and write from their own idea of the words, or from the line just above. If habitual, such carelessness should be punished.

Much has been said lately about writing from dictation; which, indeed, should not be neglected, for it teaches spelling, and gives facility in writing. Let the class begin by spelling the hard words of the passage which is to form the dictation-lesson. If during its progress the more backward children hesitate, tell them the spelling at once; they should never, if possible, be allowed to misspell a word, or to see one misspelt. They must all be perfectly quiet while engaged in writing, not repeating the words or whispering the spelling to one another. The sentences must be short, and clearly enunciated by the teacher. They ought not to be reiterated. While giving the lesson, the teacher must bear in mind that a good deal of time will be consumed in the correction. Each child should bring his slate in turn to receive this correction; and the teacher should underline every word which is wrongly spelt, naming the true spelling if he imagine the child really ignorant of it, and not merely careless. These words must be written correctly by the child at the bottom of his slate at least a dozen times, and then spelt to his teacher separately or in class, as may be convenient.

It may be well occasionally to give a dictation-lesson on another plan, by way of testing the progress of the class. The words should not then be previously spelt, nor should the children be helped at the time; but when this plan is pursued, the teacher becomes, in fact, an examiner.

It is very desirable that children should write from memory as early as possible. They may then write, according to their abilities, the Lord's Prayer, Apostles' Creed, and Ten Commandments; hymns and texts of Scripture; the names of the several books in the Bible; the days of the week, months of the year, and so on. Next, they may be trained to composition. They may begin by answering in writing questions on any subject in which they have been instructed; then they may write the history of any Scripture character, the substance of any lesson they have received, the description of any place with which they are familiar, the account of any day which has been of particular interest to them. These writings must be corrected (1) in grammar, (2) in spelling, (3) in punctuation, (4) in the right placing of capital letters. It will probably be necessary at first entirely to break up the exercises into sentences; the whole having been, it may be, written continuously, the phrases connected by a multitude of 'ands.'

Any writings of interest should, after correction, be copied into blank books, which will be valued by the parents at home and by the writers in after-life.

CAPITATION GRANTS.

SIR,—Allow me to trespass slightly upon your valuable space respecting an affair of some importance. I refer to capitation grants in relation to mixed schools. The first section of the explanatory circular of 20th August 1853 expressly states, that in "mixed schools the boys and girls will be separately reckoned." Again, the Minute of 2d April 1853 gives the following table of grants per head:

	Boys.	Girls.
Under 50	6*s.*	5*s.*
50 to 100	5*s.*	4*s.*
Above 100	4*s.*	3*s.*

At my present school the number eligible was 86 boys and 23 girls; the allowance for whom, reckoning separately, according to the above, is 27*l.* 5*s.* The Committee of Council, however, allowed only for 14 girls, to make up 100; and, what is still more incomprehensible, paid 4*s.* only for each girl whom they included.

As I believe it is by no means a solitary case, others having occurred in the neighbourhood, perhaps the information may be of use to some of your readers. Probably some of them may be able to explain the apparent anomaly.—I am, &c.

Αδελφος.

PENSIONS.

SIR,—Will you allow me to address a few lines to your Paper on an important subject, viz. that of a schoolmaster's pension?

A number of school-managers, as well as schoolmasters, have an idea that when the latter have faithfully served a certain number of years in their profession, they will be provided with a pension by the Committee of Council. This appears to be the view of a correspondent in your June Number,—George W. Procter. He says in his letter (p. 176): "To the present annual payment must be added the value of the annual pension that is in prospect." My impression is,—and I fear it is a right one,—that there is no pension at all in prospect. The Committee of Council, in their early Minutes, did, I believe, hold out that prospect; but now have quite abandoned all such intention. I have been given to understand, that if the managers of any particular school are inclined to give their master an annual pension, the Committee of Council will assist in some proportion; so this accounts for the names of a few recipients of pensions appearing in the annual volume of Minutes. I hope some one who really understands the matter will send you positive information upon the subject.

My own thoughts, and I have no doubt those of many other earnest schoolmasters, often recur to this subject. When our most active days are gone, what is to become of us? Every body admits that the stipends of schoolmasters generally are such as to afford no means of saving sufficient for maintenance in old age. This, I have no doubt, is one cause why schoolmasters take so little real interest in their profession, and leave it at the first opportunity that offers.

Again, is there not also reason to suppose that young men will always be preferred as schoolmasters to old ones? In most professions, as a man advances in years, he is preferred to offices of increased responsibility and emolument; but it is to be feared, in the case of teachers it will be quite the reverse. Even now to most important posts,—such as organising masterships, superior schools, &c.,—young men of very few years' experience are chosen before those who have worked hard and successfully for years.

These are thoughts that have occupied my mind for some time; and though I have no sympathy with those—for those there are—who are continually looking out for something about which to complain, if the above be an evil which operates painfully on the schoolmasters and injuriously to education, there can be no objection to a fair and temperate enunciation of it.—I am, &c. A CHURCH SCHOOLMASTER

NUMBER OF PUPIL-TEACHERS IN SCHOOLS.

SIR,—I see in last month's impression of your valuable Paper an inquiry concerning the average number of scholars required for pupil-teachers. There seems great uncertainty on the subject; and if through the medium of your Paper some light could be thrown upon it, it would give great satisfaction to teachers as a body.

In my last school, the numbers *on the books* never reached 100 (I give this number to make sure, but I believe the real number to be about 80, rather under than over), and the average was between 50 and 60. I had two pupil-teachers: I found them there; but there was occasion to part with one of them when our average stood under 60, and another was granted in the place of the one who left. And further than this, there were altogether four pupil-teachers employed in the parish, the population of which was between 800 and 900. Any one acquainted with schools will easily see that no average could be got from this population to allow four pupil-teachers, if the regulations of the Committee of Council were followed. The pupil-teachers must, in fact, be granted by the inspector as a favour; and in this instance it could not have been on account of previous Queen's scholarships, as there had been no apprentices in the school previously. At another school a few miles distant, the average was the same—between 50 and 60. There, again, were two pupil-teachers.

On the other hand, I now hold a school superior in point of numbers and in average attendance to either of the schools above mentioned; and yet on application a second pupil-teacher was refused, as being contrary to the regulations.

Could any of your readers open a way to the satisfactory settlement of this important point, they would be doing good service to the cause of education.—I am, &c.

D. K.

THE PROGRESS OF THE ENGLISH LANGUAGE.

SIR,—The subject of this letter is the progress of the English language during the present century. It should be an interesting one to students; for the current speech of a nation is a reflection of its mental and moral condition.

The nineteenth century has hitherto been distinguished by the diffusion of knowledge; several sciences have been extended, and some introduced, and each has brought its retinue of words into our language. Chemistry has been studied with diligence and very great success; geology, which in 1800 scarcely had an existence, has made vast advances; steam-travelling, by land and water, has become a tremendous reality; photography, with its many types, has arisen. These, and other arts and sciences which might be mentioned, including some of questionable pretensions, such as mesmerism, have brought into our vocabulary an immense number of recruits,—their name is *legion*, if the word be not too restricted to describe them justly.

Besides technical terms, we have coined and adopted many words, of which the following, possibly a small part, occur at present to my unassisted memory. The extremely miscellaneous character of the list may perhaps make it amusing:

Abnormal.
Acrobat.
Agenda.
Allocate.
Artist (an actor or singer, *f.* artiste).
Bivouac.
Cab.
Camarilla.
Caoutchouc.
Celebrity (for a celebrated person).
Commérce (*verb*).[*]
Chiffonier.
Cortége.
Craniology (superseded by *phrenology*).
Cremation.
Débris.
Electro-biology.
Espionage.
Exonerate.
Extrude.
Genre.
Gist.
Gutta-percha.
Inaugurate.
Idiosyncrasy.
Inception.
Inchoate.[†]
Lithography (in its present sense).
Location.
Loot.
Normal.
Nugget.
Omnibus.
Phonetics.
Phonography.
Plateau.
Platitudes.
Programme.
Progréss (*verb*).[‡]
Promulge.[‡]
Recalcitrant.[§]
Reticinate.[§]
Semaphore.
Stalwart.[†]
Statics.
Stringent.
Studio.
Stultify.[‖]
Teetotal.
Telegram.
Trousseau.
Vegetarian.

[*] An old English verb, reimported from America, never much used:

> "With rapt looks commércing with the skies."—*Milton*.

[†] Frequently used in the House of Commons, 1830-32.

[‡] Both Americanisms, latter never generally adopted.

[§] House-of-Commons words, present session.

[‖] Introduced by Sir W. Scott.

But while we have been receiving so many words from the Greek, Latin, and French, an earnest effort to reintroduce the Saxon idiom has been made by several able writers and teachers, and with considerable success. The general style of composition is becoming more English. Following the example of the Germans, we have made some good combinations of our own words, as 'art-treasures,' 'art-union,' 'battle-field,' 'coal-field,' 'coast-line,' 'handbook,' and 'watershed'; 'power-loom' had slipped in before them. The unsightly abbreviations *viz.* and *i. e.* are often written plainly 'namely' and 'that is.' Pott, in his edition of Euclid, has translated 'chord,' 'tangent,' and 'Q. E. D.' It is to be hoped that *&c.*, *circ.*, *ibid.*, *anon.*, and *passim*, will soon be similarly treated. And wherefore should not certain much-worn quotations be superseded by their meanings in plain English? For instance: *de gustibus non disputandum; cœteris paribus; tempora mutantur; particeps criminis; audi alteram partem*;—all of which, and many other such, might be made intelligible to unclassical readers by the loss of a certain amount of melody.

The speech of humble life has been improved by a rather more liberal use of the feminine ending *ess*, as 'waitress' and 'tailoress.' Why ever say 'female singer,' when we have 'songstress'?

The last of our topics is the modern alterations in spelling, and they are not many. Probably the principal is that of *ize*, at the end of a word, into *ise*, as 'advertise,' 'civilise,' and 'enterprise.'

A change of pronunciation has put the article 'a' in the place of 'an' before 'humble,' 'herb,' and 'hospital.' It is most general as regards the first of these words; ''umble' having been written down by Mr. Charles Dickens. This celebrated author also uses 'wharves' and 'scarves,' and, of course, does not lack imitators. 'Embar*c*ation' is superseding 'embar*k*ation'; 'chemistry' and 'chymistry' both keep the field, the latter only by the special patronage of the *Times* newspaper.

Diminutives of proper names have of late years been printed after the Scottish, or *Walter-Scott*ish, fashion; we see 'Annie,' 'Lizzie,' 'Willie,' and 'Charlie.' Perhaps the juveniles of the year 1900 may read that

"Miss *Jennie* and *Pollie*
Had each a new *dollie*;"

or that '*Harrie* and *Jerrie* took *Joie* the *babie* to see Punch and *Judie* with their dog *Tobie*.' This piece of affectation would be too childish for notice, if it did not threaten to add another to the anomalies of our language; as it does, it ought to be discouraged, especially by teachers.

The result is, that within sixty years we have coined a multitude of new words, mostly of the Greek family; while the old Saxon framework of our tongue has been strengthened, and that spelling has been but very little changed.

If, sir, these remarks lead any of your readers to investigate the progress of language in past times, or to observe it in future, my purpose will be accomplished; but if they should induce any person better qualified than myself to write upon the subject, and confirm or confute my statements, so that either way truth may be disseminated, I shall be most highly gratified.—I am, &c. Kappa.

Notes and Queries.

Inquiries by Correspondents.

A correspondent asks, What is the best way of lighting schoolrooms and boys' bedrooms where there is no gas? What stoves are found to be really efficient, economical, and lasting? How correspondents would propose to give boys marks for their lessons, with a view to the distribution of prizes and registration of the boys' work and progress? What desks are thought to be the best for the master and boys of middle-class schools?

G. F. asks where the government drawing-classes nearest to Great Grimsby are situated.

* * *

SUNDAY-SCHOOLS.

[*The Committee of the National Society are thankful for any communication or Notes of Lessons likely to promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

[This portion of the Number of the *Monthly Paper* is published as a separate Paper, under the title of the *Sunday-school Paper.* For the mode of obtaining copies see standing Notice at the back of title-page.]

Notes of Lessons for Sunday-school Teachers.

NOTES ON THE PROPER LESSONS.

It must be remembered by those who use these Notes, that it is impossible, in the limited space allotted to them, to give more than a few of the less obvious or more important questions occurring in the first lesson for each Sunday morning. Other questions should be added at the discretion of the teacher.

FIFTH SUNDAY AFTER TRINITY.

1 Samuel xv.

Ver. 1. To what event did Samuel refer as an evidence of his own Divine commission? By what right did he give this command to Saul? [As the messenger of God, the true king of Israel, of whom Saul was only the deputy.]

Ver. 2. Where did the Amalekites dwell? [To the south of Canaan, towards Egypt.] How did they act when Israel first came out of Egypt? [See Exodus xvii. 8; Deut. xxv. 17-19.] What punishment did the Lord resolve to inflict on them? Do we read of the Amalekites afterwards as the enemies of Israel? [See Judges iii. 13, vi. 3, vii. 12; 1 Samuel xiv. 48.] What should we learn from the punishment of Amalek? [The certainty of God's judgments against sinners. Many persuade themselves that God is too good to punish them as severely as His word reveals; but we learn from these narratives that He is a mighty God, and a terrible.]

Vers. 4, 5. What was Saul's force? How did he conduct the war?

Ver. 6. Who were the Kenites? [The people of Moses' father-in-law: Judges i. 16, iv. 11.] To what does Saul here refer? [Jethro came to meet the people, and joined with them in offering praises and sacrifices to God (Exod. xviii.); Hobab, the son of Jethro, assisted the people in their encampment (Numbers x. 29-32).]

Vers. 8, 9. What was the issue of the war? Did Saul fulfil the Lord's command? What ought he to have done?

Ver. 11. How can God be said to repent? [When He acts as men act after changing their purposes. God now took the kingdom away from Saul, to whom He had given it.]

Ver. 12. Where is this Carmel? [It is not Mount Carmel, but a city in the south of Judah. See Joshua xv. 55.] What do you mean by "set him up a place"? [Erected a monument in honour of his victory.] Why did he proceed to Gilgal? [As the great civil and military rendezvous of the people.]

Vers. 13-15. How did Saul receive Samuel? Did not this show great blindness of heart? What reason did he give for sparing the sheep and oxen? What was the cause of Saul's sin? [He formed his own judgment of the will of God, instead of strictly obeying the letter of the command.]

Vers. 22, 23. Which is better, obedience or sacrifice? What sect of whom we read in the New Testament forgot this truth? [The Pharisees: see St. Matthew xxiii. 23.] What was Saul's punishment? Was this Saul's only transgression? [No; he had previously displeased God by usurping the priest's office, and offering sacrifice: chap. xiii. 8-14. And his whole conduct showed the most arrogant self-will and disregard of the Word of God.]

Vers. 27, 28. What sign was given of the fulfilment of God's threatening? To whom was the kingdom given? [To David: chap. xvi. 10-13.]

Ver. 29. How can this be reconciled with ver. 11? [God does not repent in the sense of changing His mind when the circumstances are unchanged; but He changes His dealings when those change to whom they are shown. Saul had changed from humility to pride and disobedience, so God changed His ways towards him; but while Saul remained the same, God would not change.]

Vers. 30-33. How was Samuel persuaded to stay? How did he kill Agag? Was hewing in pieces a common punishment in the East? [No; and it was not one of those prescribed in the law of Moses. But it is still occasionally resorted to, and it is not uncommon for persons of distinction to put great offenders to death with their own hands. Chardin saw one of the kings of Persia hew an unfaithful officer in pieces in the presence of all his lords.]

Ver. 35. What were Samuel's feelings towards Saul? What should we learn from the whole chapter? ["That we are not allowed to explain the commandments of God according to our own fancies; nor to omit the least part of them upon any pretext whatever." *Wogan.*]

SIXTH SUNDAY AFTER TRINITY.

2 Samuel xii.

Vers. 1-4. Who was Nathan? On what other occasions is his name mentioned? [When David was forbidden to build the temple (chap vii.), and when Solomon was anointed king (1 Kings i. 11-34).] Of what crimes had David been guilty? [Adultery and murder: see verse 9.] What kind of discourse was Nathan's? [A parable.] Mention any other parables in the Old Testament. [That of the trees, spoken by Jotham (Judges ix. 7-15); the thistle and the cedar (2 Kings xiv. 9); and many in the prophetical books.] Why did Nathan use a parable? [To excite David's attention, and convince him by means of his own words.] What was his parable?

Vers. 5, 6. What was David's reply? Why was the lamb to be restored fourfold? [That was the appointed restitution when a sheep had been stolen: Exodus xx. 1.] Do we read of any one in the New Testament who offered to restore fourfold all that he had taken unjustly? [Zacchæus: St. Luke xix. 8.]

Vers. 7-9. Against whom was the parable really pointed? What had God done for David? Was the taking possession of the late king's wives any mark of sovereignty? [Yes; and the same rule still holds in some African states. Accordingly we find Absalom taking possession of his father's concubines.] How was Uriah slain? [David wrote to Joab to place him in the fore-front of the hottest battle, and leave him surrounded by the enemy.]

Vers. 10-12. What was to be David's punishment? [(1) The sword was never to depart from his house; (2) his son was to rebel; (3) his wives were to be taken from him; (4) the child which he had by Bath-sheba was to die. It may be added, that Ahithophel, the strength of Absalom's rebellion, appears to have been Bath-sheba's grandfather; and Joab seems to have had far too great power after the murder of Uriah, owing probably to the king's fears.]

Vers. 13, 14. How did David meet Nathan's reproof? [See also Psalms xxxii. li.] What was Nathan's answer? What should we learn from this? [To confess our sins, in the hope that they will be forgiven: see 1 John i. 9.] How far was the punishment remitted to David? [He did not suffer a violent death, like that which he had denounced against the rich man of the parable.] What was the consequence of David's sin? [It caused the enemies of the Lord to blaspheme. Infidels even now make David's sin a ground for scoffing at the Bible.] Show the error of their scoffs. [The Bible, unlike many histories, gives the faults as well as the virtues of its eminent men; and David's sin was most severely punished.]

Vers. 15-23. What was his first punishment? How did he act? Did he change his conduct when the child died? Why? [Because there was then no hope, and a continuance of his grief would have been dishonouring God.] Does ver. 23 contain any hint of a future life being known to the Jews?

Ver. 24. Who was Bath-sheba's other child? What do we know of him? [He succeeded to the throne, built the Temple, and was the wisest of mankind; but in his old age fell into idolatry.] Were Nathan's other threatenings fulfilled? [Yes; for Absalom killed his brother Amnon, rebelled against his father, and took his father's wives. At length he was killed, as was also Adonijah, another son of David. Many years afterwards Athaliah slew nearly all the royal family; and the Roman emperor Domitian caused all the race of David, with a few exceptions, to be put to death.]

Vers. 25-31. In what war was Joab then engaged? What occasioned it? [Hanun, king of the Ammonites, had insulted David's ambassadors: chap x. 1-4.] What was the "royal city," or the "city of waters"? [Probably a suburb of Rabbah, separated from it by a stream, and perhaps the ordinary abode of the sovereign.] How did Joab act? Why? Were the names of cities often changed? [Yes; as, for example, the Danites changed the name of Laish to Dan: Judges xviii. 29.] How did David act? What did a talent weigh? [About 100 lbs. avoirdupois.] How did David treat the inhabitants of Rabbah? Has Christianity made the usages of war more humane? What should we learn from the whole chapter? [That God punishes the sins even of His most eminent servants.]

SEVENTH SUNDAY AFTER TRINITY.

2 Samuel xxi.

Vers. 1, 2. Who were the Gibeonites? [See Joshua ix.; Notes, page 181. It is not known when Saul slew them. The Jews think that they were slain at Nob with the priests (1 Sam. xxii. 19); but this is not a good explanation.] What is the meaning of "remnant"? [That which remains, or is left.] What aggravated Saul's offence? [The oath by which the safety of the Gibeonites had been assured: see Exodus xx. 7.] Was this like the rest of Saul's conduct? [Yes; his leading fault was a perverse choosing of his own way of serving God, instead of humbly inquiring after and obeying His will.]

Ver. 3. What is the meaning of the word "atonement"? [At-one-ment, the making two enemies at one. In the Old Testament it is generally used for the clearing away of guilt.] Who were the inheritance of the Lord? [Israel. Perhaps David thought that as the famine was sent on their account, their prayers and blessing would effect its removal.]

Vers. 4-7. What atonement did the Gibeonites demand? Why did they choose this? [Because blood was required to atone for blood; and the iniquities of the fathers were, under the Jewish dispensation, visited upon the children even more plainly than at present: see Exodus xx. 5, xxxiv. 7.] Where were Saul's sons to be hanged?

Vers. 7-9. Who was Mephibosheth? How did David become acquainted with him? [See chap. ix.] What else do we know of Rizpah? [She was the occasion of the quarrel between Abner and Ish-bosheth, which led to the ruin of the cause of Saul's house.] Who was Michal? [The daughter of Saul, and David's wife: see 1 Sam. xviii. 20-22. She had been taken from him by her father, and given to Phalti. After Saul's death, David claimed her again; but their reunion does not appear to have been happy: see chap. vi. 20-23.] Were these her own children? [No; they were the children of her sister Merab, who had been promised to David by Saul, but given to Adriel: 1 Sam. xviii. 17-19. Michal appears to have taken charge of them after her sister's death.] Is this the Barzillai of whom we read chap. xix. 31? [No; for he was a Gileadite, who dwelt on the east of Jordan, whereas Abel Meholath, to which Merab's husband belonged, was in the tribe of Issachar, to the west of the river.] Was there any thing peculiar in their death? [Commonly, the bodies of those who were hanged were taken down at sunset (Deut. xxi. 22, 23); but these men remained on the gibbet until rain came, probably because the crime was so public for which they suffered.]

Vers. 10, 11. How did Rizpah act? Was not the being devoured by beasts and birds considered a great dishonour by the ancients? Is there any reason why Christians should take special care of the remains of the dead? [Because we believe in the resurrection of the body.]

Ver. 12. What effect had her example on David? Where do we read of Saul's death, and the treatment of his body? [See 1 Sam. xxxi.] Why did the men of Jabesh-gilead steal it? [They were grateful for their deliverance from the Ammonites, which had been the first act of his reign.] Where did Saul's bones find their final resting-place? What do we learn from this narrative? [That the people of a land share with their rulers in the punishments inflicted by God on account of public crime. Sometimes the punishment is delayed for a long time.]

Vers. 15-17. Who is here called "the giant"? [Goliath, whom David slew: see 1 Sam. xvii.] Who was Abishai? [Son of Zeruiah, David's sister. He was therefore Joab's brother.] What other sons of the giant were slain?

EIGHTH SUNDAY AFTER TRINITY.

1 Kings xiii.

Ver. 1. What is here meant by Judah? [The kingdom of the two tribes who remained faithful to Rehoboam. It is distinguished from Israel, or the kingdom of the ten tribes.] What caused the revolt of the ten tribes? [After Solomon's death, they petitioned his son and successor Rehoboam to lighten the burden of their taxation. Taking the evil advice of the young men who had grown up with him, he threatened to increase their yoke. Jeroboam, to whom the kingdom had, in Solomon's time, been promised by the prophet Ahijah, persuaded them to rebel, and make him their king: chap. xii. 1-20.] Where was Bethel? [In the extreme south of the kingdom of the ten tribes.] What had Jeroboam erected there? [A golden calf, as an image of the Lord.] Where was the other? [At Dan, in the extreme north of his kingdom.] Why did he erect them? [To prevent his subjects from going up to Jerusalem to sacrifice. He feared that if they went there they might return to Rehoboam: chap. xii. 26-29.]

Vers. 2, 3. What did the man of God prophesy against the altar? When was it fulfilled? [Read 2 Kings xxiii. 15-18.] How long was this after the date of the prophecy? [About 350 years. Here we see the omniscience and the faithfulness of God.] What sign did the prophet give?

Vers. 4, 5. How did Jeroboam act? Was not this very wicked? [Yes; it was making war with God in the person of His messenger.] What miracle followed?

Ver. 6. Did Jeroboam change his conduct? How did the prophet receive his entreaty? Ought we to forgive and pray for our enemies?

Vers. 7-10. What offer did the king then make? Why did the prophet decline it? Why had this command been given him? [Probably to show that the Israelites had, by their idolatry, rendered themselves unworthy of any communication with the servants of God (*Wogan*). Eating and drinking together were signs of mutual friendship.]

Ver. 11. Of what character was this old prophet? [Probably, like Balaam, he was a wicked man, sometimes made the mouthpiece of divine messages.] How did he act?

Ver. 18. How did he persuade the prophet of Judah to return?

Vers. 20-22. What message did God give to the Israelitish prophet? Why was the prophet of Judah punished? [Because he ought to have obeyed the command of God, instead of listening to a message of the truth of which he could not be certain.] What was the meaning of his threatened punishment? [That he should die a violent death, away from his own home.]

Ver. 24. How was the threatening fulfilled? From whence did the lion come? [Probably from the wood near Bethel, out of which the two she-bears came in the time of Elisha. See 2 Kings ii. 24.]

Ver. 28. Was there any thing extraordinary in the conduct of the lion? What did this show? [That he was not made savage by hunger, but sent by God to slay the prophet.]

Vers. 29-32. How did the Israelitish prophet treat the body? Was it common in the East to mourn with loud exclamations? [Yes; and frequently persons were hired for that purpose. Our Lord found minstrels and other mourners in the chamber of the daughter of Jairus: St. Matt. ix. 23; see also Jeremiah xxii. 18.] Why did the old prophet wish his bones to be laid with those of the man of God from Judah? [Probably because he thought it would be a protection for him when the prediction was fulfilled. The bones of the prophet of Judah were not disturbed: see 2 Kings xxiii. 18.]

Vers. 33, 34. Did this event move Jeroboam to repentance? Have miracles any decided tendency to effect men's conversion? [No; their chief end was to call attention to the word of God. Our Lord said, that those who did not hear the Scriptures, would not repent even though one rose from the dead: St. Luke xvi. 31.] Was it lawful to consecrate priests of the lowest of the people? [No; the priests were to be of the tribe of Levi, and the family of Aaron: but Jeroboam's whole service was idolatrous.] What was the result of Jeroboam's sin? When did this take place? [See chap. xv. 25-30.]

NINTH SUNDAY AFTER TRINITY.

1 Kings xviii.

Ver. 1. Who was Elijah? [A prophet of Thisbe in the land of Gilead.] What prophecy had he delivered? [He had been inspired first to pray that there should be no rain (St. James v. 17), and then to assure Ahab that none should be sent, except according to his word (chap. xvii. 1).] Where had he been concealed? [First at the brook Cherith, then in the house of the widow of Zarephath: chap. xvii. 3-6, 8, 9.]

Vers. 3-6. Who was Obadiah? What was his character? How had he shown it? Who was Jezebel? [The daughter of Ethbaal, king of the Zidonians, the wife of Ahab, and the principal supporter of his idolatry.] What was Ahab's fear? Why were they to search for the brooks? [Because the moisture proceeding from them might preserve the grass when all the rest of the country was dried up.]

Vers. 7-15. What conversation took place between Obadiah and Elijah? Why did Obadiah fall on his face? [From reverence for the Lord, whose servant Elijah was.] What efforts had Ahab made to capture Elijah? What caused Obadiah's fear? Did the Spirit of the Lord ever carry any one away after that manner? [St. Philip the deacon (Acts viii. 39). Elijah was afterwards taken up into heaven.] Was there any evil in being connected with an ungodly prince?

Ver. 17. How did Ahab address Elijah? Had Elijah troubled Israel? [No; God sent the famine as a punishment for Ahab's sin.] What are Baalim? [See note on 1 Sam. xii. 10, page 183.]

Vers. 19, 20. What command did the prophet give to Ahab? How many heathen prophets were there? And how many of the Lord? Is the opinion of the multitude, or of a majority, always right? Where is Mount Carmel? [It is the most lofty headland on the western coast of the Holy Land.]

Ver. 21. How did Elijah appeal to the people? Is it possible in religion to serve two masters? Can we serve both Christ and the world?

Vers. 22-24. What trial did Elijah propose? Why were Baal's priests to provide the two bullocks? [Elijah was alone, and poor; but it would also prevent any suspicion of fraud on his part.] Did God on any other occasion show His superiority to the idols of the heathen? [Moses overcame the magicians (Exodus vii. 12, ix. 11); and the image of Dagon was broken to pieces in the presence of the Ark of the Lord (1 Sam. v. 3, 4).]

Vers. 25-29. How did the trial proceed? Why did they leap upon the altar? [Probably in the frenzy of their sacred dances.] Why did Elijah mock them? [To show that, even according to their own views, Baal was not like the ever-present God of Israel, who neither slumbered nor slept.] Why did they cut themselves? [This was not uncommon in the East under the influence of strong excitement. The Jews were expressly forbidden to cut themselves in the time of mourning for the dead (Deut. xiv. 1). Herodotus mentions that the Persian priests cut themselves when their fleet was in danger from a storm. The priests of the Syrian goddess used to cut themselves when they carried her in procession.] What is the meaning of "lancet" here? [Probably a lance, or piercing weapon, as distinguished from a knife, or cutting instrument.] And of "prophesied"? [That they spoke in the name of their God. To prophesy does not always signify to foretell events: see St. Luke xxii. 64.]

Vers. 30-35. How did Elijah prepare the sacrifice? Was it lawful to offer sacrifice away from Jerusalem? [Not in general; but this was an extraordinary occasion. Elijah acted under a divine impulse; otherwise, not being a priest, he had no right to offer the bullock.] Why did he choose twelve stones? [As a token that the Lord was the God of all the tribes.] How large is the "measure" here mentioned? [About one English peck.] How did he show that there could not be any fire under the wood?

Vers. 36-38. When did he present his offering? What was his prayer? How did the Lord receive it? What was the decision of the people?

Ver. 40. Is it lawful now to put false teachers to death? [No; no such command is given in the New Testament. But we ought to avoid their company: Rom. xvi. 17.] Was it lawful for Elijah to do so? [Yes; the Jews were commanded to slay them: Deut. xiii. 5.]

Vers. 41-45. Was rain then given? How often did Elijah offer prayer? What should this teach us? [To persevere when we know that our prayers are in accordance with the will of God: St. Luke xviii. 1-8.]

Ver. 46. Was Elijah miraculously strengthened to accompany Ahab?

* * *

Questions on the Collects for the Use of Teachers.

"Those *beautiful Collects* which had soothed the griefs of forty generations of Christians."—Macaulay's *History of England*, vol. i. p. 160.

Fifth Sunday after Trinity.—What is the prayer of this collect? [That the world may be in peace for the sake of the Church.] What do we understand by "the course of this world"? [The succession of the different passing events in its states and kingdoms.] What do you understand by "Thy Church"? [God's peculiar people called out of the world; otherwise, the Holy Catholic Church of the Creed.] Why should we pray that the world may not affect the Church, since she has a spiritual life, and the gates of hell cannot prevail against her? [Because, though not of the world, she is in the world (St. John xvii. 6), and affected by its trials and passing events.] Can you show a resemblance in your own person to this? [Yes; my soul, which is a spiritual being, is in the body, and influenced accordingly by every thing which affects it.] Do not some sects pretend that the Church must be always pure, and so without spot as not to suffer from any corruption among her members? [Yes; but we must expect that the Church will suffer from the evil which is in the world.] Since the world thus affects the Church, what are we taught to pray? [That God would so peaceably, &c.] Has God at various times ordered this world conspicuously for the welfare of His Church? [Yes, from the beginning.] Give some instances. [It was so at the Dispersion.] How did God then control, by His governance, the course of the world? [When it was attempted to frustrate His design of making one chosen family His special people, God ordained that all the nations of the earth should be scattered.] How was this done? [Gen. xi. 6, 7, 8.] And how did this bring about God's design? [He thus prevented them from setting up the Tower of Babel, as a bond of union for one universal heathenish and probably idolatrous religion.] And how was God's true worship and religion the more confirmed? [God's people would thus worship Him in security, without having to sustain the enmity of all nations against them.[*]] If the state of the world is one of disturbance, must it not happen that religion will greatly suffer? [Yes; for it is scarcely possible that religion should increase when there are wars and rumours of wars disturbing the peace of mankind.] What discouragements to religion would naturally happen in war-time? [Often churches would be sacrilegiously plundered instead of being built; charities languish and be suppressed instead of being multiplied; and the public profession of religion cease.] But does not the Church prosper under trial and persecution? [Yes; more are added to the faith by witnessing the constancy of religious people under trial and suffering.] What maxim in Church-history confirms this view? [The saying that "the blood of the martyrs is the seed of the Church."] Then why should we desire and pray for the peace of the world, if this is the case? [While persecution may be useful at one period of the Church's history, peace and a time of respite are evidently desirable for another; as it is said in Acts ix. 31: "Then had the churches rest, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."] And thus it is that we look and pray for times of rest and refreshment from the Lord, as the best way in which the Church may serve Him—in what manner? [Joyfully, and in all godly quietness.] What is meant by "joyfully"? [In the comfort of the Holy Ghost, not common joy.] And by "quietness"? [Not common peace, but "the peace of God, which passeth," &c. (Phil. iv. 7); some say, Peace, when there is no peace (Ezek. xiii. 10).] The Church teaches us to pray under these circumstances: what event in our Saviour's life shows the value of prayer in troublous times? [His being asleep in the ship.] And does He not sometimes appear to us as asleep in the troubles of His Church? [Yes: Jer. xiv. 8; Ps. lxxviii. 65, xliv. 23.] And what does He do at these critical times? [On our earnest supplications, He arouses Himself as a giant refreshed, rebukes the winds and waves of trouble, commands them to be still, and there is a great calm.] What is the teaching of the epistle in connection with the collect? ["Who is he that will harm you," &c. to the end.] And of the gospel? ["We have toiled all the night, and taken nothing." Hence the reward of obedience and perseverance; "Nevertheless, at Thy word," &c.]

Sixth Sunday after Trinity.—What does the collect say God has prepared for them that love Him? ["Such good things," &c.] How do you otherwise express the word "pass"? [Exceed, surpass, go beyond.] How are these "good things" expressed at the end of the collect? ["Thy promises which," &c.] Can you mention Scriptural passages expressing the same? [1 Cor. ii. 9, and Eph. iii. 20.] The collect says, "which pass men's understanding;" let us try and realise, *i. e.* make plain to our minds, how it is that they are so much beyond our comprehension. What do you sometimes think of the ways and the toys of little infants? [That they are very foolish.] But do you suppose that they seem so to them? [No.] Do your games, or amusements, or occupations, seem frivolous to you? [No.] But do you not think they would look so to you, if your elders were to be taken up with them as you are? [Yes.] Your amusements are not fit for your elders; but you do not understand what they themselves are doing,—why they prize this, or think little of that? [No.] Well, then, if this be so with the things of earth, what must be the case with all of us in respect to the things of heaven? [That men must be like children, not understanding or aiming after heavenly things naturally.] Exactly so. This is the way in which all the things of heaven look to us, as contrasted with our pursuits on earth,—unless *what* takes place in us? [Unless we be renewed in the spirit of our minds: St. Paul says, "While I was a child I thought," &c.] And if this is not the case? [We can only understand them as little children understand the pursuits of their seniors.] And even when our eyes are more open to discern divine and heavenly things? [We still see as through a glass, darkly: "We know in part," 1 Cor. xiii.] What lesson do we learn from this resemblance of our position towards heaven to a childhood? [That as children we wish to be men, and are putting forward constantly for manly things, so we should strive after the things of our spiritual manhood and maturity.] We now, then, can realise a little more of the things that pass man's understanding: tell me to whom does the collect say these things are given? [To them that love Him.] And what is the petition? [That we may have *such* love poured into our hearts as to obtain the promises.] What, then, do you learn from this prayer? [The paramount importance of the love of God.] We must, in fact, love God, if we would do—what? [Obtain His promises.] Yes; and we are not merely to love God, but to love Him—how? [To love Him above all things.] Where are we taught the necessity of loving God above all things? [We are to love God with all our heart, &c. Ch. Cat.] Where is that passage in the Bible? [St. Matt. xxii. 37; Deut. vi. 5.] Mention other similar passages. [Deut. x. 12; Neh. i. 5; Ps. cxlv. 20; Rom. viii. 28; St. James i. 12.]

---

[*] The teacher might select for similar illustration of the above question from the following: God's peaceably disposing the minds of the Egyptians towards the Israelites by means of Joseph; the peaceful reign of Solomon, symbolical of the reign of peace in the Church, when the wolf should lie down with the lamb (Is. xi. 6); the overruling of many kings during the life of Daniel, Nebuchadnezzar, Belshazzar, Darius, and Cyrus, that they should be well disposed to Zion in captivity; the coming of our Saviour into the world at a time when, by the providential disposition of its affairs over all the earth, there was a universal peace, and men were best disposed to receive a pure religion. The affairs of the world seem also to have been favourably directed, to the great benefit of the Church of God, for the universal acceptance of Christianity in Constantine's time, before the principal nations of the earth were separated into two empires, when kings became then the nursing fathers of the Church, and queens her nursing mothers.

How is the love of God "above all things" shown? [By setting Him before all things in our hearts: St. Luke xiv. 26-33; Deut. xxxiii. 8, 9; Rev. xii. 11; St. Matt. vi. 33.] And what other proof must be given of the reality of our love to God? [Love to our neighbour: 1 John iv. 20, 21, v. 2.] What bearing has the collect upon the epistle? ["For if we have been planted," &c.] Upon the gospel? [As in collect, love to God includes love to our neighbour, so in gospel, the danger of uncharitableness is set forth.

SEVENTH SUNDAY AFTER TRINITY.—How is God addressed in this collect? [As the Lord of all, &c.] How would you distinguish between power and might? ["Power" denotes the ability to do (Lat. *posse*, Fr. *pouvoir*); "might," the strength and force with which a thing is done:[*] Esther x. 2; Ezra iv. 23; Ps. lxviii. 35.] Show this distinction in the Lord's Prayer? ["For Thine is the kingdom,"—universal dominion, *i.e.* might; "the power,"—ability to perform His sovereign will.] Also in the Creed? [God is said to be Almighty in two places; the first interpreted "universal power," the second "universal dominion:" see Pearson on Creed.] "The Author and Giver of all good things:" do you remember when this last title was before given to God? [In the collect, fifth Sunday after Easter; and was applied to God's inspiration of good thoughts.] What is the meaning of "author"? [The Maker or Originator (*auctor*), also Increaser.] To Him, therefore, we look for the satisfying of all our wants, as the Origin and Maker, the Sustainer and Increaser, as well as the Benevolent Bestower, of all good things: what is the prayer? ["Graft in our hearts," &c.] What is "grafting"? [A word used in gardening.] And so we must try to understand its use in spiritual things. How is grafting performed? [A little shoot of an apple-tree, or of some other fruit-tree, is fastened with clay into a wild stock of the same sort, so that the sap of the wild stock may rise from the roots and blend with the sap of the new growth.] And how is this applied to spiritual things? [First, it shows us that we need a grafting, being a wild stock, and from our birth aliens to God.] Then, when did the Spiritual Gardener first make a graft into the wild stock of our nature? [At baptism; when, from being children of wrath, we became by His precious gift children of grace; our nature having been changed, that we might be put into a state or condition to bring forth good fruit.] Is grafting a complete work done once for all? [No; the work will be good, but fails from unfavourable circumstances.] Does it not require time and sun and air? [Yes; for the gradual blending of the two natures, the natural and the introduced life.] Does it immediately bear fruit? [No; there are the new branches and the leaves and blossoms to be formed; and even then the whole has to acquire force, before the necessary strength is given to the tree to bring forth fruit to perfection.] What does the gardener wish and pray for? [That his graft may be perfected, so as to bring forth fruit.] And what will the Church pray for in like manner? [That the process of grafting may be blessed with the love of His Name in our hearts; so as to bring forth all the fruits of the Spirit.] Before we proceed to the consideration of these fruits,—"in the increase of true religion," &c.,—tell me what is meant by the word "Name"? [That by which a thing is known; and the Lat. word *nomen*, from whence our "name," is the same with the grammatical noun *nomen*, which signifies a thing or substance: hence the name of a thing means the thing itself. So St. John xvii. 6; Isaiah ix. 6; St. Matt. i. 23.] What, then, do you mean by the Name of God? [It is a term very frequently used in Scripture, and signifies that essential character by which He is pleased to make Himself known to us.] What was the essential character by which He made Himself known to Moses? [That of self-existence. Moses asked God what was the name by which he should make known to the children of Israel who had sent him; and God told him to say that "I AM" had sent him unto them: Exod. iii. 13, 14.] And what more lengthened proclamation of His Name did He afterwards give? ["The Lord, the Lord," &c.: Exod. xxxiv. 6, 7.] In this petition, then, for the love of God's Name, what do we in effect pray for? [Not that we may love any formal name of God, but His most inward or essential character.] And of what does this consist? [His Divine attributes, and more especially, as models for our imitation, His moral attributes, *i. e.* His mercy, justice, wisdom, beneficence, holiness.] Why does Jesus Christ say, "I have manifested—I have declared—Thy Name, and I will declare it," as in St. John xvii. 6 and xv. 26? [Because it was the purpose of Jesus Christ, in coming into the world, to make known to us, by a clearer manifestation and revelation, the nature, attributes, and will of God: St. John i. 14, 17, 18, x. 25.] Let us now come again to the fruits of the graft. "Increase in us true religion:" what is meant by religion? [Religion is a sacred covenant.] Yes; I shall tell you it is from a Lat. word, *religio, à religando*, which signifies binding, and expresses our sacred bond or obligation to God, and the reciprocal bond or obligation of man to man (Richardson's Dictionary). And now, what does St. James say of religion? [St. James i. 26, 27.] Then true religion, we conclude from this, will not consist with what? [With too great a license or freedom of the tongue.] And it must be accompanied with what? [Deeds of charity, and freedom from the pollution of the world: James. i. 27.] It will not admit of hypocrisy? [No: St. Luke xiii. 15.] Nor display? [St. Matt. vi. 1, 2, 4, 16-18.] Nor of fables and commandments of men? [No: Titus i. 14; 1 Timothy i. 4.] It must not be content with a form of godliness? [No: St. Luke xi. 42.] It must be of an inward kind, not consist only in outward observances? [St. Luke xi. 38-41.] Your religion must not be like the righteousness of the Scribes and Pharisees? [No; for except, &c.: St. Matt. v. 20.] It must be to do God's will? [Yes: St. Matt. vii. 21-23.] What, then, do you mean by the "increase of true religion"? [The increase of a heartfelt reverence to God in His worship; and in our actions, endeavouring scrupulously to keep all our vows to Him, and our obligations to our fellow-man.] Under whom is this increase ministered? [Our Saviour: Col. ii. 18; St. John xv. 4.] "Nourish us with all goodness:" what is meant by "goodness"? [Goodness, or good things, of which we have declared God the Author and Giver.] What are the good things here meant? [Not good things in eating, drinking, lodging, or clothing,—the good things of this life; but the good things which have an influence upon our lives.] Not, then, only what we *call* good? [No; but even trials, and such events as bring goodness to us.] "And by Thy great mercy keep us in the same:" what do we mean to imply? [That we must look for God's constant pity and succour to carry on and perfect the work of our grafting, in the increase of true religion, that so we may realise the fruits of it in due season: Phil. ii. 13; 1 Pet. i. 5; Jude 24.]

---

[*] In derivation, however, they are nearly the same; "might" being a substantive formed from *mought* (usual in old authors, and common in north of England), the perfect of *mow* (to may or be able) *mowed, mowt, mout, mought* (Richardson's Dictionary).

EIGHTH SUNDAY AFTER TRINITY.—What is the address in this collect to God? What do you mean by "Providence"? [Its meaning is twofold—foreseeing, and taking care of beforehand (Lat. *pro*, before, or in front of; and *videre*, to see), or, as we say, providing against.] What does our Saviour declare of God's foreseeing our wants? [St. Matt. vi. 32.] What does our Saviour say of God's fore-caring for us? [That so constant is His watchfulness over us, "that the hairs of our head are all numbered:" St. Matt. x. 30; see also to same effect, St. Matt. vi. 25, and following verses.] And what does the collect declare of His Providence? [That it is never-failing.] How is this shown? [*Physically*, by the constant succession of seasons, the alternation of heat, cold, rain, producing fruits and herbage for men and cattle; and *morally*, in disposing and controlling the events of the world: Ps. lxv. 6, and following verses.] How long has God thus shown His never-failing providence? [For nearly 6000 years.] At what time was it once suspended? [At the Deluge; but afterwards He declared, that while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease: Gen. viii. 22.] Does it not seem wonderful that God should interest Himself so closely in all our affairs, who seem so inconsiderable in the stupendous scheme of creation? [No more wonderful than that one that has made, should have care for what he has made; and that if able to preserve his work, he should do so.] Then what feeling does this belief in God's providence generate in our minds? [The greatest faith and confidence in God so as, to give wings, as it were, to our prayers.] And we shall be able to ask of God—certain of an answer to prayer—that He would put away from us—what? [All things that be hurtful.] Yes; and to give us—? [Those things that be profitable for us.] How far does God's never-failing providence extend? [To all things in heaven and earth.] And what does this point out to us? [It points out, that God rules the affairs of both places, with a view to putting away from us things hurtful, or to give us those things which be profitable for us.] How does He rule things in heaven to produce these effects? [He gives charge to His angels to keep us against evil angels, evil men, and evil things.] God, you say, foreseeth all things; He sees therefore what is hurtful or profitable to us, though we do not: what good might He see which we do not? [His good angels, active in works of benevolence towards men.] And what evil might He be aware of, and be able to avert? [The malice of Satan or of evil men against us or the Church.] And what effect ought this to have upon our practice? [It ought to induce in us the strongest faith in God's providence, so as to strengthen us in prayer against things hurtful, &c.] What agencies does God's providence employ to help us? [Very various ones; but most frequently circumstances which thoughtless people are apt to consider accidental.] In whose name are we encouraged to make our petitions? [In the Name of Christ: St. John xiv. 13, 14.] But are our prayers always answered in the way asked? [No: Prov. xvi. 9, 25.] Do we have what seems most profitable for us? [Jer. x. 23; Prov. xx. 24.] Do parents think always that little children act wisely, to obtain what is most profitable for them? Do they not wish often for what might hurt them? What, then, do we conclude from this? [That God certainly answers our prayers; but not always in the sense we would have had Him.] How then? [In that which is really beneficial to us, though it may be contrary to on wishes.] Although He should send us illness, how should we regard it? [Not as hurtful, but for our profit: Heb. xii. 10, 11.[*]] But do not there happen many discouraging and contrary things in life, seemingly as if there were no Providence? [Yes.] Can you think of an example? [As that a man and his wife have money, and no children to spend it upon; and his neighbour has no money, and yet a large family.] Yes, this sometimes happens; and what do you think might both feel? [Discontented with their lot.] Should they be so? [They should endeavour to feel that God's decrees concerning them are best.] Or suppose we have happy turns of fortune, how are we to regard them? [As if God had appointed them for our benefit, and to see that we strive to make a right use of them.] Or sometimes even God seems to place us in situations least favourable for our religious welfare: try and think of such a situation. [As when a poor boy is removed from the neighbourhood of his best friends, who are solicitous for his religious welfare, and placed amidst scenes of vice, because he is obliged to earn his livelihood.] Well, first we must acknowledge that he ought not, nor his parents for him ought not, to place him by choice in evil positions; but if circumstances offer no other means of a livelihood, then what are you to conclude? [That God's purposes are being fulfilled; that the trial and temptation, however sore, are not greater than He will enable His children who put their trust in Him to bear.] Very good; and now I shall tell you, that every scene in which we find ourselves, and every character with whom we are thrown by Providence, is precisely ordained as an opportunity for exercising some virtue, or eradicating some defect from our mind or heart.

[*This series of Notes on the Collects is now completed. The Author of the series from the Ninth Sunday after Trinity to Sexagesima Sunday has since completed the set in another form, and they are sold at the National Society's Depository. The series from Quinquagesima Sunday to the Eighth Sunday after Trinity has been supplied by a clerical contributor, who has also furnished some concluding remarks, which we hope may appear in our next Number, together with the commencement of a series of Lessons on a set of New Testament Scripture Prints.*—Ed. *M. P.*]

STRAY NOTES.

"Points such as one cannot help picking up in the course of miscellaneous study."—Charles Lamb's *Essays of Elia.*

TREASURES UPON EARTH (Matt. vi. 19).—Under the term *treasures*, garments seem to be here included. It was customary for the opulent in Asiatic countries, where fashions in dress were less fluctuating than with us, to have large repositories of rich and splendid apparel. The term *rust* denotes any thing which corrodes, consumes, or spoils goods of any kind.—*Campbell on the Gospels.*

---

[*] God's providence can consist with the greatest distress, as with Job's privations. A man in the lowest pit of misery is not to deem himself deserted of God. When Satan was allowed to strike Job in his property, God kept him from touching his flesh; and when He allowed him to strike him in the flesh, He yet would not allow him to take away his life: Job i. 12, ii. 6. Study in this connection Psalm xxxvii., especially verses 23-29.

* * *

MISCELLANEOUS NOTICES AND INTELLIGENCE.

Notices of Books.

SIMPKIN AND CO.—*Introduction to English Etymology*, by Robert and Thomas Armstrong. 166 pages 12mo, cloth boards, price 2*s*. This book contains a list of all derivative words in the English language, as derived (1) from the Anglo-Saxon, (2) from the Latin, (3) from the Greek, (4) from the French, Italian, and Spanish, (5) from the German and Arabic. The words are classed in each section under prefixes, affixes, roots, and derivatives.

BOOKS, ETC. RECEIVED.

English Grammar, by C. P. Mason, B.A. Walton and Maberly.

Gradations in Euclid, by Henry Green, A.M. Simpkin and Co.

Hymns and Canticles, &c. marked for Chanting, by E. J. Spark, Bury, Lancashire. 2d edition, price 6*d*. J. A. Novello.

The Englishwoman's Review, No. 49, containing an article on Education.

Physiology and Laws of Health in Schools: an Address to the Surrey School-Teachers' Association, by Thomas Martin, F.C.S.E. Simpkin and Co.

Intelligence.

SCHOOLMASTERS' AND GENERAL MUTUAL ASSURANCE SOCIETY.—This Society held its ninth annual meeting on Saturday the 26th ultimo. The report of the Committee of Management, which may be seen amongst the advertisements of this Number, it is hoped may conduce to the extension of the Society, now so permanently established, and which appears so well calculated to aid those whom it was intended to benefit.

PARLIAMENTARY VOTE FOR EDUCATION.—A vote of 563,435*l*. was taken on the 21st June to complete the sum required for the education estimates, making the entire vote 663,435*l*.

SCHOOLMASTERS AND SCHOOLMISTRESSES' ASSOCIATIONS.

METROPOLITAN CHURCH SCHOOLMASTERS' ASSOCIATION.—The various rehearsals preparatory to the Great National-School Choral Festival of the 8th of May having much interfered with the work of this Association, no notice of meetings has appeared since March. On the 20th of that month, the Rev. John Curwen gave a very pleasing lecture on the "Tonic Sol-fa system of singing." At the meeting in May, Mr. Thomas Dexter, of Chelsea, gave a lesson to a class of boys on "Cotton." As usual with Mr. Dexter, the lesson was illustrated by a variety of specimens of the raw and manufactured article, which rendered the subject highly instructive to the boys, and led to an animated discussion among the members. On the 28th May, the members and friends sat down to dinner at the Bridge House Hotel, London Bridge. The chair was taken by the Right Honourable W. F. Cowper, M.P.; and amongst the company were, the Rev. Thomas Jackson, the Rev. Richard Burgess, the Rev. W. H. Brookfield, the Rev. C. H. Carr, John S. Reynolds, Esq.; the Rev. T. Richardson, Mr. W. McLeod, Mr. E. Coghlan, &c. After dinner, the usual loyal toasts were given by the chairman, and responded to with a heartiness which spoke well for the loyalty of schoolmasters. The healths of the Bishops of London and St. Asaph (patron and president) were proposed by the Rev. Thomas Jackson. The National Society, the Privy Council on Education, and other toasts, followed. The chairman proposed "Success to the Association." Mr. Myers, the honorary secretary, in responding to this toast, took occasion to remind the members that a debt upon the Association was hanging like a clog upon their work, in which he had been engaged for eighteen years. He appealed to them to make some effort for its speedy riddance. This appeal (quite novel at the dinners of the Association) was not made in vain; more than half the sum required was subscribed by the members present, in addition to a very liberal donation of 5*l*. from John S. Reynolds, Esq. The musical arrangements, under the direction of Mr. G. W. Martin, gave life and great enjoyment to the meeting. All present were very much pleased with the superior manner in which Mr. Burrell had provided the dinner. The meeting of the Association in June was held on the 12th instead of the 5th, in consequence of the annual meeting of the National Society. Previous to the commencement of the usual business, Mr. Myers, of the Yorkshire Society's School, gave a Bible-lesson to a class of children: subject, "The tabernacle in the wilderness." The lesson was eminently practical, and given in a cheerful and earnest spirit; as a consequence, it commanded the most marked attention, not only of the children, but also of the teachers present. Mr. Myers illustrated his subject with a beautiful and apparently very accurate model of the tabernacle, which considerably enhanced the interest and pleasure exhibited throughout this very pleasing and instructive lesson. An animated discussion arose, in which Messrs. Studdle, Graham, and Ives took part. Two new members were elected, and several donations and subscriptions were announced.

NORTHERN.—At the last meeting of this Association, the morning was spent in witnessing the general working of the Barnard-Castle School, and in examining the boys in various school subjects. The chief feature in the afternoon's proceedings was an interesting paper on the "Present condition and prospects of the Association," read by Mr. Reed, of the Barrington School, Bishop-Auckland. During the course of his remarks, Mr. Reed pointed out some of the principal causes which have hitherto been so effectual in preventing schoolmasters in the district from enrolling themselves as members of the Association; and it was afterwards resolved to take into consideration the best means for effectually removing these causes. The next meeting will be held at Coundon, Bishop-Auckland, in October.

Derby and Derbyshire.—At the quarterly meeting of this Association, Mr. Bulman, of St. Peter's, Derby, delivered a lecture on the "British colonies." Mr. White, of St. Paul's, Derby, read a paper on the "Subjects to be taught in a National School," on which a discussion took place.

Nottingham and Nottinghamshire.—At the annual meeting of this Association, an interesting and instructive lecture was delivered by Dr. Wilson, of Nottingham, upon "Geology." In the afternoon, a paper was read by Mr. Henning, the Secretary, advocating the claims of the Associated Body of Church Schoolmasters, when several persons were enrolled as members of that body. The proceedings of the day, which were altogether of a lively and attractive character, were brought to a close by a social cup of tea. The subscription of members residing upwards of four miles from Nottingham is, by a late minute, reduced to 1*s.* per annum. It is in contemplation to have the meetings once every two months, instead of quarterly.

Devon and Exeter.—At the monthly meeting, a brief but very interesting paper was read upon "School Discipline;" and in the course of the discussion which ensued many valuable remarks were made upon method in teaching reading and writing. The Association now possesses a valuable selection of books, maps, diagrams, &c. from the Government catalogue, which have recently been obtained by a grant from the Committee of Privy Council. Many of the members have joined the Benevolent Institution.

Associated Body of Church Teachers.—The quarterly meeting of the members in the Bristol District was held on Saturday the 12th of June, forty-six Masters and Mistresses being present. Mr. Serjent, the District President, opened the meeting with prayer; after which Mr. Betton, of the Bedminster National School, read a paper on "the recent reports of her Majesty's Inspectors of Schools." He ably criticised their contrariety and tendency on open questions, and compared many of their opinions with the results of his own experience. A spirited discussion followed each distinct subject treated of in the paper, especially the Rev. W. H. Brookfield's remarks on "Methods of Instruction" in his district; while the observations of the Rev. F. Watkins, respecting "the Salaries and Position of Teachers," evoked an earnest and unanimous expression of admiration and gratitude. Mr. Ullathorne, the Secretary, reported that the Committee appointed at the last meeting to consider the necessary arrangements for holding the next annual general meetings of the Associated Body in Bristol had held a meeting, and taken into consideration many important points; but had adjourned to Wednesday evening the 14th of July. Several members hitherto accustomed to contribute the lowest amount entitling to membership, generously promised to increase their subscriptions from 1*s.* to 2*s.* 6*d.* a year, thus manifesting their deep interest in the welfare of the body, and setting an example of liberality which can neither be too highly applauded nor too widely imitated.

* * *

TESTIMONIALS.—To Mr. and Mrs. Bray, on leaving the Binham School, Wells, a Book, handsomely bound, by a few kind Ladies residing in the Parish.

To Mr. J. Wright, a Gold Chain, by the Children, on his resigning the charge of Chipping-Sodbury National School.

To Mr. H. P. Meaden, a Writing-Desk, by the Students, on his leaving the Chester Training College.

APPOINTMENTS.—Mr. R. Bray, from Binham, Wells, Norfolk, to Scawby School, Brigg, Lincolnshire.

Mrs. John Lazenby, from Oulton, St. John's, to the Girls' School, Battersea.

* * *

DEATH.—Died at Marshchapel, Grimsby, June 21st, after a few days' illness, and universally regretted, Mrs. Mary Scholefield, the National Schoolmistress, aged 50 years.

* * *

NOTICES TO CORRESPONDENTS.

We cannot undertake to notice rejected communications.

"A. P. L." is thanked; we shall take an opportunity of calling the attention of our correspondent to the points in question. He gives his authority for the information supplied.

Worcester and Lichfield Board Reports in our next.

"J. S." The Minutes of the Committee of Council on Education are sold at the Parliamentary Papers Office, Abingdon Street, Westminster.

"M. J. T." See list of reading-books advertised and sold at the National Society's Depository.

London: Printed by Levey, Robson, and Franklyn, Great New Street and Fetter Lane, E.C.

No. CXLI. AUGUST. 1858.

THE
Monthly Paper
OF THE
NATIONAL SOCIETY.

THE Meetings of the Committee of the National Society have been attended during the past month by the Earls of Powis and Romney, the Bishops of Lichfield and Oxford, the Hon. Arthur Gordon, Rev. Sir H. Thompson, Bart., Ven. Archdeacons Sinclair and Harrison, C. W. Puller, Esq. M.P., and William Cotton, Esq.

Diocesan Inspection.

At the monthly meeting of the General Committee, on July 7th, the following resolution, moved by the Rev. Sir Henry Thompson, Bart., and seconded by the Earl of Romney, was agreed to: "That the Sub-committee on Diocesan Inspection be requested to communicate with Diocesan Boards on the subject of Diocesan Inspection, with a view to the adoption, so far as may be practicable, of some general system of inspection best calculated to raise the standard and increase the efficiency of Church-education."

Subscription Associations.

An influential meeting of the subscribers and friends of the Society was held at Bath, on Wednesday June 30th. The Venerable Archdeacon Gunning presided in the absence of the Mayor, who at the last moment was hindered from attending, but wrote desiring that he might be enrolled as a subscribing member.

The first resolution was proposed by J. H. Markland, Esq., and seconded by Prebendary Calverley. The former gentleman concluded by saying, that he had been present at the first meeting of the Society in 1811, and had had, therefore, the gratification of watching what, in the course of the half-century since its foundation, this great Society had, by the blessing of God, accomplished. He said "by the blessing of God" advisedly; for he was sure that without His blessing they never could have accomplished such results.

The second resolution, nominating a District-Committee for the city and neighbourhood, and recommending the establishment of a Branch Depôt in Bath, was moved by Mr. Warren, the Society's Travelling Secretary, who spoke of the present position and prospects of the Society, entering at length into the more recent schemes of usefulness on which, in conjunction with the various Diocesan and Local Boards, it had lately entered.

The third resolution—appointing Rev. P. E. George, Rector of Combe Hay, J. H. Duncan Skrine, Esq., of Warleigh, respectively Secretary and Treasurer—was moved by Rev. T. P. Rogers, Vicar of Batheaston, and seconded by W. Long, Esq.; and after a vote of thanks to the chairman, the meeting was closed with prayer.

On the following day Mr. Warren attended a Committee meeting at Bristol, presided over by Rev. Canon Madan, when the Rev. R. T. Blagden was appointed Secretary, in room of Rev. W. P. S. Bingham, who has left Bristol; and Mr. C. H. Cooper, Treasurer.

Sermons have been preached at St. Paul's, Knightsbridge, by the Bishop of Oxford, on which occasion the Offertory Collection amounted to 123*l.* 14*s.* 10*d.*; Christ Church, Kensington, by Archdeacon Sinclair; at Woolwich, by the Rev. H. Browne, and Rev. F. Cameron; at Trinity Church, Upper Tooting, by the Rev. Richard Chaffer, and the Rev. E. D. Cree; at St. Matthew's, Bethnal Green, by the Rev. Richard Chaffer; and at Guilsfield and other places in St. Asaph Diocese.

On Sunday August the 8th, Sermons will (D.V.) be preached in several churches in Plymouth and Devonport, and a public meeting of the Plymouth Association held on the following day; after which the Society's Secretary for Exeter Diocese, Rev. R. K. Cornish, will visit Cornwall to form new Parochial Associations.

New Subscriptions.

The following Donations and new Annual Subscriptions have been contributed since the last announcement, and are hereby thankfully acknowledged. The List is made up to the 15th July.

C. V.		£25	0	0
Gregory, G. S. Esq. *Stroud*	*a.*	1	1	0
Swavesey, Church Collection		2	2	0
Hellidon, ditto		1	6	6
Little Houghton, ditto		7	7	0
Brafield, ditto		2	14	8½
Ringwood, ditto		5	17	10
Bishop's Nympton, ditto, by Rev. J. Thorne		1	7	10
A Thank-Offering, Rev. J. Thorne, *Bishop's Nympton*		2	2	0
Netley, St. Matthew's, Southampton, Collection at		1	10	1
Walkeringham, Gainsborough, Collection at, by Rev. G. N. Gorham		0	14	2
Bailey, Mr. G. *Gainsborough*		0	10	0
Hathersage, Sheffield, Collection at		3	5	0
Davies, Mr. M. *Merthyr Tydfil*	*a.*	0	5	0
Davies, Mrs. Emily *ditto*	*a.*	0	2	6
Richards, Mr. David, *Penydarran*	*a.*	0	2	6
Wood, J. Esq. *Whitfield*	*a.*	1	1	0
Robins, Rev. G. A.	*a.*	1	0	0
Currie, Mrs. E. *Adbury*	*a.*	1	1	0
Marshall, Mrs. *Hartford Beach*		1	17	0
Lucker, *Chat Hill, Northumberland*		0	13	6
Bovey Tracey District Association, by Hon. and Rev. L. Courtenay		3	12	0
Cardale, Rev. E. T. *Flax Bourton*	*a.*	1	1	0

DIOCESE OF LONDON.

Roehampton, Donation at the Offertory at the Church of the Holy Trinity on the 5th Sunday after Trinity, 1858		100	0	0
Fleming, Miss, *Grafton Street*	*a.*	1	1	0
Jones, Rev. T. *Allhallows, Lombard Street*	*a.*	1	1	0
Scott, Rev. C. B. *Westminster School*	*a.*	1	1	0
Kensington, Christ Church, Collection at, by Ven. Archdeacon Sinclair		£17	16	4
St. Lawrence, Jewry, Collection at		2	3	9
Bethnal Green, St. Matthew's, ditto		2	15	6
Knightsbridge, St. Paul's, Collection at, 4th Sunday after Trinity, after a Sermon by Lord Bishop of Oxford		123	14	10
Woolwich, Parish Church, Collection at, by Rev. H. Brown		14	3	8
Ditto, St. John's Chapel of Ease, by Rev. F. Cameron		9	7	6
Ditto, ditto additional		0	12	6
Morris, Mr. *St. Matthew's, Bethnal Green*	*a.*	0	5	0

DIOCESE OF ST. ASAPH.

By Rev. H. P. Foulkes.

Turnour, A. E. Esq. *Denbigh*	*a.*	1	1	0
Llanymynech, Ch. Collection, *Oswestry*		2	16	9
Llanfechan, ditto, *Welshpool*		4	3	0
Llansaintfraid, ditto, *ditto*		1	14	4
Colwyn, ditto, *Conway*		2	0	0
Guilsfield, ditto, Montgomery, by Rev. C. T. C. Luxmoore		6	0	0
Melverley, Shrewsbury, by Rev. H. Rogers		0	8	5

DIOCESE OF ROCHESTER.

Coggeshall.

Gardener, Mrs. W.		0	5	0
Skingsley, Mrs.		0	5	0
Appleford, Mr. W.		0	7	6
Hill, Rev. J. E. *Panfield*	*a.*	0	10	0
Cay, Mrs. *Halstead*		0	5	0
Heygate, Mrs. *Southend*		1	1	0
Dalton, Mrs. *Little Burstead*	*a.*	0	10	6

LOCAL COLLECTORS.

The Committee have again thankfully to acknowledge the result for the past year of the kind exertions of those friends of Church-education who have enrolled themselves as "Local Collectors." They had certainly hoped that a larger number of teachers, who themselves had derived benefit from the Society's operations, would have come forward and made, directly or indirectly, some personal efforts in its favour; and they will not relinquish the hope that such may yet be the case. If only those already engaged will themselves persevere and induce others to join in the work, the acceptable aid accruing to the Society's funds through this channel must steadily increase.

Contents of Collecting-box, remitted by Miss Braithwaite, from *Kendal*	£0	10	0
Ditto, Mr. D. Jeffries, from *Cheddar*	0	2	6
Ditto, Mr Hadfield, *Somersham*	0	4	0
Ditto, Mrs. Brookman, *Mathernе*	0	19	2
Ditto, Mrs. Lonsdale	0	5	0
Ditto, Mrs. Warren	0	5	0
Ditto, Mr. J. Garrett, *St. Neots*	0	3	6
Ditto, Mr. Myers, Yorkshire Schools	0	0	8
Ditto, Mr. Baugust, *Kegworth*	0	2	0
Ditto, F. Maude, Esq.	1	10	10
Ditto, Mr. W. F. Pine, *Codnor*	0	2	6
Ditto, Mr. L. Woodcock, *Longford*	0	3	2

Contents of Collecting-box, remitted by Mr. H. Collard, *Broadway, Worcester*	£0	4	6
Ditto, Mr. D. O. Davies, *Penmaen Mawr*	0	10	0
Ditto, Mr. H. Columbine, *Sutton-in-Ashfield*	0	5	0
Ditto, Mr. G. Musgrave, *Silverdale*	0	5	9
Ditto, Mr. J. Brooks, *Woodford*	0	1	6
Ditto, Mr. W. Ford, *Salford*	0	7	0
Ditto, R. Goring Thomas, jun. Esq., from Carmarthen Depôt	0	3	6
Ditto, Mr. Tucker, Children's Collection, National School, *Great Ilford*	0	12	8

* * *

Diocesan Proceedings.

The Nineteenth Annual Report of the LICHFIELD *Diocesan Board of Education*, 1858.
The Annual Report of the WORCESTER *Diocesan Board*, 1858.
Report of the Committee of Governors of the WORCESTER *Training College*, 1858.
The Eighth Annual Report of the HEREFORD *Diocesan Board of Education*, 1857.

These several Reports afford evidence of continued activity in promoting the work of education in the districts to which they refer; but want of funds seems to be a serious hindrance to a full measure of success in the diocese of Worcester.

An Exhibition Fund, aided by the National Society, has been successful in securing the continuance of training at the Lichfield Institution, without allowances from the Committee of Council on Education. Twenty students are reported to be in training, fourteen of whom enjoy Exhibitions of 10*l*. a year each. At Derby, the Training Institution is highly reported of, and as having, from its opening, contributed 86 schoolmistresses for the service of Church-education, 31 having been sent out to take charge of schools during the past year. The number stated to be in residence is 41, of whom 31 are Queen's scholars. The Worcester Training College at Saltley, Birmingham, is reported to be "doing its work," both in the position it has maintained in the several Government examinations, and in the success of the students who have become masters. The total number trained is 62, including 16 sent out last year. The number now in training is reported at 50, which exceeds what the College, in its present incomplete state, conveniently can accommodate. Owing to changes in the Minutes of the Committee of Council affecting Training Schools, and other causes, a debt of 700*l*. has been incurred in keeping open the Institution during the last few years. It is hoped, however, that the income will, in future years, meet the expenditure, and that the efforts now being made will liquidate the debt. The Hereford Board promotes the training of teachers by sending students to Training Schools out of the diocese, making Grants for the purpose. Three such Grants of 10*l*. each have been voted during the past year. The Board is also prepared to vote Loans to pupil-teachers proceeding to Training Colleges, and in special cases to older persons.

The Lichfield Board, through its archidiaconal Boards of Stafford, Derby, and Salop, has made a considerable number of small Grants in aid of building and maintaining schools. The Derby Board has also largely co-operated with the National Society in making Book-Grants out of a joint fund. The Worcester Board has made seven Grants in aid of building schools, to the amount of 145*l.* The Hereford Board has voted Grants to the amount of 115*l.* in aid of building schools in five parishes; it has also voted a number of small Grants for fittings, school-materials, and in aid of school-libraries.

Organising masters have been employed by the Stafford and Worcester Boards, and for teaching singing in schools by the Hereford Board. Of Mr. Gruzelier's services in Stafford, the Report says: "It is believed that no part of it (the available funds of the Board) has been more usefully expended than the 15*l.* by which, through the liberal co-operation of the National Society, the services of one of their Organising Masters were secured." "During the nine weeks of his engagement, he visited 52 schools in union with this Board; 14 for the purpose of organisation, and 38 in attendance on the Diocesan Inspectors." The advantages derived from the visits of an Organising Master as a Sub-inspector, in the saving of labour to the Diocesan Inspectors, has induced the Board to endeavour again, in the same way, to promote the efficiency of Diocesan Inspection. The Worcester Board report that the Organising Master, Mr. H. S. Maye, visited 40 schools, and repeated the visit to 35 of them. The second visit is stated to have been most satisfactory in its results, "as a spur on the teacher" to effect the improvements suggested by the Organising Master. Mr. Maye's report of his work has been printed and sent to all the schools visited.

The services of the Musical Organising Master, for improving the method of teaching singing in schools in connection with the Hereford Board, are reported on encouragingly; but as the whole expense devolves on the Board (the National Society's Organising Masters being for school-work in general), it is not expected that the master can be long retained without the schools contributing some portion of the expense.

The work of Diocesan Inspection has been carried on in the Stafford and Salop archdeaconries of the Lichfield diocese, very generally in the diocese of Worcester, and in eight districts out of eleven in the diocese of Hereford. A tabulated summary of the Inspectors' work in the Stafford archdeaconry giving certain particulars relating to 211 schools, containing 12,000 children, inspected in nineteen rural deaneries, is appended to the Report. In remarking on this inspection, the Bishop in his charge of last year says:

> "It is *this* inspection which brings our schools into immediate connection with the Church to which they belong, and for which they are nurseries. It is *freely offered* to all Church-schools, whether under Government Inspection or not. It is *obtruded upon none.* It is thankfully received by very many; and to understand its usefulness, we have only to bear in mind that a great majority of our schools would have no inspection at all if this were wanting."

In Derbyshire, 226 schools are under Diocesan Inspection; and it has been ascertained that out of 146 schools where inquiry had been made, 79 only were obtaining the advantages arising from connection with the Committee of Council on Education, and that 47 schools were either very moderately or very badly supplied with books and apparatus.

The Worcester Board Report contains the particulars of 154 schools, containing 13,035 children, which have been inspected. The whole of the schools are classed according to a standard of proficiency agreed upon among the inspectors at a meeting previously held expressly to agree upon a common standard. Almost every school has some observations of the Inspector, evincing the care which has been bestowed on the work. The Hereford Board gives 74 as the number of schools inspected, and, like the Worcester Board, has endeavoured to arrange a common standard of efficiency; but has only given simply the names of those schools placed by the inspectors in Class A, without observation.

The system of gathering school-children in central districts, and awarding prizes to the most proficient, is reported on by the Worcester and Hereford Boards. The Lichfield Board does not report on the subject; but it is well known that the system was early adopted in that diocese. The Worcester Board state that the system is now established throughout the diocese, the centres being Kidderminster, Stratford, and Worcester; the number of candidates examined being 394, and the total sum awarded as prizes, 257*l.* The Board assigned 40*l.* last year, and 20*l.* this, in aid of the scheme; considering that it "is admirably calculated to promote an honest rivalry both in the master and scholar, and to secure a prolonged attendance and a higher standard of attainment in the National Schools generally." The examination in the diocese of Hereford was organised by the Board, and confined to children above twelve years of age attending schools under Diocesan Inspection. "Papers were sent to the Diocesan Inspectors, that the examinations might be as nearly as possible on the same day. Those whose papers were approved, to the number of 23, out of 136 children examined, from 30 schools, attended a further *viva-voce* examination at Hereford, to compete and receive prizes according to merit." Forty-three others, who were not invited to attend at Hereford, received "certificates of competence," the remaining 70 having altogether failed.

Among other subjects noticed, the Hereford Board reports on an inquiry it has made into the state of Sunday-schools in the diocese. It also notices in strong terms the growing dissatisfaction that the Parliamentary vote for education is not made available for the poorer districts of the country. The Worcester Board urges its claims for support in the following terms:

> The question of education is attracting more and more the attention of the politicians of this world; and if it is not solved favourably by those who wish to secure to the generation that shall come after them the fruit of mental culture, pervaded and sanctified by the Gospel of Christ, it will be taken in hand by others who have fond theories for the amelioration of society which militate against all experience, and which, if carried out, must result only in disaster.
>
> Your Committee, therefore, call upon all those who wish to see the social system maintained in health and soundness, and seasoned by the salt which alone, through the grace of God, can preserve it from corruption and death, to offer up their prayers and contribute their alms in behalf of this and other kindred institutions, whose object is, to feed the lambs of Christ's flock with food convenient for them—to fit them for usefulness in the life that now is, and for honour and glory in that which is to come.

◆

OXFORD DIOCESAN PRIZE-SCHEME.

SIR,—The formation, in April last, of an Association, under the presidency of the Bishop, for carrying out the Educational Prize-Scheme in my own diocese of Oxford, has given me so close an interest in the plan, that I would request a portion of your space for the expression of some views and opinions respecting it which have, I think, an important bearing on its success and beneficial results.

It is not necessary that I should premise much concerning the nature of the scheme, as it is probably well-known to most of your readers. Its central idea is competition between the children of different schools: it is a new application of the old principle of competitive emulation, and is expected to prove a strong instrument in the hands of the Association for improving the character of the education in the schools which come within its reach. The prizes which it offers are of three kinds: honorary, in the shape of a published class-list, together with testimonials of recommendation for employment, and also books and money. In the distribution of the latter, regard is had not merely to proficiency in knowledge, but also to the age of the candidate; and this is done for the purpose of holding out direct inducements to parents to keep their children a longer time under instruction. To effect this is, indeed, the chief object of the prize-scheme, as educationalists appear now to have agreed that the primary evil to be overcome is the early age at which children are removed from school.

I wish now to lead your readers to consider how far these objects are attainable by the means proposed, and how far they are advisable in a diocese composed, to a great extent, of an agricultural population. The promoters of the scheme speak most enthusiastically of it, looking to it for the remedy and cure of all the deficiencies of education which they so greatly deplore. It is, however, always difficult to judge of the working of a principle whose mode of application is entirely new. This scheme has, indeed, been tried in Worcestershire, and some other parts, and, as we are told, with much success. The time of its trial, however, has been too short to wear off its novelty, and show it in its ordinary work. Moreover, the circumstances of the districts to which it has been applied, with their large towns and manufacturing populations, are very different from those of agricultural counties. So that its introduction into this diocese must still be regarded, in great part, as an experiment. And then there is not much of an analogous nature to guide us to a right estimation of it. The closest analogy, perhaps, may be found in the prizes given to labourers at agricultural meetings for skill and continuance in service; and so far as there is a resemblance between the two, this may give grounds for expectation that the educational scheme will not prove a failure, although perhaps it may teach us more of its indirect than of its direct results.

Of its immediate direct effects, the greatest will, no doubt, be seen in the schoolmasters and mistresses who have candidates for the prize-examinations. And although they may be tempted to give more than a fair portion of attention to particular clever children, I fully believe that it will quicken them to greater interest in all, will induce them to take more pains with the general instruction, and so will tend to raise the character of the school, at the same time that it will increase its reputation if their candidates succeed. Moreover, the effect of the competition in calling forth all the mental energies of the candidates will not be limited to these children, but will act indirectly on the rest of the school. Much, however, of the good will here depend on the character of the examinations under the scheme. There is no doubt some danger that they may be such as to encourage what we may call "accomplishments," to the detriment of more common and useful learning. The Government system is, I greatly fear, fostering attention to such a variety of subjects as (unintentionally) to diminish the regard felt for elementary but essential things. The present state of many certificated schools shows this. You may find (to take no imaginary instances) intelligent reading or good handwriting neglected, while the boys are well instructed in drawing, and have been crammed with a barren rule for finding the content of a cylindrical solid; and when the master flourishes forth the attainments of his boys in grammar, your examination proves them to be most defective in spelling, the majority of the class writing 'tense' with a c, and 'gender' with a *j*. Now, if the examinations under the prize-scheme foster the habit of neglecting essentials to cultivate accomplishments, they will not do any good; but if, on the contrary, they force masters and mistresses to attend to these lower matters, they will confer an incalculable benefit on the schools. I wish most earnestly to press this point on the attention of the promoters of the prize-scheme.

But the chief object of the scheme is the longer continuance of the children at school. I shall have somewhat to say presently on the limitations of this object; but here I think the actual results cannot be very great. The Worcester Board, indeed, give statistics to prove its success in this respect, but they are by no means conclusive. Some clever children will of course be induced to remain longer in hopes of a prize, but these cannot be more than one for perhaps several schools. In large towns like Worcester and Kidderminster parents may set more value on it than I can think they will in more rural districts; but in cases where the boy's extra year of schooling would be both an expense and a loss of income, I can scarcely persuade myself that many will be induced to forego the certainty of a year's wages for the uncertainty of a prize of 80s. in money. The testimonials which may be gained by candidates to serve as recommendations for employment will no doubt be more highly esteemed than the prizes, where they are really found to open the way to good situations. These, however, being given to all meritorious candidates of eleven years old and upwards, will not induce a continuance at school above half a year beyond the present average time of leaving it. Moreover, before they can be rightly valued in the larger portion of this diocese, it will be necessary to persuade the farmers that in the choice of a labourer intellectual accomplishments are any recommendation at all.

In all this, however, the prize-scheme touches the better sort of school alone. There is great difficulty in bringing it to bear immediately on the lesser schools, where improvement is chiefly needed. This difficulty may partly be obviated by confining portions of the money-prizes to particular districts: still I do not see how very many parishes can gain any benefit from it. Educationalists, I know, refuse to consider the case of places which cannot maintain a school up to a certain standard, and the Privy Council afford no assistance. Yet there are in this diocese a large number of schools little better than good dames' schools which do nevertheless supply the wants of their villages and hamlets in a way that claims encouragement and help. I wish to put this prominently forward, because it ought to be a question for the anxious consideration of the Committee of this scheme in what way they can bring their competition down to these schools; for if they cannot do this, a large portion of this diocese will feel the benefit of the scheme only indirectly, or not at all.

Passing now from the probable working of the scheme, I come to the very important consideration, how far it is true that the early withdrawal of children from school is the great evil which now most pressingly demands immediate cure. Is it, indeed, a primary ill? or is it not rather a secondary symptom of something else that is wrong? The latter, I believe, is nearest the truth. The real evil seems to me to be that in the present system of education there is, in many cases, especially of farm-labourers, nothing beyond the school to which the instruction leads. I apprehend there is no difficulty in dealing with the case of those whose after-life will make a certain education necessary and of constant use. With the boys, for instance, in her Majesty's Printing-Office the standard of knowledge rises yearly; but then the need of such acquirements is daily felt by them in their work. The same is also shown by a fact I lately heard, that for a considerable time, in a large school in this diocese, none of the first class have left to follow the plough; that is, those boys who are intended for situations in trade, &c., where their education will be of real use, remain to work their way through the school, while those who are meant for the farm all fall off in the middle. Indeed, the young agricultural labourer is the real difficulty. When he has left school, of what immediate use is his learning to him, except in its most elementary parts? and then as a consequence, how soon does he forget what he has no opportunity to employ? I infer, then, that the chief cause of the early withdrawal of children from school is, at least in the case of the agricultural labourer, that the education offered them is not sufficiently utilised and adapted to their after-life. Persons may say that utilitarianism is degrading to education; but what right have we, I would ask, to expect the poor man to do what we know no other section of the community will? In other classes the education varies according to the boy's prospects,—it is classical or commercial, military or scientific. The boy that is intended for the merchant's desk is not entangled in the intricacies of Greek grammar; nor do even many who are going to the bar give up important years to a university education. With such a fact before them as the two schools in Marlborough College, how can educationalists insist on making all the children of the poor, both in town and in country, pass under one and the same system? Surely the analogy shows that there ought to be a great difference between the education of those who will seek situations in trade or business and those who will turn to agricultural work. It shows also that the ploughboy ought not to be expected to remain at school as long as others, to learn what he will never practically use; and that all attempts to keep him will be useless, until more opportunities shall have been opened out in his after-life for the employment of such knowledge. Moreover, we must remember that the farm-labourer, if taken away early from school, goes to learn necessary things which he must be taught early; and that he is as truly educating himself for life in the field or stable as is the medical student that has left school for the dissecting-room. My conclusion, therefore, is, that the Prize-scheme, in order to be suitable to a diocese partly agricultural, must recognise the distinction between the educations of these two classes of the poor; that it must limit and depart somewhat from its chief object, and instead of offering a premium for retaining agricultural children longer in the day-school, it must acknowledge the necessity and propriety of their withdrawal from it, and then try to keep them in night and Sunday-schools; and that, in order to utilise their education, and make it better adapted to their prospects in life, it should have regard in the distribution of its prizes to industrial proficiency. I would press these conclusions on all the friends of the scheme, as I believe them essential to the production of really beneficial results.—I am, &c.

AN OXFORD DIOCESAN INSPECTOR.

* * *

PAPERS AND CORRESPONDENCE.

[*The Committee of the National Society are thankful for any communication likely to assist School-managers and Teachers, or otherwise promote the cause of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

ON PUNCTUATION.

[Continued from p. 200.]

I. *Of the Punctuation of a Simple Sentence, considered solely with reference to its own internal construction.*

GENERAL RULE.—A simple sentence is not interrupted by any stop, except in the cases hereafter specified.

Exceptions to the General Rule:

1. A nominative of address, with the words which qualify it, if any, is separated from the rest of the sentence, if coming first or last, by a comma; if coming in the middle of the sentence, by a comma on each side: as,

> "Master Ford, awake; awake, Master Ford."—*Shakespeare.*
>
> "Show me now, William, some declensions of your pronouns."—*Ibid.*

2. A notional word placed emphatically at the head of the sentence, as its logical subject, and represented in construction by a personal or demonstrative pronoun, is separated from the rest of the sentence by a comma: as,

> "The king, he laughed."
> "The nimble king, he ambled up and down."
> "That man, I know him well."

Sometimes a prepositional phrase involving the logical subject is thus placed; such a phrase seems to depend on a verb understood, "If I may speak," or some similar phrase: as,

> "For the gentlemen of the faculty of physic, I must frankly own that I see no especial reason why they in particular should apply themselves to the study of law."—*Blackstone.*

3. A Subject formed of an infinitive mood with an object alone, or with an object and extensions, is frequently separated from its predicate by a comma: as,

> "Whom even to suppose ignorant in this branch of learning, is treated by Mr. Locke as a strange absurdity."—*Blackstone.*

4. A noun enlarged by a participial or prepositional phrase, if in apposition to another noun, is separated from it by a comma: as,

> "Servius Sulpicius . . . had occasion to take the opinion of Quintius Mutius Scævola, the then oracle of the Roman law."—*Blackstone.*

This is especially the case if, as here, the appositional phrase contains a cause, or a condition, of the Predicate. It is indicated by this punctuation that the reason why Sulpicius took the opinion of Scævola was, because Scævola was at that time the oracle of the Roman law. Therefore the phrase 'the then oracle of the Roman law,' although in construction an enlargement only of the noun 'Scævola,' is logically a cause or condition of the predicate 'took.'

5. If a noun is enlarged by two defining nouns in apposition, especially if the second of such nouns is again defined by a new enlargement applicable to itself alone, the second noun with its enlargement is separated by a comma on each side; or if it closes the sentence, by a comma preceding: as,

> "Edmund the Outlaw, the son of Edmund Ironside, had a daughter Margaret."—*Blackstone.*

6. A notional word, used as an emphatic, or limiting repetition of a preceding notional word, is separated from it by a comma: as,

> "We, the children of the house, stood, in fact, upon the very happiest tier in the social scaffolding."—*De Quincey.*

> "These are the eternal, immutable laws of good and evil."—*Blackstone.*
>
> "Nor will some degree of legal knowledge be found in the least superfluous to persons of inferior rank, especially those of the learned professions."—*Ibid.*

Generally appositional words are either a generic word added to a specific word, or a specific word added to a generic, still further to define the preceding: as, 'John king of England,' 'King John;' or, to express it in other words, the name of the class is added to the name of the individual, or the individual name to that of the class. In the cases to which the above rule refers, the second word expresses exactly the same notion as the preceding one, only it expresses it in a different way, and is added as an after-thought, or as a substitute for its less definite predecessor.

7. A Subject enlarged by a verb in the infinitive mood with an Object, or Object and Extension, is frequently separated from its Predicate by a comma: as,

> "The general incapacity even of our best jurors to do this with any tolerable propriety, has greatly debased their authority."—*Blackstone.*

8. An Enlargement of the Subject, used to indicate not so much a distinctive mark or limitation of the Subject as a quality of the Subject considered as a cause or condition of the relation of the Predicate to the Subject, is separated from the Subject and Predicate

(*a*) by a comma, if preceding or following both Subject and Predicate;

(*b*) and by a comma on each side, if placed between the Subject and Predicate.

Exception.—If the Subject is a pronoun, and such enlargement immediately follows it, the enlargement is not separated from the Subject, but only from the Predicate: as,

> "And, recollecting it, I am struck with the truth."—*De Quincey.*
>
> "Affrighted much,
> I did in time collect myself."—*Shakespeare.*
>
> "Any expression of personal vanity, intruding upon impassioned records, is fatal to their effect."—*De Quincey.*
>
> "Could a child, six years old, place any special value upon intellectual forwardness?"—*Ibid.*
>
> "For the civil and canon laws, considered with respect to any intrinsic obligation, have no force or authority in this kingdom."—*Blackstone.*

If an Enlargement of the Subject is used to indicate a quality of the Subject, only as manifested in the Predicate, it is placed after the Predicate, and, if consisting of more than one word, is generally separated by a comma.

If the Predicate and Subject are inverted, the enlargement of the Subject will generally precede both.

If an object intervenes before the enlargement of the Subject so used, a comma is always employed.

9. A participial Enlargement of the second Subject of a copulative verb (*i. e.* the nominative case after the verb), if used to express a quality of such Subject considered as a condition of the Predicate, is separated by a comma.

In this, as in the preceding rule, the Enlargement of the Subject is considered as a condition of the Predicate, when, without it, the Predicate would not be true of the Subject. It does not limit the Predicate or the Subject, but only the copula involved in the Predicate, *i. e.* the relation of the Predicate to the Subject, and therefore these clauses may be expressed by adverbial sentences, without altering the sense. Thus, for instance, "And, recollecting it, I am struck with the truth," may be, "When I recollect it, I am struck with the truth;" so,

> "Affrighted much,
> I did in time collect myself,"

may run. "Though I was affrighted much, I did in time collect myself."

[To be continued.]

LESSONS ON GEOGRAPHY.—IV. ON ISLANDS (*continued*).

[GENERAL QUESTIONS.—In what other way are islands formed besides those already mentioned? [By the minute operations of myriads of worms, which produce the beautiful substance called coral, and gradually form reefs, raised only a few feet out of the sea.] Name some islands so created. [The greater number of the Polynesian Islands, especially those of the Low archipelago, and most of those of the Tongan archipelago.] What is the name of the largest cluster of islands? [The Polynesian: πολλὴ, *polle*, 'many,' and νῆσος, *nēsos*, 'an island.'] What proportion of land do these islands occupy when compared with the Pacific Ocean? [They are mere specks upon its surface. Between the coast of South America and the Moluccan archipelago the Pacific stretches over a space of more than 10,600 miles; an uninterrupted expanse of water. (Hughes's *Geography*, 647.)] What is the name given to the cluster between Greece and Asia Minor? [Archipelago: Gk. ἀρχὸς, *archos*, 'chief,' and πέλαγος, *pelagos*, 'sea'; the islands giving distinction to the sea, conferring upon it the name, and then also attracting it to themselves.] Has not that name been applied to other clusters? [Yes; as the East and West Indian archipelagos.]

Ceylon (*continued*).—This island was discovered by the Portuguese in 1505. In 1640, their settlement fell into the hands of the Dutch; and in 1796, when Holland had united herself with France against the liberties of Europe, it was captured by the English. The jungles and mountains are inhabited by elephants in vast numbers, whose teeth and tusks form an important article of commerce. Major Rogers, who for some years resided in the island, is computed to have shot with his own rifle upwards of 1000 elephants. From the catalogue of the South Kensington Museum we learn that from 20,000 to 25,000 elephants have been for several years past slaughtered yearly, in different parts of the world, to supply the demand of commerce for ivory. *Trincomalee*, on the east coast (where the sharks before mentioned enjoy such glorious immunities), possesses a large and commanding harbour capable of containing the whole navy of Great Britain. *Point de Galle*, at the extremity of the south coast, is the port of arrival for the steamers from the Red Sea, which thence proceed to Madras and Calcutta. Here also the screw-steamers stop to coal on their way to the Australian colonies down the Straits of Malacca.

The town of *Kandy*, situated near the centre of the island, in an amphitheatre formed by the surrounding hills, consisted formerly, with the exception of the houses of the king and his ministers, only of thatched huts; but since the capture of it by the English, it has been greatly improved. It is the chief seat of Buddhism; and the principal temple contains the most sacred relic of Buddha's canine tooth,* encased in a golden dagoba set round with jewels. (Abridged and altered from Stocqueler's *India*, 204-9; *Old Arm-chair*, S.P.C.K.; W. Hughes's *Geography*; *Home Friend*, 2d series, vol. iv. p. 235.)

Pitcairn's Island, in the Pacific, four and a half miles in circumference, lat. 25° 4′ south, and long. 130° 8′ west, appears like a great rock rising out of the sea, and is so high that it is seen at the distance of fifteen leagues. It is about 1200 miles from Otaheite, and is of volcanic origin. Two English vessels, commanded by Captain Sir Thomas Staines and Captain Piper, in 1814, being in search of an American ship, neared an island which they supposed to be uninhabited (Pitcairn's Island being incorrectly laid down upon their chart); and were astonished, on approaching its shores, to behold plantations regularly laid out, and huts or houses more neatly constructed than usual with savages. When about two miles from shore, some natives were observed bringing down their canoes on their shoulders, dashing through a heavy surf, and paddling off to the ship; but the amazement of our sailors was unbounded on hearing one of them shout out in good English, "Won't you heave us a rope now?" This man gave his name as Thursday October Christian. His hair was deep black, and his countenance of a brownish cast, but free from the reddish tint of the Pacific islands; his only dress a piece of cloth about his loins. Captain Piper says: "We were glad to trace in his benevolent countenance, together with a share of good-humour, all the features of an honest English face. But if the astonishment of the crew was great on hearing their first greeting in their own tongue, how was their admiration increased when these ignorant natives, as they deemed them, all left their meal untouched until grace was said! One of these barbarous and unclothed natives rose up, and placing his hands in a posture of devotion, distinctly repeated, in a pleasing tone of manner, 'For what we are going to receive, the Lord make us truly thankful.'" And now it is time to inquire, Who were these islanders whose simple devotion rebukes the careless thanklessness of many a European? They were the descendants of some men who, under the daring leadership of Fletcher Christian, the master's mate, had procured for themselves a most infamous notoriety at that time by engaging in a mutiny against Captain Bligh, of H. M. S. *Bounty*, A.D. 1789. Thursday October Christian was the son of Fletcher Christian by an Otaheitan wife. The only surviving person of this mutinous crew of twenty-five persons was now found to be already in appearance a venerable man, although but fifty years of age. John Adams was at first in fear lest he should be taken back to England, and his life be the forfeit of his crime; but on being reassured as to the peaceable nature of the visit, nothing could exceed the joy of himself and the people of the island on seeing their countrymen, as they deemed them. This interesting settlement consisted of forty-six persons: the young men very athletic and of fine form, their countenances open and pleasing; and the young women (objects of particular admiration) tall, robust, and well formed, their faces beaming with smiles, but wearing a degree of modesty and bashfulness that would have done honour to the most virtuous nation on earth. All of them, both male and female, had the most marked English features. Adams had brought up these artless islanders in the love of God, having taught them from a Bible and a Prayer-Book, the only copies which had been recovered from the *Bounty* when it was broken in pieces on the shore. It appears that, in the year 1800, Adams, then in his thirty-sixth year, found himself the only man in the island; only one of fourteen men out of the mutineers who had landed with him having died a natural death. The younger part, consisting of twenty children, looked up to him with reverence and affection. His deceased comrades had left families, who had been brought up in ignorance of their God and Saviour, all the women being Otaheitan idolaters. Adams, awakened to thoughtfulness by two remarkable dreams, became a religious man. Although he had received little or no instruction in early days, yet he undertook the arduous task of instructing the young people about him in the fear of God. He observed the rules of the Church of England, always had morning and evening prayers, and taught the children the collects, beginning with the Lord's Prayer and the Apostles' Creed. He exhorted the people, before going out fishing or proceeding on any dangerous enterprise, to pray to God for His protection and blessing. On one occasion, he and some of the Otaheitan women went out fishing, and their canoe was broken by the surf. Their only alternative was, as Adams told them, to commit themselves by prayer to their Maker, and swim to a rock some distance from the land, and again swim to another part of the island. This they did; and at last they all reached the shore in safety. He not only attended to the young, but if any of the older inhabitants wanted counsel, he gave it; if they were ill, he went and prayed with them. The fruits of his stedfast adherence to this line of duty became apparent in a place where indifference to religion and looseness of morals had prevailed; and it is but a few years ago (1852) that Mr. Nobbs (who had been, as a layman, ministering for twenty-three years in the triple capacity of pastor, surgeon, and teacher) came to England to be ordained, and reported that the population of the settlement amounted to 170 persons, who were living without any dissensions, and with but one form of Church government—that of the Church of England. "The Holy Bible and the Church Prayer-Book are their chief rules of guidance; their mòtto, 'One faith, one Lord, one baptism.'" Justly does it raise our wonder and gratitude to contemplate so exemplary a race from so guilty a stock. In 1855, the entire community of Pitcairn's Island, owing to its unhealthiness, were removed to Norfolk Island. (Abridged and arranged from the Rev. T. B. Murray's most interesting work, *Pitcairn*, &c., S.P.C.K.)

---

* In the last Number, this was erroneously stated to be the print of Buddha's foot, the author writing from memory, and confounding the circumstance with another piece of superstition, viz. that Adam's or Buddha's footprint is to be seen on the hard rock of the peak called after his name. At a recent missionary meeting it was stated, that the son of the Cingalese noble in whose keeping the venerated relic of Buddha is deposited has become a convert to Christianity whilst pursuing his studies at Colombo College; a statement the truth of which is confirmed by a letter from the Bishop, dated November 27, 1857, who says, "This is the second occasion within the last few months that I have been called upon to baptise youth of the highest rank among the Cingalese at the College, without any direct influence being used." It is right to state, that the somewhat faulty description of the Cingalese as the "highest caste, or nobility," in the June Number, arose from the use of some loosely-expressed language to that effect employed at the above missionary meeting.

MALE TRAINING COLLEGES.

THE following letter, with the subjoined signatures, has been addressed to the Committee of Council on Education:

June 3d, 1858.

SIR,—We have read with great gratification the following weighty remarks by the Rev. F. Temple, in recommendation of awarding lectureships on the subject of school-management:

> Another year has still more forcibly impressed me with the expediency of opening the lectureships now granted to lecturers in training colleges so as to include normal masters. At present the normal master is supposed to belong, in some way, to a lower grade than that occupied by the other college officers. Their subjects are worth an extra 100*l.* a year from Government; his is not. The result is, that the students are impressed with a notion, of which nothing can disabuse them, that however strong may be the opinion expressed by the inspector on this part of their work, that opinion is not supported by your Lordships.
>
> But a still worse result is, that the best men do not seek the office, but aim rather at being lecturers in mathematics or geography; and the few among the normal masters who rise above the ordinary level have no inducement thoroughly to study their subject.
>
> In fact, in this, as in all similar cases, the subject that remains unrewarded is sure to be neglected; and this is at present the case with the subject of school-management.—*Rev. F. Temple's Report for* 1857, p. 725.

We beg to express to my Lords of the Committee of Council on Education our strong conviction of the importance of the above considerations, so forcibly urged by the Rev. F. Temple. They exactly express the result of our own experience; and we most earnestly entreat my Lords no longer to withhold from our normal masters advantages and privileges, both as regards official standing in the college and pecuniary remuneration, which are granted to other officers. We would further remark, that at present the lectureships are exclusively granted on the *non-essential* subjects of instruction in the normal college, namely, physical science, geography, history, applied mathematics, and English literature; whereas on those subjects which their Lordships have designated *essential* no lectureships are granted. We are also of opinion that the importance of a thorough and practical acquaintance with the more elementary subjects of a schoolmaster's education would be impressed with advantage on the minds of the students by opening the Government lectureships to our teachers of school management and method.—We have, &c.

CHARLES R. ALFORD, *Principal of the Metropolitan Training College, Highbury Park.*
DERWENT COLERIDGE, *Principal of St. Mark's College, Chelsea.*
SAMUEL CLARK, *Principal of the National Society's Training College, Battersea.*
A. N. ASHWELL, *Principal of the Oxford Diocesan Training College, Culham.*
WILLIAM REED, *Principal of the South Wales and Monmouthshire Training College, Carmarthen.*
MATTHEW PARRINGTON, *Principal of the Diocesan Training College, Chichester.*
WILLIAM DAVID, *Principal of the Exeter Training College.*
CHARLES H. BROMBY, *Principal of the Cheltenham Normal College.*
HUGH G. ROBINSON, *Principal of the York and Ripon Diocesan Training College.*
WILLIAM GOVER, *Principal of the Worcester Diocesan Training College.*
ARTHUR RIGG, *Principal of the Training School, Chester.*

SHORT-TIME SYSTEM IN RURAL SCHOOLS.

Hagley, Stourbridge, July 12, 1858.

SIR,—Several of the Inspectors of schools have recently mentioned in their reports that they have never even heard of the Short-time System being brought into operation in rural schools, according to the Minute of the Committee of Council on that subject. It seems to be supposed that some more precise adjustment of time, with respect to the work in and out school, is required than is really the case. I therefore think it may be of some use if you will publish the enclosed list of short-timers in this school.

This list, and a similar one last year, was approved by the Committee of Council without any difficulty; and a proportionate deduction is allowed for the boys here specified, in respect both of the capitation-fee and the good-conduct certificates.—I am, &c.

LYTTELTON.

List of Short-timers for the year 1858.

Name.	Age.	Employment and Time.
Astley, Thomas . . .	11	One day a week, to work in his father's fields.
Ginever, John . . .	13	To work at home two days a week, and two or three weeks in busy times.
Gretton, George . .	11	To work with father two days a week.
Hayes, Charles . .	11	To work with father on allotment one day a week.
Jackson, William .	14	One day a week, and a month in summer and autumn, to work in his father's gardens.
Lavender, Philip . .	13	One day a week, to work with his father at spade-making.
Whittaker, Joseph .	12	Two days a week, and a month in summer, to work in father's fields.
Whittaker, William .	11	Two days a week, and a week in busy times, to work on father's farms.
Wyatt, William . .	14	To work on father's farm two days a week, also a week or two in busy times.

ENGLISH HISTORY.

SIR,—In the *English History* of the new Reading Series of the S.P.C.K. I find, at p. 112, the old story given of Cranmer's insisting upon the death of Joan of Kent for heresy. Some time since I extracted the following quotation from the *Quarterly Review*, the number of which I do not remember :

"The story of Cranmer's having urged Edward VI. to sign the death-warrant of Joan Bocher, which has been exposed by Mr. Bruce, in his preface to R. Hutchinson's works, published by the Parker Society."

Now if the story be a calumnious falsehood, surely it is but a matter of justice to the Archbishop's memory that our school-books should cease to put it before children as a piece of historical truth. I shall feel greatly obliged if the reading of any of your correspondents will enable them to pronounce decisively as to its truth or falsehood.—I am, &c.

S. D. S.

THE PROGRESS OF THE ENGLISH LANGUAGE.

SIR,—Your correspondent "Kappa" is playing tricks with your readers in the list of words which he gives as having been introduced into the English language during the last sixty years. At any rate *Johnson's Dictionary* (1785) contains thirteen out of the fifty-two given in "Kappa's" letter ; while of the remainder, "cortége" and "débris" can hardly be English so long as they retain their accents ; "espionage" is not—and, please God, "never, never, never, never, shall be"—English ; and "agenda" is as decidedly a Latin plural now as it was when Jeremy Taylor headed the divisions of the *Golden Grove*, "Credenda," "Agenda," and "Postulanda."—I am, &c.

LAMBDA.

SUNDAY SCHOOLS.

[*The Committee of the National Society are thankful for any communication or Notes of Lessons likely to promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

[This portion of the Number of the *Monthly Paper* is published as a separate Paper, under the title of the *Sunday-school Paper.* For the mode of obtaining copies see standing Notice at the back of title-page.]

REMARKS ON CONCLUDING THE SERIES OF NOTES ON THE COLLECTS.

The Questions in the *Monthly Paper* on the Sunday Collects having now been brought to a conclusion,* it only remains for the writer to whose care the latter portion, from Quinquagesima Sunday inclusive, has been confided to express his sincere thankfulness that he has been brought by a special Providence to the study of these sublime compositions. Majestic in simplicity, they are wonderfully comprehensive and pregnant with suggestive matter; and of their wide range and great depth of thought he confesses himself to have previously had but a very imperfect conception and appreciation. For, while he admired them for the beauty and fervour of their devotional language, he had not conceived at the same time that they were compressed treasures of divine and moral theology.

Being of such high excellence, there is left no reason for surprise that Church people should so pertinaciously have clung to their use in making them the subjects of instruction for their children. It may be, indeed, that in most cases little attempt has been made at their interpretation, and only mere oral repetition of them exacted, by way of affording a stated Sunday-lesson, with possibly an injunction imposed upon the learner to add the collect to his daily prayers. But in this course parents and instructors were doubtless guided unconsciously by an instinctive, perhaps a traditional, reverence for them as "a form of sound words;" and thus they have been the conservators of a good and wise practice, the full value of which as a medium of instruction in divine knowledge is even now only imperfectly understood.

It is to be regretted, however, that while commentators have admired the antiquity of these valuable prayers, they have so generally admitted the obscurity in which their origin lies, and have aimed so little to mark the particular purpose which they served in the ritual of the Church: for it is obvious that documents so peculiar in their construction, so different in form from the longer prayers of the Church, so jealously preserved and handed down to us as specially appointed for use at particular portions of the several services,—must have an appointed function to fulfil in the economy of the Church's offices. "The title of collect (from the Latin *colligo*, to collect)," we learn, "is given to all prayers which are said by the priest during the Holy Communion, and those which begin with that invitation to the people 'Let us pray.' He is thought to collect together at this moment the petitions of all the faithful, in order to present them with his own to the Supreme Being. The prayer, however, which the priest says immediately before the epistle has *more particularly* retained the name of Collect."† So in Maskell's *Ancient Liturgy of the Church of England*, p. 30: "Anciently only one collect was said, whence probably the name of it,—that in one prayer many were collected together." Mr. Palmer (*Origines Liturgicæ*, vol. i. pp. 309, 310) traces their origin to the Church of Alexandria; and claiming great antiquity for them, attributes their use in the Western Church to the Church of Alexandria, while he notices that they were not used in the other churches of the East. Wheatley (ch. v. part. vii) notices the conformity of the collects with the epistles and gospels; and as he attributes the selection of the latter to St. Jerome, so also, from the resemblance of the former to their general subject-matter, he concludes him to be the author of these likewise.

From these particulars the writer thinks may be gathered several important points, all converging to the true idea of the collect *par excellence*, viz. that which is appointed to precede the use of the epistle and gospel: 1. That there is a special prayer called the "Collect," differing in its object from even other prayers which are sometimes called by the same name. 2. That the object of collects in general was to gather up the more diffuse prayers of the faithful, in particular parts of the service, into one earnest and comprehensive form of petition. 3. That the object of *the* collect was pre-eminently the *same*, with one important idea superadded, which is, that the collect contains the leading subject-matter of the whole day or season, giving point to every other petition and thought in connection with it. It is, as it were, a kind of key-note, running through the whole service, suggesting some special interpretation or ruling line of thought as respects Gospels, Epistles, Psalms, and Lessons; and, indeed, giving a pervading tone and sentiment to the solemnities of the day or season. The correspondence of the collects with the epistles and gospels has been already noticed as an historical fact; and on examination it is quite evident that this design has been, with more or less consistency, pursued throughout. And well does this theory harmonise with the use which the Church of England has made of the collects; for she not only adheres to the employment of them in her several services,—(1) in the Communion Service, *i.e.* before the epistle and gospel, and (2) in the same conspicuous position before two collects of morning and evening prayer,—but she appoints them to be used on all evenings before Sundays and eves of festivals. Now this direction of the Church, as it is a call of her members to thoughtful preparation for the services of the ensuing solemnity, is also a kind of acknowledgment of the fact that the evening preceding each morning of the creation was by God appointed as the first part of each day ("The evening and the morning were the first day," &c.: Gen. i.); and therefore, with what sentiment on the part of the Church can the collect have been ordered to be used every Saturday evening before the Lord's Day, and every evening (with slight exception) before festivals and fasts? Surely but one answer can be given: that it might prepare the mind by leading it into a special frame of thought, suggested as the peculiar teaching of the coming day, and contributing to its more edifying use.

---

* The Series began with the 9th Sunday after Trinity, in the August Number of last year.

† *Dictionnaire des Cultes*, art. "Collecte."

And I trust that this attempted explanation of the use of the collect will not be deemed to be superfluous. The application of this principle must, if once admitted, enter very largely into our devotional exercises; it must suggest the more constant use of the collects in our families, schools, and even private prayers, and must impart a more lively and special interest to the teacher in conveying instruction to the children under his charge. A. M.

HOME-LESSONS FOR SUNDAY-SCHOLARS.

SIR,—A correspondent, W. H. H., asks in your May Number, "Is it advisable to insist upon those children who attend on Sundays only learning lessons at home, as the collects, gospels, &c.?" It is of little use to give individual opinions; let us appeal to principles.

In the first place, lessons learnt by rote, if made the subjects of catechising, explanation, and comment, subsequently are the most valuable of all lessons. They are the most efficient means of cultivating the intellectual powers, of storing the memory, of impressing truths on the mind, and of supplying food for reflection. This is true, because in learning by rote the mind makes vigorous efforts, endeavours to grasp and retain the ideas, and ponders with protracted diligence the matter of the lesson. That which is really learnt by rote well becomes henceforth a part of the learner's knowledge. But lest the mere words be learnt without attention to the sentiment, the teacher should invariably catechise the scholars on the lessons which are repeated.

On the other hand, Sunday is a day of rest no less than a day for religious instruction; and Sunday should be a day of calm gladness and quiet enjoyment. But long difficult lessons are both laborious, and also will make the Sunday to some children a dreaded day, gloomy and repulsive. The inference seems to be this: we should cause lessons to be learnt at home, as far as possible, with cheerfulness and good-will; we should allow them to be always tolerably easy, varying with the capacity of each scholar; we should recommend them by inducements and cheerful encouragement; but not make them positively compulsory, because the necessity of compulsion will indicate a repugnance to the lessons, which is likely to make Sunday and the Sunday-school irksome and the objects of dislike. Indeed, Sunday-school should never involve hard work on the part of the scholars. But if scholars undertake to say certain lessons, they should not be allowed to shirk them, or to repeat them in a slovenly manner, which would be inconsistent with discipline.—I am, &c.

CURATE.

Notes of Lessons for Sunday-school Teachers.

NOTES ON THE PROPER LESSONS.

It must be remembered by those who use these Notes, that it is impossible, in the limited space allotted to them, to give more than a few of the less obvious or more important questions occurring in the first lesson for each Sunday morning. Other questions should be added at the discretion of the teacher.

TENTH SUNDAY AFTER TRINITY.

1 Kings xxi.

Ver. 1. "After these things," what events are referred to? [The deliverance of Israel from the Syrians; Ahab's sparing Ben-hadad; and the prophecy, "thy life shall go for his life, and thy people for his people:" see chap. xx., especially vers. 28-43.] Where was Jezreel? [In the tribe of Issachar, about twenty miles north-east of Samaria.]

Ver. 2. What possession had Naboth? For what did Ahab desire it? What offer did he make Naboth?

Ver. 3. Why did Naboth refuse to part with his vineyard? Did the law forbid a man parting with the inheritance of his fathers? [Not in so many words; but it prescribed, "the land shall not be sold for ever" (Lev. xxv. 23), and that inheritances should not pass from one tribe to another. Naboth's reply was therefore in accordance with the spirit of the law.]

Ver. 4. How did Ahab receive Naboth's refusal? What commandment was he breaking? [The tenth: he coveted Naboth's vineyard.] Does covetousness produce sorrow of heart, and sin?

Vers. 5-7. Who planned the death of Naboth, and the seizure of his vineyard? For what did she reproach Ahab? [For not acting like a king: ver. 7.]

Vers. 8-10. What was Jezebel's plan? Was the use of Ahab's seal necessary? [Yes; for the Orientals do not generally sign their names to their letters; and, as Ahab did not write the letters himself, the seal was the only proof that the order came from him.] Why was a fast to be proclaimed? [Probably the sin charged against Naboth was supposed to be a national pollution.] Explain sons of Belial. [See note on 1 Sam. ii. 12.] What is here meant by blasphemy? [The use of profane and reproachful language concerning God and the king.] Was stoning its usual punishment? [See Leviticus xxiv. 16.] Is blasphemy otherwise applied in the New Testament? [Yes; to a man's claiming for himself the Divine character or attributes.]

Vers. 11-14. Who put Jezebel's order into execution? Were two witnesses necessary? [See Deut. xvii. 6.]

Vers. 15, 16. By what right did Ahab now take possession of the vineyard? [Probably the estates of those who were put to death for blasphemy and treason fell to the king.]

Vers. 17-19. What was the Lord's word to Elijah? What was his threatening against Ahab? Was this literally fulfilled? [Not quite: see ver. 29. The dogs licked Ahab's blood at Samaria, not at Jezreel: chap. xxii. 38. But his son Jehoram was killed in the field of Naboth: 2 Kings ix. 21-26.]

Ver. 20. In what sense was Elijah Ahab's enemy? [As the servant of God, whom Ahab had offended.] Explain "thou hast sold thyself." [By wilfully committing sin we make ourselves the slaves of sin: see St. John viii. 34; Romans vi. xvi.]

Ver. 21. When was this fulfilled? [In the time of Jehu: 2 Kings x. 11-17.]

Ver. 22. Where do we read of the destruction of the house of Jeroboam? [Chap. xv. 29, 30.] And of that of Baasha? [Chap. xvi. 10, 11.] Where is the death of Jezebel recorded? [Read 2 Kings ix. 30-37.]

Vers. 25, 26. What was Ahab's character? Who were the Amorites?

Ver. 27. How did Ahab receive Elijah's reproof? Explain "went softly." [It is natural for those who are in trouble to walk in a slow and timid manner.]

Vers. 28, 29. How far did God receive Ahab's repentance? Is this in accordance with the general course of His dealings? [See Jeremiah xviii. 6-10; Jonah iii. 5-10.] Give some other examples of the penalty of a national sin being delayed till after the death of the offenders. [Saul's slaughter of the Gibeonites: 2 Sam. xxi. 1. The sins of Manasseh: 2 Kings xxiii. 26.] Will one man suffer for the sin of another at the day of judgment?

ELEVENTH SUNDAY AFTER TRINITY.

2 Kings v.

Ver. 1. Who was Naaman? Why was he honoured? Does the Lord dispose of the affairs of heathen nations? From what disease did Naaman suffer? What is the nature of this disease? [Scales, in general of a dull white colour, form in circles and gradually spread over the whole body.] How were lepers treated among the Jews? [They were separated from the rest of the people: see Leviticus xiii. 45, 46.] How, then, could Naaman hold his office? [It is not certain that the Syrians had as strict laws as those of the Jews concerning lepers. Even among the Jews, when the leprosy covered the whole body with scales, and there was no raw flesh, the leper was clean: Leviticus 12-13.] Of what is leprosy generally considered an emblem? [Of sin.]

Vers. 2-4. How came Naaman to hear of Elisha? What should this teach us? [The duty of doing good to our enemies; and the duty of servants to seek the welfare of their masters.]

Ver. 5. Why were changes of raiment included in the present? [In the East fashions never vary, and rich men lay up great quantities of garments among their treasures.]

Ver. 6. To whom did the king of Syria first send the letter? Why? [Probably it would have been beneath his dignity to correspond with any subject of the king of

Israel. It does not follow that he expected Jehoram to cure Naaman, but only that he should provide for his cure.]

Vers. 7, 8. What effect had this letter on the king of Israel? Had the king of Syria had any wars with Israel previous to this? [Yes; in the time of Ahab: 1 Kings xx. 22. In the former of these cases, he seems to have sought occasion for the quarrel: 1 Kings xx. 1-7.] How was the king's anxiety relieved?

Vers. 9-12. Where did Naaman go for his cure? What message did Elisha send? How did Naaman receive it? What had he expected? Were miraculous cures ever effected by a touch? [Often by our Lord. Even now in the East a European physician is sometimes expected to perform a cure by simply touching the patient.] Is Damascus now noted for its rivers? [Yes; it is considered the best watered city in the East.]

Vers. 13, 14. How was he persuaded to follow the prophet's directions? What should this teach us? [Not to despise good advice when given by our inferiors.] What argument did Naaman's servants use? What was the result of his obeying the prophet's command? Of what does Naaman's washing remind us? [Of the cleansing power of the blood of Christ, and of our "one baptism for the remission of sins."] What do we learn from his objection to the prophet's message? [The unwillingness of men to receive salvation in the way prescribed by God. They would rather see some great thing done by Him.]

Vers. 15, 16. How did Naaman show his gratitude for his cure? Why did not Elisha receive his present? [Because he was the servant of a God whose gifts are dispensed freely, without money and without price.]

Ver. 17. For what did Naaman then make request? Why did he want the earth? [Probably to build an altar to the Lord. The Jews had been commanded to build an altar of earth (Exodus xx. 24); and Naaman might suppose the earth of Israel more acceptable to the Lord than that of Syria. Even now the Jews attach a high value to the earth of Jerusalem, and desire to have some placed with them in their graves.]

Ver. 18. Explain this verse. [Naaman had just stated that he would worship the Lord, and Him alone. He now excused himself for an *apparent* countenance of idolatry which would be rendered necessary by his official position. When he bowed himself in the house of Rimmon, it would not be of his own will, and he prayed that the Lord would pardon it.]

Ver. 19. Would this compliance with idolatry have been judged as lightly in a Jew or in a Christian? [No; Naaman was a new convert, and required gentle treatment.]

Vers. 20-27. Who was Gehazi? What false message did he deliver to Naaman? What did Naaman give him? Where did he conceal them? What does Solomon say of falsehood? ["Lying lips are an abomination to the Lord, but they that deal truly are His delight:" Prov. xii. 22.] How was Gehazi punished? Why so severely? [Probably because his covetousness robbed the prophet of the credit of his disinterestedness, and brought reproach on the Lord's service.] Were any other persons punished severely for a falsehood in connection with God's service? [Ananias and Sapphira were struck dead for lying unto the Holy Ghost.]

Twelfth Sunday after Trinity.

2 Kings x.

Vers. 1-5. How many sons had Ahab? Who was Jehu? [He had held a military command under Jehoram, but had slain the king, and seized the kingdom.] What letters did he write? Would there have been any example for the course pointed out in Jehu's letters? [After Saul's death, Abner had made his son Ish-bosheth king in opposition to David: 2 Sam. ii. 8-10.] What answer did the nobles send?

Vers. 6-8. What did Jehu propose as the test of their obedience? Was it customary in the East to commit the king's sons to the care of nobles? [Yes; sometimes as a mark of honour, sometimes to save the king the expense of their education.] Was Jehu's command obeyed? Where did he order the heads to be placed? Is it common in the East to make heaps or pyramids of heads? [Yes; heads are considered the best trophies of victory. Sometimes innocent persons have been put to death to swell the heap.]

Vers. 9-11. What do you observe in Jehu's address? [That he excused his own ambition and thirst of blood by the prediction which Elijah had delivered. The crimes of wicked men are often overruled by God to accomplish His own purposes; and, on the other hand, wicked men are always glad when they can justify themselves by an appeal to His Will and Word.] Where is Elijah's prophecy recorded? [See 1 Kings xxi. 21, 22.]

Vers. 12-14. Who were Jehu's next victims? What had become of Ahaziah? [Jehu's followers had mortally wounded him immediately after the death of Jehoram.]

Ver. 15. What more is known of Jehonadab? [He commanded his descendants to abstain from wine and to dwell in tents: Jeremiah xxxv. 6, 7. From 1 Chron. ii. 55, the Rechabites would appear to have been a branch of the Kenites.] Why should Jehonadab give his hand to Jehu? [As a token of friendship, and perhaps of allegiance. Shaking hands is *not* a common form of salutation in the East.]

Vers. 18-27. What plan did Jehu adopt for rooting out the worship of Baal? Was his falsehood allowable? [No; we are not to "do evil that good may come:" Rom. iii. 8.] What was his motive? [Probably a political one, as the worshipers of Baal would, in general, be adherents of Ahab's family.] What is the meaning of "vestry"? [The room where the "vestments," or sacred robes, were kept.] What became of the images, and of the house of Baal?

Vers. 29, 30. Was Jehu actuated by true piety? How was it shown that his motive was only his own political interest? [By his worshiping Jeroboam's golden calves.] How was he rewarded for executing the Lord's judgments on Ahab's house? Who were the successors of his own family? [Jehoahaz, Jehoash, Jeroboam II., and Zachariah.]

Ver. 32. Was Jehu's reign prosperous? Who was Hazael? [King of Syria; he mounted the throne by the murder of his predecessor, Benhadad: chap. viii. 7-15.] What part of the kingdom did he smite? [All that lay to the east of Jordan.]

Ver. 34. What is the book of the chronicles here mentioned? [Probably a public register of the transactions of each reign; not necessarily inspired, although referred to by an inspired writer.]

Vers. 35, 36. Where was Jehu buried? How long did he reign? Who succeeded him? What do we learn from his history? [That there are certain advantages attendant upon even an imperfect and merely outward service of God; but that no piety is truly acceptable to Him which does not imply the devotion of the whole heart.]

THIRTEENTH SUNDAY AFTER TRINITY.

2 Kings xix.

This chapter is, with a few verbal alterations, the same as Isaiah xxxvii. Probably it was copied from the writings of the prophet, when the book of Kings was compiled under the inspiration of God. Ver. 15 is in the book of Isaiah divided into two; so that there are there 38 verses in the chapter, instead of 37.

Ver. 1. Who was Hezekiah? What was his character? [See chap. xviii. 5, 6.] For what transactions was the early part of his reign memorable? [The overthrow of idolatry, and the celebration of a most solemn passover.] What occasioned his present trouble? [Sennacherib, king of Assyria, had invaded Judah with a force that Hezekiah could not resist. He had first sent Rab-shakeh and others with a great host against Jerusalem; and Rab-shakeh had delivered a boastful address to Hezekiah's officers in the hearing of the people.] Where did Hezekiah resort for comfort? Can you mention any one else who was comforted in the house of God? [Asaph: Psalm lxxiii. 17.] Have we any promise of support, if we lay our troubles before God?

Ver. 2. To what eminent person did Hezekiah apply? Was it usual to consult a prophet in time of national distress? Why was this done? [God was the true King of Israel; and the prophet declared His will to the earthly king, who was only His deputy.]

Ver. 4. How had Rab-shakeh reproached God? [In asserting that He was unable to deliver Israel: chap. xviii. 32-35.] Why does Hezekiah here speak of a "remnant"? [Because Sennacherib had already taken most of the fortified cities of Judah: chap. xviii. 13.]

Vers. 6, 7. What message did Isaiah return? What is the blast here mentioned? [Probably the pestilential stroke of the angel: ver. 35.] And the rumour? [That concerning Tir-hakah: ver. 7.] When did he fall by the sword? [See ver. 37.]

Ver. 8. When had Sennacherib been at Lachish? [When he sent Rab-shakeh: ch. xviii. 17.] Where was Libnah situated? [North of Lachish, rather nearer Jerusalem. It was, in fact, less than twenty miles off.] Who was Tir-hakah? [A powerful and warlike monarch of Ethiopia, viz. southern or Upper Egypt. He appears, towards the end of his reign, also to have governed Lower Egypt, the part more commonly mentioned in the Bible. Strabo states that he extended his conquests along the whole of the north coast of Africa.] Were the Jews often in alliance with Egypt against Assyria? [Yes; and the prophets often reproved them for trusting in the Egyptians rather than in God. See, for instance, Isa. xxxi., which was probably delivered in connection with this war: see also chap. xviii. 31.]

Vers. 10-13. What was Sennacherib's second message? How was it different from the first? [In being pointed more exclusively against the Lord.] Had the kings of Assyria recently subdued any nation? [The kingdom of the ten tribes, about ten years before this: chap. xviii. 9.] Where was Gozan? [It was a district in Central Asia, where some of the captive Israelites were placed.] And Haran? [In the north-western part of Mesopotamia; perhaps called Haran from Abraham's brother, who died shortly before Abraham took up his abode there: see Gen. xi. 28-31. The situation of Rezeph and of Thelassar is uncertain.] Where was Hamath? [Near Damascus, at the northern boundary of the Holy Land. It was one of the smaller kingdoms of Syria. Toi, king of Hamath, was on friendly terms with David: 2 Sam. viii. 9, 10. The situations of Arpad, Sepharvaim, Hena, and Ivah are not certainly known.] Is there any other notice of their subjugation by the Assyrians? [Settlers were sent from Hamath and Sepharvaim to colonise Samaria: chap. xvii. 24.]

Vers. 14-19. How did Hezekiah treat the letter? Give New-Testament authority for our imitating him. [See Philippians iv. 6.] What were the cherubim? [Figures on either side of the mercy-seat. The glory of God was manifested between them in the form of a cloud.] Why had the kings of Assyria succeeded against other lands? Is there any notice elsewhere of the idolatry of any of these nations? [See chap. xvii. 29-33.] By what plea did Hezekiah urge his prayer for deliverance?

Ver. 20. Was Hezekiah answered favourably? May we expect a favourable answer to the prayers which we offer when in trouble?

Ver. 21. Why is the "daughter of Zion"

mentioned? [Because it was usual for women to celebrate a national deliverance with songs: see Exod. xv. 20; 1 Sam. xix. 7.]

Ver. 23. [This verse and the next are put into the mouth of Sennacherib. In verse 25 the Lord again speaks in His own name.] Which were the most celebrated mountains in Judæa? [Lebanon, renowned for its cedars, and Carmel for its fruitfulness.]

Explain verse 24. [Probably it refers to the great multitude of Sennacherib's army. He was obliged to dig wells for them, and could do so without hindrance. He could also dry up the rivers of besieged places by turning them into the channels made for watering the land. The outlets of these channels were generally opened or stopped up with the foot.]

Ver. 25. Who had given Sennacherib his power?

Ver. 28. To what does the Lord here compare Sennacherib? [To an untamed animal. The Lord would subdue him, and guide him as by a bridle. The "hook" is supposed to be the ring by which a camel is guided.]

Ver. 29. How could this be a sign? [Being a prophecy, it was an additional assurance that Hezekiah spake by the word of the Lord. Future events are also given as signs in Exodus iii. 12; Isaiah vii. 14-16.] Why should the land be two years without cultivation? [Probably, the first year, through the invasion; the second might be either the sabbatical year or the year of jubilee.]

Vers. 32-34. Was Sennacherib to reach Jerusalem in person? Why was it to be defended? Does God take a special care of His people, and of those things which are connected with them?

Ver. 35. How was Sennacherib's army smitten? Is pestilence elsewhere attributed to an angel? [See 2 Samuel xxiv. 15, 16. Even now the laws which govern the course of the pestilence are so little known, that we cannot err in attributing it to the finger of God. Perhaps the ministry of angels is employed in many things where we do not see it.]

Vers. 36, 37. Where was Nineveh? [It was on the Tigris, and was the capital of the Assyrian empire.] What was the end of Sennacherib? What is known of Esarhaddon? [He sent colonists into Samaria, who became the progenitors of the Samaritans of our Lord's time: Ezra iv. 2.] What do we learn from this chapter? [That God's power is irresistible, and that it is our duty and wisdom to pray to Him in our troubles.]

Lessons on Scripture Prints.

The following Lessons on Scripture Prints are intended to be used in teaching a junior class of a Sunday-school. The Prints from which the Series of Lessons have been drawn up are the "Cottage Pictures from the New Testament," Oxford and London, John Henry and James Parker; and to be obtained by Members at the National Society's Depository: price 6s. the set of Twenty-eight Prints. The Questions, with a few necessary changes in the wording of some of them, will be found well adapted to any other series of Scripture Prints.

Picture I.

The Birth of Christ.

Address.—Now, little children, I am going to show you, and explain to you, these pretty pictures about our Blessed Saviour, and I hope you will be very attentive. And you must try to be attentive, because it is about religion that I am now going to speak to you,—about God the Father, and His Son Jesus Christ. You shall tell me what you think these pictures are about, or what they represent; and what you do not know yourselves I will explain to you.

Now tell me, what do you see in the middle of the picture? [A little child.] And what mark has He round His head? [A circle, as of light or gold.] And what is that to show? [That He is a divine child.] What is His name? [Jesus Christ.] And what is the Child lying in? [A white linen cloth.] But what is underneath Him? [Something like hay or straw.] Is it not very strange that He should be lying upon hay? And what do you notice besides? [I see a cow and an ass in another part of the picture.] Then what does that show the place to be? This is a very strange place for a mother and father to put a little child in. Do you know how He came there? [Because there was no room for His father and mother in the inn.] Yes: let us read the place in Scripture: St. Luke ii. 3-7. And what is a manger? [A vessel or trough for cattle to feed from.] Then the Child was first placed in a manger, and not where He is now in the picture? [Yes.] Now point out to me in the picture the divine Infant's mother: and what is her name? What is she called besides? [The Blessed Virgin.] Why? [Because the Scripture says, "from henceforth all generations shall call me Blessed."] Did an angel ever tell her the same? [Yes: read St. Luke i. 28 (the Annunciation).] And what did the angel come to tell her besides? [That she should have a son, and He should be called Jesus.] Why was that name given Him? What festival does the Church keep on this account? [The Circumcision.] And who is that behind the Virgin Mary and the Child? [Joseph.] Of what trade was he? Was he really the father of Jesus? [No; he was only the reputed father.] Who was His real Father? Who are those men who are kneeling? [Shepherds.] Why are they come to the stable? [Because whilst they were watching their flocks by night the angel of the Lord appeared to them, and said to them: "Behold, unto you is born this day, in the city of David, a Saviour, who is Christ the Lord."] Was it not very good of the Son of God to take our flesh, and to allow Himself to be laid in a manger? And what should such great humility teach us? [To be humble ourselves, and to be thankful to God for our lodgings and homes, often so much better than what the Son of God had for Himself; for He often did not know where to lay His head.] What place is meant by the "city of David"? [Bethlehem.] And what figures are those in the distance? [They are meant to represent angels: see vers. 13, 14.] And when is this day commemorated by the Church? [On Christmas-day, when the birthday of Jesus is kept.]

Picture II.

The Offerings of the Wise Men.

Now here you see again the Child Jesus and His Virgin Mother and Joseph. And what are they called when named all together? [The Holy Family.] And who are these three men who are come before them? [Wise men from the East.] And what have they brought with them? [Gifts—gold, frankincense, and myrrh.] They seem all to have crowns. Why is that? [Because in prophecy it is said: "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts" (Ps. lxxii. 10); also, "And the Gentiles shall come to Thy light, and kings to the brightness of Thy rising."] But why is one of these drawn as a black man? [Because the Scripture says Ethiopia shall soon stretch out her hands unto God (Ps. lxviii. 31); and the merchandise of Ethiopia shall come unto Thee.] And how did they come all the way from their distant homes? Where is the star in the picture? And why are camels drawn in the picture? [This reminds us what a long, perilous, and dreary way over wild deserts these great men, called Magi in their own country, were come.] But this was right, was it not, to make such a sacrifice? [Yes; at the call of God we must give up our own wills and go where He sends us.] But they left their own families and houses? [Even that we must do if God clearly bids us; for what does our Lord say: "He that loveth father or mother more than Me, is not worthy of Me:" St. Matt. x. 37.] And why did the wise men give such particular gifts to the infant Saviour? [They were signs of what He was, and what He was to be. Gold signified His kingly power, frankincense that He was worthy to be worshiped, and myrrh His burial.*] Did not these wise men run great risks from Herod? [Yes; they first came to consult Herod and the chief priests as to where they should find the young Child.] And what did Herod do? [Herod, when he heard them inquire, "Where is He that is born King of the Jews?" was troubled, and all Jerusalem with him, and sought to kill Jesus.] And how was this wicked design prevented? [The wise men were warned of God by a dream that they should not return to Herod to give information to him where the young Child was.] And what did they do? What then did Herod do? How did the infant Jesus escape the wrath of Herod? [Warned by the angel of the Lord in a dream, Joseph arose and took the young Child and His mother and fled into Egypt.] How long was He there? [He was there until the death of Herod.] What ought we to learn from the visions and dreams which Joseph and the Virgin Mary had? [God's care and providence over us, which will not allow wicked men to defeat His purposes.]

Picture III.

The Baptism of Christ.

Now this is a picture of Christ when He was grown up, and was baptised. How old was He when He was baptised? [About thirty years of age.] What is the name of that water in which he is kneeling? [The river Jordan.] And who is that person who is baptising Him? [St. John the Baptist.] What garment does he wear? [John was clothed with camels' hair and a girdle of skin about his loins.] And what did he eat? [Locusts and wild honey.] What did God send him to do? [He baptised in the wilderness, and preached the baptism of repentance for the remission of sins.] And how did the people receive him? [There went out to him all the land of Judea, and were all baptised of him in the river Jordan: St. Mark i. 5.] And what is the meaning of the dove in the picture above the head of our Saviour? [It means the Holy Spirit descending upon Him.] And was any thing else remarkable in the baptism of our Saviour? [Yes; the heavens opened, and when the Spirit like a dove descended upon the Holy Jesus, there came a voice from heaven, saying, "Thou art my beloved Son in whom I am well pleased:" St. Mark i. 10, 11.] Then, how many Divine Persons do you notice there were present at the baptism? [Three: the Father, the voice from heaven; the Son, who was being baptised; and the Holy Spirit, descending in a bodily shape like a dove upon Him: St. Luke iii. 22.] Was each of these Persons God? Are there, then, three Gods? [No; three Persons in one Godhead.] Was the baptism of repentance necessary to Jesus? [No; He had no sins to repent of.] Then why was He baptised? [To fulfil all righteousness, and that He might set an example of obedience.] What must we learn from this? [To obey all our rulers, even as Jesus set us an example.]

---

* According to an old hymn:

"Thus gold bespeaks His kingly state,
And frankincense declares Him God,
While myrrh tells of the grave's dark gate—
That pathway He for us once trod."

PICTURE IV.

My House shall be called the House of Prayer.

Now you must try and tell me what is the meaning of this picture. Who is that figure with the "scourge of small cords" in His hand? [The Lord Jesus Christ.] Who are the other men in the picture? [Jews.] And what is He doing to them? [He is driving them from His Father's Temple, which they had polluted and defiled by buying, selling, and changing of money in its sacred courts.] How did such an evil custom ever grow up? [When sacrifices were required to be slain in great numbers, by degrees the priests allowed the oxen, sheep, and doves to come even within the walls of the Temple.] To whom did this part of the Temple belong? [The Gentiles; who were thus prevented from their devotions in the place specially appointed for them by God.] Do you know any thing like this which happened at St. Paul's Cathedral in London? [The people used to walk up and down the nave of the church, which was called Paul's Walk, and there transact business; and an Archbishop did not approve of this practice, so he built the people a special place to walk in.] There is nothing like this now in St. Paul's Cathedral, is there? [No; shortly afterwards it was all burnt down in the Great Fire of London.] Did our Saviour really strike the people with the cord? [The Scripture does not say so; and we may believe that He only showed them His scourge, and that His awful aspect of offended wrath for His Father's honour caused the money-changers and sellers of doves to flee out of the Temple with terror-stricken consciences.] What did He say to them? ["Is not my Father's house the house of prayer? But ye have made it a den of thieves."] What does this teach us concerning our conduct? [That we should be good and reverent in church, and not entertain wicked careless thoughts of inattention there.] Must we let our play or our business occupy us there? [No, because it is God's house; and our Saviour has said, "Where two or three are met together in My name, there am I in the midst of them." He therefore sees and marks all that we do amiss in His presence.]

NOTES ON SCRIPTURAL AND LITURGICAL WORDS, BY

REV. J. EASTWOOD, M.A.

"You will not find that this study of words will be a dull one when you undertake it yourselves. Only try your pupils; and mark the kindling of the eye, the lighting up of the countenance, with which the humblest lecture on words, especially words which are familiar to them in their play, or *at their church*, will be welcomed by them."—*Trench's Study of Words.*

COMMUNICATE, in the Rubrics and Exhortation in the Communion Office, means "partake of the Lord's Supper;" in the New Testament it means "impart of our benefits to others."

COMPASS is used once (Isa. xliv. 13) for the instrument now called "a pair of compasses;" but in all other passages in the Bible it means, when used as a substantive, "circuit, going round about, boundary;" and as a verb, "encompass, surround." It hardly need be mentioned that the mariner's *compass* was not known at the time of St. Paul's shipwreck; and that "fetched a compass" (Acts xxviii. 13) means "made a circuit, went round about" (cf. 2 Sam. v. 23; 2 Kings iii. 9). The phrase was formerly common enough. Thus Greene's *Groat's-worth of Wit*: "And from thence *fetch* a winding *compasse* of a mile about" (Sig. C 4, rev.).

CONCISION, used (Phil. iii. 2) for mere "cutting of the flesh," in opposition to the true circumcision of the heart. It occurs again in the margin of Joel iii. 14, where the text has *decision*; the word in the original being from a root meaning "cut," just as both *decision* and *concision* are from the Latin *cædo*, "to cut."

CONCUBINE (from Lat. *concumbo*). This word in the Old Testament denotes a second or inferior wife, lawfully married to her husband, but not with the same formalities as was the chief wife or mistress of the house. It is important to know this, as the word has long been used exclusively in a bad sense, to denote a woman living with a man to whom she is not married.

CONCUPISCENCE (Rom. vii. 8; Col. iii. 5; 1 Thess. iv. 5). The Greek word (*epithumia*) is in other passages translated *lust*. Schleusner says it means *a thing desired*, and especially *external things which flatter lust, and excite it through the senses.* To this the English word (from Lat. *con, cupio*) agrees, meaning "desire of unlawful enjoyments."

CONFECTIONARIES (1 Sam. viii. 13). That this, and not *confectioners*, as is more usually met with, is the true form of the word, is shown by the low Latin *confectionarius*, through which it comes to us. *Confectionery* is now often used to denote the things made or sold by the *confectioner*; nor is this usage altogether modern. Thus Nashe speaks of "Tart and galingale which Chaucer preheminentest encomionizeth aboue all iunquetries or *confectionaries* whatsoeuer" (*Lenten Stuffe*, p. 23). The Hebrew root means to "mix or compound spices;" and its derivatives are variously rendered "ointment, spice, perfume, apothecaries, confection, and confectionaries."

* * *

MISCELLANEOUS NOTICES AND INTELLIGENCE.

Notices of Books.

George Routledge and Co.—*The History of France from the Conquest of Gaul by the Romans to the Peace of* 1856. 188 pages 12mo, cloth boards, price 1*s*. The following extracts are a specimen of the style:

She was wounded at the siege of Paris, and was taken prisoner in a sortie from the town of Compiègne. She was dragged from her horse by a gentleman of Picardy, who relinquished her to the Burgundian general. He, in his turn, sold her for a large sum to the English regent. She was then conveyed to a prison at Rouen. By every law of humanity and military honour, Jeanne d'Arc should have been treated as a prisoner of war; but her barbarous captors preferred to regard her as a sorceress. In a room which is still shown to travellers at Rouen, they tried and condemned her; and in the market-place, on the spot where her statue is now standing, they burnt her at the stake. In her captivity she was patient, during her trial she was composed, at her death she was gentle and pious. Her eyes were fixed to the last upon a crucifix; and though her face was covered with tears, her constancy never wavered. As the fire was kindled, and the smoke rose up around her, she murmured, "God be blessed." Thus, on the 30th of May 1431, ended the sweet and sad story of the Maid of Orleans. . . . . .

Surrounded thus by adulators and mistresses, blinded by the brilliancy of his own prosperity, and living in an illusory world of vanity and punctilio, Louis XIV. was still a great, a magnificent, and a wise sovereign. It would be impossible to enumerate one-third of the commercial, scientific, and literary glories of his reign—glories, however, for the most part imagined, matured, and executed by the unparalleled genius of Colbert—glories which carried the renown of Louis XIV. to the farthest extremities of Asia, and brought the ambassadors of Siam to pay homage to the crown of France. His fleets covered the seas; his colonies embraced the West Indies, Asia, and the coasts of Africa; his frontiers bristled with fortresses; and the interior of his dominions (connected by canals and causeways, adorned by prosperous cities, and rich with all the results of industry) abounded in manufactories, public buildings, and benevolent institutions. Artists, architects, and men of science received encouragement at his hands. He extended the royal library; founded the Academy of Sciences; established schools of art; and beheld his own glory reflected in the persons of Corneille, Molière, Racine, Boileau, La Fontaine, La Bruyère, La Rochefoucault, Bossuet, Vauban, Descartes, Colbert, Le Brun, the Poussins, and many more. Upon the whole, it may be said that Louis XIV. had, at the period of the treaty of Nimeguen, attained the utmost height of that success towards which his ministers and generals had been carrying him ever since the year 1652. Henceforth his fortunes declined; and the mortifications of his old age almost effaced the splendid records of his middle life. . . . .

On the 14th of September the French army scaled the heights of Mount Salut. Yonder lay the innumerable spires, the palaces, churches, and gilded cupolas of this wondrous semi-oriental city, all still, and glittering, and clustered at their feet. With cries of admiration and triumph, they poured down into its streets and squares, and found them all deserted. They entered the churches, where not a priest was seen; and the houses, whence all the inhabitants had fled. It was like an enchanted city, and all their own. Exulting in their plunder and security, they spread hither and thither, and proceeded to pass the night in revelry. But in the midst of their merriment, the city was found to be in flames. The Russians, knowing no other means by which to deprive their foes of winter quarters and provisions, had set fire to their ancient and beautiful capital, which, after four days, sank into a heap of ashes, and left the conquering legions alone with famine and desolation. Thus disappointed, they began a hasty retreat, having to traverse an enemy's country amid all the horrors of a northern winter, and being utterly destitute of any provision, except such as they could find among the deserted villages along their route. During this frightful journey, they were perpetually harassed by flying bodies of Cossacks; were starved; were frozen; and were left to die by the wayside. No less than three hundred thousand splendid soldiers thus perished miserably.

Intelligence.

SCHOOLMASTERS AND SCHOOLMISTRESSES' ASSOCIATIONS.

Bath Deanery.—At the second annual meeting of this Association, which was numerously attended, and held at Tiverton, the members, after attending divine service at the parish church, met in the girls' schoolroom. The secretary read the report; from which it appears that the Association is steadily increasing in numbers and in usefulness. Papers have been read during the past year, by the Rev. G. Buckle, on "The relations which ought to exist between the schoolmaster and the parents of the children;" by W. M'Leod, Esq., "On the methods of teaching geography;" by Mr. Davies, "On notation;" and, by Mr. Wright, on "The methods of giving religious instruction in schools." Lessons for criticism have also been given: by Mr. Humphreys, "On mace and nutmeg," and, by Mr. Spary, "On grammar." A presentation of books has been received from the Rev. the Rural Dean, and Dexter's Cabinet of Objects has been purchased for the use of the members. The report having been adopted, officers were elected for the ensuing year. A discussion then took place on various interesting subjects; after which the Rev. C. H. Bromby, Principal of the Cheltenham Training College, read a valuable paper on "School-life and its periods." The members then adjourned to the lower schoolroom, where dinner was provided, to which upwards of fifty sat down. The afternoon was spent by most of the members in visiting the carpet factory of Messrs. MacMichael; after which tea was provided on the vicarage lawn, through the liberality of the respected Vicar; and the meeting shortly afterwards broke up, highly delighted with the day's proceedings. Several gentlemen and ladies joined as honorary members.

East Kent.—At the quarterly meeting of this Association, held at Minster, Mr. Johnson, of St. Lawrence, Thanet, gave an interesting lesson on the "Camel." From the tenor of the criticisms which followed, it seemed to give general satisfaction. Mr. Cassé, of Northbourne, then read an excellent and valuable paper on "The education of the working-classes," in which he showed (1) its present condition, (2) the causes which militate against its success, (3) the remedies which might be applied to remove the great obstacles which retard its progress. The consideration of this paper was postponed till the next monthly meeting. The new cheap series of *Bailey's Gradatory Copy-Books*, together with the *Home-Lesson Table-Book*, just issued, were exhibited, and very highly approved of. The next meeting was appointed to be held at Deal, on Saturday the 11th of September. The members partook of an excellent tea, kindly provided by Miss Nott.

The Vale of Aylesbury.—At the fourth anniversary of this Association, Morning Prayer was said in the parish church of Aylesbury; after which Holy Communion was celebrated. At one o'clock the annual meeting was held in the National Schools, when the report for the year was read, and officers elected for the ensuing year. A hospitable entertainment was provided by Archdeacon Bickersteth, in the prebendal grounds. Evening Service was said at half-past four, after which the members dispersed. This Society continues to flourish, and excite much interest in the parishes of the Vale.

Glandford Brigg.—At the quarterly meeting, held in Brigg National School, a paper on the "Teaching hints contained in the Minutes of Council" was read by Mr. Robert Hanly, of Brocklesby Park School; and an animated discussion followed on the several subjects noticed. Four new members were added to the Association.

Salisbury.—At the usual quarterly meeting the Rev. J. J. Jacob gave a lecture on "The study of the Book of Common Prayer;" and its object was to inculcate the efforts which those present should make by a careful teaching of the Prayer-Book to attach the children in their schools to the faith and practice of the Church of England. It was urged that to effect this, (*a*) care should be taken to show the entire agreement of the Prayer-Book with the holy Scriptures; (*b*) to point out, at least to the elder children, the meaning and object of the several parts of the services, by the history of those changes which the Prayer-Book has undergone previously to its assuming its present form; and (*c*) to take advantage of any particular occurrences of joy or sorrow in the school; and in the cases of individual children, to lead them to value the Prayer-Book as a manual of private as well as public devotion. There were present four clergymen and twenty-five teachers.

Leicester and Rutland.—At the quarterly meeting of this Association, held at Charley, or Charnwood Forest, near Loughborough, a most interesting and instructive paper was read by the Rev. H. G. Tomkins, of Kegworth, one of the honorary members, on the "Life and character of Alfred the Great." Afterwards the company, numbering thirty-one, sat down to a handsome dinner, provided by the President, the Rev. E. Smythies, who takes a lively interest in the Association, and had with great liberality specially invited the members and their wives, as also the mistresses of the several schools, on this occasion.

* * *

TESTIMONIALS.—To Mr. John Pain Restell, on his Resignation of the Head-Mastership of St. Stephen's Boys' School, Westminster, a handsome Family Bible, in Oaken Case, by Miss Burdett Coutts; *Dean Trench on the Parables and Miracles*, by Mrs. Brown; *Conybeare and Howson on the Epistles of St. Paul*, by the Clergy of St. Stephen's; and a massive Silver Inkstand and a Set of Dessert Spoons, by the Teachers and Scholars.

On Monday, June 18th, presented to Mr. James A. Christie, Head-Master of the Duke of Bedford's School, at Milton Abbot, personally by his Grace, a beautiful and elegantly-mounted Miniature Medallion of Joseph Lancaster, together with a Copy of Corston's Biography of that eminent Educationalist.

To Eliza Wheeler, Mistress of the Leymen National School, on the occasion of her Marriage, by the Lady-Visitors, a Tea and Coffee Service, in Electro-plated Silver; a Handsomely-bound Copy of the *Christian Year*, by the Pupil-teachers; also a Bride-Cake, beautifully decorated, by the Misses McIver, the Rector's Daughters.

To Miss M. J. Norris, on the Eve of her Marriage, a very handsome Tea-caddy, by the Teachers and Children of St. Paul's School, Rotherhithe.

APPOINTMENT.—Mr. John Pain Restell to the Inspectorship of Schools in the Province of Canterbury, New Zealand.

* * *

NOTICES TO CORRESPONDENTS.

We cannot undertake to notice rejected communications.

"W. D. Prosser." The answer you have kindly sent is not clear. Probably the information you wish to convey would be better shown in a short tabular form.

The Liskeard Board Report received, and shall be noticed in due course.

London: Printed by Levey, Robson, and Franklyn, Great New Street and Fetter Lane, E.C.

No. CXLII. SEPTEMBER. 1858.

THE Monthly Paper OF THE NATIONAL SOCIETY.

THE Committee of the National Society has now adjourned its Meetings for the Autumn Vacation.

Half-yearly Abstract.

The following are extracts from the Midsummer Half-yearly Abstract of the Society's proceedings:

Report of the Society for 1858.—The Annual Report of the Society for 1858 has just been put forth by the Committee, and will shortly be circulated among the members of the Society. Among other topics of interest, it gives the result of the

Decennial Inquiry into the State and Progress of Church-schools.—The last similar inquiry was made by the Society in 1846-7; and the returns received at that time under several important heads may be contrasted with those recently obtained, as will be seen by the following statements:

In 1847 the estimated population of England, Wales, the Isle of Man, and the Channel Islands, was 17,224,148; and the total number of children under instruction in Church-schools, including week-day, Sunday, and evening schools, was returned as 1,422,569, or about 8·259 per cent of the entire population. In 1857 the estimated population was 19,422,495; and the total number of children under instruction in Church-schools has been reported to be 1,672,445, or about 8·611 per cent of the whole population. Hence it appears that the increase during the last ten years in the number of children under instruction in Church-schools has more than kept pace with the increase of the population.

The number of scholars in Church evening-schools in 1847 was 22,558, or ·131 per cent of the population; in 1857 it was 54,157, or ·279 per cent.

It appears from the returns made under the Educational Census of 1851, conducted by Mr. Horace Mann, that in that year there were 935,892 scholars in Church Sunday-schools. The Society's inquiry shows that the number of scholars in such schools in 1857 was 1,093,070.

The amount of school-income returned in 1847, under the heads "endowment," "pence," and "subscription," was 510,031*l.*; in 1857 it was 682,475*l.* This last sum is exclusive of the capitation grants made by the Committee of Council on Education, which amounted to 18,935*l.*

The results of the inquiry bear striking testimony to the great pecuniary sacrifices made by the clergy in behalf of the cause of elementary education.

The returns from each county, and a summary of the whole, together with a short explanatory preface, will shortly be published.

Funds of the Society.—The Annual Report states that the Committee intend very shortly to issue an appeal in behalf of the Society; and the account which will be given of the work done during the last ten years by the Society will amply justify the appeal for renewed means of continuing its various operations.

Training of Teachers.—The Annual Reports of the three Training Institutions of the Society show that the following number of teachers were sent out at Christmas last:

From St. Mark's College	48
„ Battersea Training College	54
„ Whitelands Training Institution	52

The number of applications to each of these institutions for the services of teachers greatly exceeded the power of the several Councils to supply them.

Diocesan Boards.—It is satisfactory to report that the arrangements made for the co-operation of the Parent Society and the Boards of Education, in more than one branch of their mutual operations, continue to work with good effect. Grants towards supplying schools with books and materials, and for awarding exhibitions to teachers of a humble order, have already been voted to several of the Boards, who are entitled to distribute for these purposes the Joint Fund placed at their disposal. And it is proposed to allot a sum of money, now in the hands of the Society, for aiding teachers, by granting it to such of the Boards as are disposed to co-operate; to be distributed by them by way of temporary help among schools which employ for the first time the services of a teacher entitled to secure for the school a share in the capitation grants of the Committee of Council on Education.

Grants in aid of Teachers' Salaries.

The National Society has lately had under consideration the further appropriation of a fund chiefly collected by the late Gilbert F. Mathison, Esq., and known as "The Schoolmasters' Aid Fund." The Society has obtained the co-operation of several of the Diocesan Boards, who have agreed to contribute to a joint fund, to be appropriated towards the improvement of schools in rural and other poor districts, where the standard of instruction is at present insufficient to secure the advantages offered by the Committee of Council on Education.

The Grants are to be awarded by the Boards for one year, and renewable for one or two more years to such schools as may be enabled thereby to engage the services of a certificated or registered teacher.

The following is a list of the Boards, and the present annual sum they propose to appropriate to the object to meet a like sum from the National Society. Applications for Grants should be addressed to the Secretaries of the respective Boards.

Board.	Annual Grant.	Board.	Annual Grant.
London	£70	Worcester	£20
Exeter	25	Brecon	20
Chester	100	Suffolk	30
Oxford	25	Llandaff	20
Essex	10	Monmouth	10
Hertford	25	Bath and Wells	75
Huntingdon	10	Salisbury	50
Ripon	50		

Subscription Associations.

On Friday, July 23d, a public meeting was held at New Swindon; the Rev. G. Campbell, the incumbent, occupied the chair. The Rev. Richard Chaffer attended, and gave a sketch of the past and present operations of the Society.

A public meeting was held at Bromyard, on August 2d, in aid of the National Society, and of that for Church Building. The chair was taken by John Freeman, Esq., of Gaines. The first resolution, to the effect that "the National Society deserves cordial support and co-operation," was moved by the Rev. R. Biscoe; it was seconded by the Rev. R. Chaffer, who entered at considerable length into a detail of the operations and circumstances of the Society. The Rev. D. Melville spoke to the resolution, advocating the general adoption of prize-schemes, the more to interest the poor in the education of their children. The Revs. H. T. Hill, E. S. Corrie, S. P. Denning, W. Homfray, J. Palmer, and J. G. Smith, also took part in the meeting; the collection at the door was liberal, and a donation of 10*l*. was promised by a gentleman present.

On the 8th August, sermons were preached and collections made at St. Andrew's chapel, St. Peter's, and St. John's, Plymouth; at Stoke parish-church; St. Stephen's and St. James's, Devonport. And on the following day a public meeting was held on behalf of the Society in Plymouth, the Rev. John Yonge of Prestwich presiding. The Society's cause was advocated by J. Yonge, Esq. M.D., the Society's Local Treasurer in Plymouth, the Revs. J. C. Street, H. H. Birley, Prebendary Oxenham, and also at length by the Rev. R. Kestell Cornish, Diocesan Secretary, the Rev. Richard Chaffer, and F. S. Warren, Esq.

On the 10th inst. a meeting of the Society's friends was held at Oliver's Hotel, Bodmin, attended by the Diocesan Organising Secretary and Mr. Warren; when, after an interesting conversation, in which the Secretary of the Liskeard Board, the Vicar of Bodmin, and the Rev. Dr. Martin, late Principal of the Exeter Training School, took part, the Rev. E. Shuttleworth, Vicar of Egloshayle, and Rural Dean, was elected Local Secretary and Treasurer for the deanery of Trigge-minor and Bodmin.

A public meeting was held at Ivy Bridge, on August 11th, under the presidency of the Rev. R. Pering Cornish, and attended by the Rev. R. Chaffer. A collection was made in aid of the Society's funds. The Rev. R. K. Cornish preached on Sunday 15th inst., at St. Mary's, Penzance; and, together with the Travelling Secretary, met the Society's friends on the following day at the Town Hall. A local committee was formed, and Pascoe Grenfell and E. H. Rodd, Esqs., were elected respectively Treasurer and Secretary for Penzance.

Sermons have also been preached during the past month at Beddington, Bromyard, Rhyl, Hawarden, Buckley, and Poole.

Sermons have been announced for September 12th, at the parish-church, Windermere; and for September 19th, at St. Oswald's, Durham.

Wednesday, October 27th, has been named by the Bishop of the diocese for a general meeting at Durham, to be presided over by his lordship.

Diocesan Proceedings.

BATH AND WELLS BOARD.

At the quarterly meeting of this Board, a report from the Rev. E. P. Vaughan, Diocesan Inspector, was read, stating that the following school-teachers had been examined at Bridgwater, and obtained the Bishop's certificate in June last: James M. Gilkes, Batcombe School; James Blackburn, Williton School; William H. Halliday, Yatton School; John William Havill, North Petherton School; Robert Bransly, St. John's School, Eastover; Thomas Carne, Wraxall School; and Ann Maria Brighton, Bridgwater School. The Clarke prize had been adjudged to Thomas Carne, master of Wraxall School; and the following young persons had been elected to archidiaconal exhibitions: Elizabeth Culliford, Limington; James Wedmore, Wells School; Samuel Price, Tickenham.

The assent of the Board was given to a plan proposed by the National Society, similar to that which has for two years been tried by the Wells Board, for the purpose of temporarily aiding schools in the maintenance of efficient teachers, so as to increase the attendance of children at such schools, and to enable them to become more self-supporting, and to obtain the Government capitation grants. The National Society with great liberality proposes to vote a small annual sum, to be met out of the funds of the Diocesan Board, and to be administered at its sole discretion, for the above purposes. Additional maintenance grants of 12*l.* 10*s.* in each case were voted on this scheme for one year to the parishes of Christ Church, Nailsea, and Merriot. A building grant of 30*l.* was voted in aid of the new Parochial Schools at Wells; and another of 20*l.* for a new school which is to be erected for the parishes of Stratton and Holcombe. Grants in aid of fittings, furniture, or books and apparatus, were also made for the schools at Vobster, West Hatch, Castle Cary, Kilmersdon, Kingston Seymour; and a loan of 12*l.* to a Queen's scholar from this diocese, now in training at Exeter. The following memorial has been addressed by the Bath and Wells Board to the Committee of Privy Council on Education:

Memorial.

Showeth,

That a return, made in the year 1857, of all the Church-of-England parochial schools in the diocese of Bath and Wells, shows, that while there are 522 schools in the diocese, only 81 of these possess certificated masters and mistresses; 441 schools, therefore, are left without any aid towards the annual maintenance of the school. These schools are necessarily those of the poorest parishes, in which, but for the self-denying sacrifices made by the parochial clergy, it may be safely stated that no schools would exist at all.

There is every reason to believe that the main causes why so small a proportion of the schools of this diocese receive aid from the common taxation of the country devoted to the advancement of education are—1st, The smallness of the population of the rural parishes, as it appears that, out of 463 parishes in the county of Somerset, 148 have a population of less than 300, and 282 below 600; 2d, That the local resources for the maintenance of the schools are in general limited to the proportion of the extent and population of the parish.

The total annual income of schools in the county of Somerset is 19,545*l.*, of which 527*l.* only are from capitation grants.

Your memorialists therefore pray that your Right Honourable Committee will devise such modifications of your existing minutes as may render the parliamentary grant more extensively available for the support and encouragement of that large class of small parishes which abounds throughout the agricultural districts of the kingdom, the case of which has been so forcibly illustrated from the instance of Somerset in the report for 1856 of the Rev. E. D. Tinling, her Majesty's Inspector of Schools for the South-Western district.

DIOCESE OF ST. ASAPH.

A meeting of the Diocesan Secretaries of Education, to the number of fourteen, was held on Wednesday July 21, at the Palace, St. Asaph, under the presidency of the Bishop of the Diocese. They continued in consultation for the Wednesday and Thursday, and the following subjects were discussed:

The Payment by the Children in Schools.—No great change has taken place during the last year with regard to the payments made by the children; but large payments and quarterages are becoming more general, and the efficiency of the school is usually proportioned to the amount of the "self-supporting" principle adopted in it. A plan is strongly recommended which has been adopted in some schools, viz. of requiring an admission fee (say of 1*s.* or 6*d.*) on the entrance of the child, which is to be paid again and again as often as the child quits the school or is absent for more than a month. In some schools, on the same principle, the full payment for the whole period of absence has been demanded. These plans are stated to promote regularity and steadiness of attendance in the scholars, and to be very successful.

Playgrounds for the Children.—The Inspectors had been requested, at the last meeting, to examine into this question; but their report is far from satisfactory. In many rural parishes, playgrounds may seem less required; but they hardly exist in any of the larger towns, where they would be most valuable. In one or two places where they have been provided, they are spoken of as producing great apparent good, and as being much enjoyed by the children. But the clergy then assembled, while they fully appreciated the value of all rational amusements for the younger members of the lower orders, could hardly suggest any plan by which such a blessing might be obtained, and merely left it to the consideration of those who are possessed of wealth, and are ready to employ it for the good of those below them.

Religious Instruction.—But the topic which was most fully discussed was that of the religious instruction provided for the children. A distinction was drawn between instruction on religious subjects and religious instruction. Instruction in Religion:—Children might be fully conversant with the Bible, who had never been taught to draw any spiritual benefit from what they read; and the question which was chiefly examined was, as to what attempts were generally made in our schools to provide that while the one—instruction on religious subjects—was systematically carried on, the other—religious instruction, which is the most important point—might never be neglected. The difficulty of the subject was fully admitted, and many details were given as to the plans adopted by the several clergy present; but all agreed that such an attempt to teach religion was usually attended with very beneficial results, and that it would add much to the value of what was done if this object were kept in view, not only by the clergyman of the parish, but by the masters and mistresses of the schools. It was stated by some of the Inspectors that benefit had been derived by the children from teaching them prayers which might be used in private, and from quietly inquiring whether the children were in the habit of using private prayers. The collects of the Church, which are frequently committed to memory, would, if duly explained and understood by the children, thus become a treasure to those who had so learnt them by heart; and if the children were required to write them down from memory, it would be easy to ascertain whether they did or did not comprehend their meaning. This general question was recommended to the attention of the Inspectors as a subject of inquiry during the next year; and they were requested by the Bishop to enter on the investigation in their several deaneries, that the subject might receive due attention at the next meeting.

Meetings of Schoolmasters and Mistresses.—Several of the Inspectors described meetings of masters and mistresses which had been held by them for a day at their own schools, where, after the examination of the children, discussions had been carried on by those present, and good feeling and useful information had been diffused.

And it was presumed that all such assemblies of teachers as would promote friendly intercourse and communicate practical knowledge on scholastic matters, could hardly fail to do good.

Evening-schools.—Evening-schools have been found beneficial, especially when the clergy can personally superintend them. And it was suggested, that good might be effected, when much time could not be devoted to this object, if lessons could be done at home by adults, and the result of their exertions be tested at a meeting held for one evening in the week. Many might thus learn to write, cipher, and to commit poetry to memory.

Penmanship.—A useful plan for ascertaining the progress made by each child in this art was then described:—that the teacher should provide one common writing-book for the use of all those who write on paper, in which one page should annually be assigned to each child, and that they should write a line every month as a specimen of their writing; by which means the progressive improvement of each would be readily tested.

The subjects for examination fixed on for the next year are:

Liturgy: Morning prayer. The two books of Kings. Gospel of St. Luke. Geography: Palestine; Map of the World. Penmanship. Writing by dictation. Arithmetic, according to the attainments of the school.

The party finally broke up on Friday morning; but several of the Inspectors had previously gone to Chester, in the hope that the objects there exhibited would enable them to carry home a fresh stock of information to their several deaneries.

* * *

Examination Papers.

General Examination of Training Schools.—Christmas 1857.

GEOGRAPHY.

A Candidate is not permitted to answer more than one question in each section.

MALES—First Year.

SECT. I.—Describe, *in words*, the boundaries, the mountain chains, the river systems, of (1) Spain, (2) Scotland, *or* (3) Italy.

SECT. II.—Describe, *in words*, the coastline of (1) Africa, from Suez to the Cape of Good Hope; (2) South America, from Panama to Cape Horn; (3) The Mediterranean Sea, from Marseilles to Corinth.

SECT. III.—Draw an outline map of (1) Ireland, (2) Prussia, *or* (3) Sweden and Norway.

SECT. IV.—1. Draw an outline map of the Baltic Sea.

2. Describe, or draw a map of, the basin of the Danube.

3. Draw a map of that part of France which is drained into the Mediterranean.

SECT. V.—Write full notes, and draw paper diagrams and illustrations for a lesson, (1) to a class that has lately begun geography, on England; (2) to your first class, on Russia; *or* (3) to your first class, on the basin of the Rhine.

SECT. VI.—State how you would treat one of the following passages, considered as a reading lesson; and be careful to draw all such illustrations as you would either show or put on the black-board:

1. "The climate of those parts of Australia which we know, is very fine, mild, and temperate. Being in the southern hemisphere, its seasons are, of course, the opposite of ours. December, January, and February form its summer, when the weather is hottest and the fruits and corn ripen. July is the middle of winter; though the weather is never very cold, and snow is rather a rarity in most parts. Its autumn is our spring, and its spring our autumn."

2. "The Indian Ocean washes the shores of the south-east coasts of Africa and the south of Asia. It is bounded on the east by the Indian islands, New Holland, and New Zealand. It contains many islands, the two large bays of Bengal and Oman, sometimes called the Arabian sea, with the deep inlets of the Persian Gulf and Red Sea. The half-yearly winds called monsoons prevail in its northern parts."

3. "One might imagine all the states of Europe and Asia had sent a building, by way of representative, to Moscow; and under this impression the eye is presented with deputies from all countries, holding con-

gress: timber huts from regions beyond the Arctic; plastered palaces from Sweden and Denmark, not whitewashed since their arrival; painted walls from the Tyrol; mosques from Constantinople; Tartar temples from Bucharia; pagodas, pavilions, and verandas from China; cabarets from Spain; dungeons, prisons, and public offices from France; architectural ruins from Rome; terraces and trellises from Naples; and warehouses from Wapping."

MALES—Second Year.

Sect. I.—Draw a map to exhibit (1) the river system of Russia, (2) the temperature of Europe, *or* (3) the vegetable geography of North America.

Sect. II.—1. Give the present political divisions of Italy, with a more detailed account of the kingdom of Sardinia.

2. Enumerate, or draw a map of, the West-India Islands, marking to what power each island belongs.

3. Draw three maps, dated 1650, 1750, 1850, to show the growth of the colonial empire of England.

Sect. III.—1. Give an account of the present trade and apparent commercial capabilities of India.

2. Examine the effect of the prohibitive and protective system on the commerce of Europe.

3. The first step to the extension and improvement of commerce is to provide facilities of communication and transport. What great projects for this purpose have been lately proposed or attempted? What are the advantages expected from, and the difficulties in the way of, each?

Sect. IV.—1. What is meant by the Precession of the Equinoxes?

2. Why is there not an eclipse of the sun and another of the moon every month?

3. Explain and demonstrate the method by which, with a rule and protractor, you may find for a given degree of latitude the ratio between the lengths of the degrees of latitude and longitude.

Sect. V.—1. How would you give boys a clear and precise notion of the *scale* on which any given map was drawn? and to what purpose would you make them put the knowledge?

2. In what order would you teach physical, political, and commercial geography; and why?

3. Enumerate and classify the various devices by which you would endeavour to fix in the minds of your first class a precise knowledge of the coast-line of England.

Sect. VI.—Write such notes and draw such maps and diagrams as would show how you would treat one of the following passages, considered as a reading lesson for your first class:

1. "Sweden and Norway have no manufactures of importance, but their commerce is considerable. There are extensive fisheries on the coast of Norway, and quantities of salt cod are exported, under the name of stockfish; but their chief articles of trade are timber and iron. The iron mines of Sweden are the most productive in the world. There are also copper and lead mines of some importance; and the silver mines of Kongsberg, in Norway, are the richest in Europe."

2. "The ebbing and flowing of the sea, which regularly take place twice in 25 hours, are called the *tides*. The cause of the tides is the attraction of the sun and moon, but chiefly of the moon, on the waters of the ocean. In virtue of the universal principle of gravitation, the moon, by her attraction, draws or raises the waters towards her; but because the power of attraction diminishes as the squares of the distances increase, the waters on the opposite side of the earth are not so much attracted as they are on the side nearest the moon."

3. "The two great continents present a remarkable similarity of appearance in one respect—the direction of their peninsulas; for, with the exception of two, Yucatan and Jutland, which consist only of plains and alluvial land, they are all turned towards the south. But the general direction of the land is entirely different in the two continents: in the new it extends from pole to pole, whilst in the old it is nearly parallel to the equator. The peculiarities of the isthmuses which divide each continent into two unequal parts,—Suez being composed of sand, and Panama of granite and porphyry,—lead us to remark another very singular difference in those two great islands of the globe. The ancient world is in almost every part open to the advances of the ocean; and from the Straits of Behring to those of Babelmandeb on the one side, and to those of Gibraltar on the other, the bays, gulfs, inland seas, &c., are in a sort of equilibrium, at least in respect to numbers; whilst the mass of Africa alone is not penetrated by a single gulf. The new continent, on the contrary, has only one considerable gulf, that of California, on its western shore; but presents on its eastern a continued chain of gulfs, inland seas, and magnificent rivers."

PAPERS AND CORRESPONDENCE.

[*The Committee of the National Society are thankful for any communication likely to assist School-managers and Teachers, or otherwise promote the cause of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

ON PUNCTUATION.

[Continued from p. 226.]

10. A participial Enlargement of a notion, introduced parenthetically, is separated by a comma or commas: as,

> "It may not be amiss to inquire a little wherein this uncertainty, so frequently complained of, consists."—*Blackstone.*
>
> "Some noiseless and subterraneous voice seemed to chant continually a secret word, made audible only to my own heart."—*De Quincey.*

Such an Enlargement does not limit the notion which it qualifies, but introduces some additional assumed statement, not necessary for the distinguishing of the notion so qualified. They are often expressed by subordinate adjective sentences, or even by copulatively co-ordinate sentences.

11. Two or more Enlargements of a notion, separately related to the same notion, are frequently separated from each other by a comma or commas. This is especially the case if, in grammatical construction, the latter might depend on the former.

If such Enlargements are attached to the Subject, the Subject so enlarged is also separated from the Predicate by a comma: as,

> "The thorough comprehension of these, in all their minute distinctions, is perhaps too laborious a task for any but a lawyer by profession."—*Blackstone.*

The comma after 'these' indicates that the following preposition 'in' refers 'distinctions' to 'comprehension,' and not to 'these.'

12. An Extension of the Predicate, placed before the Predicate, to indicate that such extension does not modify the Predicate proper, but only expresses a condition, or a limitation of the Predicate to its Subject, is, if placed before the Subject, separated by a comma; if between the Subject and Predicate, by a comma on each side.

If the sentence is introduced by a conjunction, and such Extension comes before the Subject, a comma is placed on each side.

The same rule is followed if the Extension comes between the Copula and the Predicate: as,

> "That, with proper industry, the result of these inquiries will be doubt and indecision, is a consequence that cannot be admitted."—*Blackstone.*
>
> "For an infant not more than six years old, was it possible that the promises of life had been really blighted?"—*De Quincey.*
>
> "'Life is finished! Finished it is!' was the hidden meaning that, half unconsciously to myself, lurked within my sight."—*Ibid.*

All of these Extensions may be expressed by adverbial sentences: thus, 'with proper industry' is equivalent to 'if you use proper industry;' 'half unconsciously to myself' might be expressed 'though it was half unconscious to myself.'

If an Extension contains a relative, and must therefore come first, or if it is placed first simply for emphasis, no separating comma is used.

13. If a sentence is inverted in its Subject and Predicate, these conditional Extensions follow both Subject and Predicate, and are subject to the same rules. Should the Predicate consist of a copulative verb and a noun, or participle, the true subject being an infinitive clause, the construction is usually as follows:

(*a*) the pronoun 'it' as a quasi-subject;
(*b*) the Predicate;
(*c*) the Extension of the Predicate, separated by a comma on each side;
(*d*) the Subject clause: as,

> "It is so impossible, without laying an injurious restraint upon the

natural movements of such a narrative, to prevent oblique gleams reaching the reader."—*De Quincey.*

"There remain in both cases two successive courts of appeal, to rectify such their mistakes."—*Blackstone.*

14. A prepositional Extension of a copulative verb, placed between such verb and the Completion of the Predicate (*i. e.* between the verb and the nominative case following it), is separated by a comma on each side.

So also a prepositional Extension of an active verb, coming between such verb and its object, is, if enlarged, separated by a comma on each side: as,

"He is not to infer, from any casual indications of luxury or elegance, a corresponding elevation of rank."—*De Quincey.*

15. A prepositional Extension of the Predicate, following an Object which is itself enlarged by a prepositional clause, is generally separated from it by a comma: as,

"They for the most part endeavoured to vamp up some feeble show of a title by descent, in order to amuse the people."—*Blackstone.*

The comma here indicates that 'in' refers 'order' to 'endeavoured,' and not to 'show.'

16. Two Extensions of a Predicate, each separately modifying the Predicate, are generally separated by a comma, if the second Extension might from its form appear to be only an enlargement of the first.

This is especially the case if the two Extensions precede the Predicate.

If of two Extensions the one precedes and the other follows the Predicate, the second is frequently separated by a comma: as,

"From the Bath Grammar-School I was removed, in consequence of an accident."—*De Quincey.*

"Which belongs to the outside of London, in its approaches for the last few miles."—*Ibid.*

"We sat down in a mood of despondency, to consider."—*Ibid.*

"London we left in haste, to keep an engagement."—*Ibid.*

17. Certain adverbs and adverbial phrases introducing a sentence, and indicating not a grammatical but a logical connection with the preceding sentence, are separated from the sentence which each introduces by a comma, or, if placed first, by a comma on each side:

Such are 'then,' 'again,' 'wherefore,' 'therefore,' 'in fact,' 'for instance,' 'secondly,' &c.: as,

"Liberal housekeeping, in fact, is extending itself to the meanest servants."—*De Quincey.*

"Thus early was healed, then, the first wound in my infant heart."—*Ibid.*

PROGRESS OF THE ENGLISH LANGUAGE.

SIR,—Your correspondent "Lambda," noticing my letter in your July Number, says that thirteen of the professedly new words in my improvised list are to be found in Johnson's Dictionary; which, if so, does not disprove what I meant to assert,—that they have been brought into common use during the last sixty years. Some of them are not so very common now.

Again, he informs us that "*cortége* and *débris* can hardly be English so long as they retain their accents." Does he mean by 'accent,' manner of speaking, or a mark to direct the stress of voice? If the former, these words are as likely to be naturalised as 'aide-de-camp,' 'beau,' 'bouquet,' and 'reservoir.' 'Cortege,' without an accent-mark, is in Dr. Reid's Dictionary (1851); 'debris' in every modern Geography. It is also said that 'espionage' never shall be English. With a hearty amen to "Lambda's" wish that the *thing* may always be a stranger, I hold that we need the *word* as much as 'guillotine' or 'banditti.' Lastly, your correspondent asserts that 'agenda' is no less Latin than 'credenda' and 'postulanda'; but as we know from the public prints that the transactions of many aggregate bodies are begun by the secretary producing an *agenda paper*, we must either admit that 'credenda' and 'postulanda' are used in real business as adjectives, and so printed in the newspapers, or that 'agenda' may be English, and they not.

I should not have troubled you with this, did I not feel compelled to defend myself against "Lambda's" charge of "playing tricks."—I am, &c. KAPPA.

Monmouthshire Prizes Association.

Sir,—As no part of the great question of elementary education for the poorer classes is at present more deservedly occupying public attention than that which seeks to solve the important problems of "increased regularity of attendance at school," and "the best means to be adopted for prolonging the period during which children are under instruction," I trust you may be able to insert in your present Number the enclosed regulations of the Monmouthshire prize-scheme, and the results of the examination which has just taken place under the superintendence of two of her Majesty's Inspectors of Schools.

I need not say that, like all other questions which affect our moral and social well-being, the two that we have named connected with school-attendance have called forth a variety of schemes and suggestions; many of them no doubt the result of much reflection and some experience, but still none of them as yet sufficiently comprehensive, practical, and applicable to existing circumstances to have met with any thing like a general concurrence among those who may be considered the most competent to give an opinion.

It is, however, most satisfactory to know, that amid all the theories which are afloat in regard to educational measures, both present and prospective, what are popularly known as "prize-schemes" are gradually extending their limits, and meeting with an amount of encouragement and success which cannot be otherwise than most gratifying to their advocates and promoters.

In the present year's examination for the prizes offered by the Monmouthshire Association, there has been a large increase in the number of candidates; and the general result of the competition is such as to have convinced the examiners that there is a marked improvement over the preceding year in all the essentials of useful elementary instruction.—I am, &c. A. W.

Number of children who attended the examination, 153 boys, 76 girls; total, 229.

Number of children rewarded, 158; of which 111 were boys, 47 girls.

96 received rewards for religious and secular subjects.

37 „ „ secular only.

25 „ „ religious only.

Money distributed, 81*l.* 5*s.*; Books, Bibles, Church-Services, and Common Prayer-Books, 121 volumes.

The children all attended from schools connected with the mining districts. They were separated into two divisions as follows:

Divisions.		Money Prizes.	Certificates of Merit.	Total.
Senior Division	Boys, 32	16	10	26
	Girls, 20	8	12	20
Junior Division:				
Examined for the second time	Boys, 44	26	. .	26
	Girls, 21	12	. .	12
Examined for the first time, not having come up the previous year, or not having received a reward, or having received one of less than 1*l.* .	Boys, 77	38	. .	38
	Girls, 35	11	. .	11
	229			133

Money distributed to senior division, 1 of 3*l.* and 17 of 2*l.* . .	£37	0	0
Junior division { 24 boys and 6 girls, 1*l.* each 40 „ 17 „ 5*s.* „ } . . .	44	5	0
	£81	5	0

Every child in the senior division took the religious papers; and rewards were given to 26 of 32 boys, and to all the girls, 20 in number.

Conditions of Competition.

I. Candidates to be boys or girls—not pupil-teachers or paid assistants—who have attended at least two years (excepting where the school is new) an elementary school for the working-classes recommended by some member of the association.

They must be at least 10 years old; and, if new candidates, not above 13 years.

They must produce certificates from the master that they have attended a day-school at least 176 days during the 12 months ending 1st May 1858.

Every candidate is expected to write a clear and legible hand, and to spell correctly. Deficiency in these points will materially affect the claims of any candidate to a prize.

Certificates will also be required of good character; and for those children who do not take the papers on Scripture or Catechism, of satisfactory progress in religious knowledge, signed by their minister or by the managers of their school.

The examination in religious knowledge is voluntary, and will be conducted by the Rev. H. W. Bellairs.

The questions will occupy two distinct papers, and will be upon two distinct subjects: one on Holy Scripture, from the book of Genesis or the Gospel of St. Matthew, or both; the other on the Church Catechism.

II. Prizes in money, the number of which will depend upon the funds of the association, will be given to the successful candidates; and prizes in books, provided from a separate fund, will be given for a satisfactory knowledge of religious subjects.

There will be two classes of candidates:

1. Those for prizes not exceeding 1*l.*
2. Those for higher prizes.

All new candidates must enter class 1, and cannot have any prize above 1*l.*

Candidates who in the previous year tried and failed, or who then obtained a less prize than 1*l.*, may enter class 1 or 2, as they think proper; candidates who then obtained a prize of 1*l.* may enter class 2, and those to whom prizes of 2*l.* were then awarded may enter the same class as competitors for a prize of 3*l.*

III. Candidates for class 1 must be able to read tolerably, to spell simple words correctly from dictation, to write a fair round hand, and to work sums in the first four rules of arithmetic, simple and compound.

The boys of class 1 will be examined in the geography of England and Wales, and in ordinary geographical terms.

The girls must do plain sewing neatly, and bring with them a piece of work cut out and fixed.

The prizes in this class are 1*l.*, or a smaller sum, and a card of merit.

IV. Candidates for class 2 must read fluently and correctly; work sums in practice, proportion, and some of the higher rules of arithmetic; know the geography of the British Isles, and illustrate their answers by drawing maps; define and point out the parts of speech, and explain the grammatical relations of the noun and verb.

The girls must be prepared in grammar and geography, but will only be examined in one of these subjects. They will have to cut out and make a small pinafore, for which they will bring the materials.

The best boy and girl, if thought worthy, will receive 3*l.* each. Others, of lower merit will receive 2*l.* Cards will accompany the prizes.

V. The prizes and cards will be awarded at a public meeting, to be held soon after the examination. The cards will be a lasting certificate of good conduct and diligence at school, and a valuable testimonial for employment.

All candidates who win prizes will have their travelling expenses paid to and from the examination and the public meeting.

The name of each successful candidate will be printed in the report of the association.

Should the progress of the association admit, it is proposed for the examination of 1859 to offer prizes of 5*l.* to those who, having won prizes in each class, and being under 18 years of age, shall pass an examination in certain higher subjects, of which the particulars will be published after the meeting of 1858. This is intended to encourage those who have done well at school to continue their own education afterwards.

TEN OBJECTIONS TO A "SYSTEM OF COMPETITIVE EXAMINATIONS WITH PRIZES FOR SCHOOLS IN RURAL DISTRICTS."

SIR,—I am much obliged to "An Oxford Inspector" for bringing the Diocesan Prize-Scheme before your readers, and I trust you will allow the subject to be fully discussed in your valuable Paper. I most heartily wish the scheme could be successfully carried out; but in the present state of educational affairs I must beg leave to offer ten objections.

1. Because of the comparatively small number of scholars who could compete successfully.
2. That even these would not be taken from the class for whose benefit parochial schools have been established.
3. That these schools are established more for the Christian training of the many than for the intellectual sharpening of a few.
4. That it would be offering a premium to masters to neglect many of the children of that class for whose benefit these schools are supported.
5. That the masters of these schools are at present overworked and underpaid.
6. That the money of philanthropists ought rather to be spent in improving the social condition of the master, or in the supply of school-materials, than in rewarding a few scholars.
7. That the schools which produced the greatest number of prize-scholars would be those which possessed pecuniary and local advantages independent of the masters or scholars.
8. That the feelings of teachers are taxed very highly by the present system of inspection, and the introduction of competitive examinations would increase the evil.
9. That it is impossible fairly to gauge the attainments of boys in many elementary subjects in a single examination.
10. That the special efforts of philanthropists ought rather to be spent upon poor and populous districts, large families, orphans, the sickly, those of weaker intellects, and others who, from the state of the labour-market and the operation of the poor-law, get little, if any, time to acquire even the smallest amount of Christian training or secular instruction.

I firmly believe that the great evil of the present day in connection with rural districts is not "the early age at which children leave school" (and this has been acknowledged by our Bishop in an address published in the last report of the Schoolmasters' Association for the diocese), but it is in the way in which young men and women spend their leisure-time—both on Sunday and week-day—in summer and winter; and what is wanted is to make school-work influence them in these spare hours as to their contemplations, their musings, their words, their actions, their recreations, &c. The work to be done in rural districts is quite distinct from that to be done in our cities. For rural districts I would suggest the following Prize-scheme, with your permission. Reserve the prizes till (say) one or two years after confirmation, and then give them to agricultural labourers.

1. To those who could read with intelligence, write upon some simple subject with a view to test correct ideas, spelling, and penmanship, and keep an account of their ordinary receipts and expenditure.
2. To those who could bring the best lot of writing-books filled with (say) texts from which they had heard sermons, extracts in poetry or prose, accounts of domestic, parochial, and national or public events, the crops, &c.
3. To those who could repeat from memory the most useful matter.
4. To those who had the best selection of suitable books, whether presents or purchased ; to include a Bible, Prayer-Book, savings-bank book, music-book.
5. To those who had attended an evening-school, Bible-class on Sundays, and were members of the village-choir, band, or benefit society.

This plan seems to me preferable to giving the prizes to schoolboys, because the candidates' characters would be more formed, and they would gain the prizes by their own exertions; it would not tend to make the recipients dissatisfied with their condition in life; and it would be a satisfactory test of the real practical value of the education given in village-schools.—I am, &c. HENRY HUGHES.

HINTS TO VILLAGE-TEACHERS.

[Continued from p. 203.]

6. *Reading.*

Correctness of reading should be inculcated from the very first; the neglect o this entails a great deal of hard work afterwards. Care should be taken that the scholars are early taught, not merely to read mechanically, but to understand the full meaning of the different stops. Thus, it is not sufficient that they learn to count one at a comma, two at a semicolon, three at a colon, and four at the end of a sentence, when they must also drop the voice; but they should be made to understand that punctuation regulates the sense as well as the sound of a sentence.

The usual faults in the reading of the uneducated are, lowness and indistinctness, imperfect articulation (*i. e.* calling 'bless' 'blesh,' and 'object' 'objek'), drawling, repetition of words, over-loudness (including neglect of stops), pitching the voice in too high a key, and mistakes from carelessness. The first two arise from timidity, and must be met by trying to give the child confidence in itself. Persevering pains on the teacher's part will go far in curing the other faults. Let him read a few words in his pupil's manner, and then in his own; the quick little ears will detect the difference, and the voice, yet flexible, will enunciate more as it ought. With regard to the last fault, the more careful the teacher is, the less will his scholars be careless. If any of them, however, are inveterately so, the case is best met by punishment.

The plan of simultaneous reading has been found useful in some schools of high character. It is thus practised: the books being open and the children attentive, the teacher reads clearly and with proper emphasis a short sentence or clause of a sentence, which they read as with one voice after him. With a little practice, they soon learn to do this with ease and fluency, and it alternates pleasantly with individual reading.

Train children from the first to attach a meaning to what they read, and elicit this meaning by constant questioning upon each sentence and upon the meaning of the words. When they evidently do not attach a meaning to any word, it is better to supply it at once than to let them guess.

Occasionally read to them. This is very improving to imperfect readers. "Recollect that children learn to read, as they learn most other things, by imitation."

It is better in general to catechise children on their reading-lesson when it is over; but questions on the meaning of words may occasionally be put with advantage during the lesson. If unanswered, the head-pupil may write the word on the black-board. This keeps up the interest of the class till the subsequent catechising, when the answer may be given.

It is commonly considered that the Bible is the proper book for use in the first class, the New Testament in the second. Certainly it is very desirable for the first-class pupils to have Bibles in their hands while receiving religious instruction, whether they have been reading from the Old or New Testament. They need them to turn to parallel passages, fulfilment of prophecies, &c. This employment is full of interest to them. They may be told that such a passage is in such a book; when that is found, the teacher may, if necessary, name the chapter, and the children will delight in finding the verse, which, to avoid confusion, should not be read till the finder has named it and is told he is right. The child who first finds the verse should have the pleasure of reading it. As to the second class, the Gospels should doubtless form great part of their religious reading; but it will be found that they take great delight in some parts of the book of Genesis, and in a few easy chapters of the Old-Testament history.

[To be continued.]

ENGLISH HISTORY.

SIR,—With reference to the burning of Joan of Kent, I forward you the following extract from the preface to the Parker Society's *Hutchinson:*

> "Amongst the minutes of the business transacted by the Council (who, be it remembered, under the will of Henry VIII., were the actual governors of the kingdom during the minority of Edward VI.) on the 27th April 1550, is the following entry:
>
> 'A warrant to the L. Chauncellor to make out a writt to the Shireff of London for the execuçon of Johan of Kent, condempned to be burned for certein detestable opinions of heresie.'"

It appears from these words that, in conformity with the ordinary legal practice of the period, Joan Bocher was executed upon a writ *de hæretico comburendo*, addressed to the Sheriff of London, and issued out of Chancery, upon the authority of a warrant signed, not by the king, but by the council.

Mr. Bruce adds, that not only would it have been unconstitutional in the king to have signed any such document, but that it was not customary for him even to attend the council, who, however, consulted him when necessary; and, indeed, on this very 27th April, made an entry in their minute-book, that the king should be consulted on the restitution of the Duke of Somerset to his property; which would plainly prove the absence of the king, even if it had been customary for him to attend. And so has fallen to the ground the effective contrast between the hard prelate and the weeping boy-king. Fox gives no authority for the story.—I am, &c. C. W. J.

CAPITATION GRANTS.

SIR,—In your July Number was a letter, signed 'Αδελφὸς, complaining—somewhat mistakenly, as it appears to me—of the treatment of his school with regard to the capitation grant. I am rather surprised not to see any answer in your August Number; and so, in default of any better, I venture to send the following explanation: When the explanatory circular says "that in mixed schools, the boys and girls shall be separately reckoned," it does not mean as to the total number by which the rate of grant is fixed; but the total being, as in your correspondent's case, 109, the grant would be, per head above 100, boys, 4*s*., girls, 3*s*. As, however, this would reduce the total to less than if it had been for just 100, the Committee of Council reckon for only 100, liberally allowing for all the 86 boys at 5*s*., and taking in 14 of the 23 girls at 4*s*., to make up the 100.—I am, &c. RUSTICUS.

SCARCITY OF SITUATIONS.

SIR,—Permit a young schoolmaster, who has met with the utmost discouragement, to say a few words in your valuable and welcome Periodical respecting the scarcity of situations. It may appear a strange and erroneous statement to some; but to many it is unhappily too true. I was a pupil-teacher in a school highly recommended by her Majesty's Inspectors, was a Queen's scholar, was trained two years, obtained a certificate at the expiration of each year, and can produce unexceptionable testimonials relating to my character and qualifications. I applied for numerous situations; but the replies were that, out of seventy, sixty, thirty-nine, &c. candidates, a master had been elected. If the applicants for situations are so numerous now, what are those in training looking forward to? If they imagine that situations will be easily obtained, I fear they will find themselves miserably deceived, and must be content to remain for months, as many are doing now, unemployed. If any of your correspondents will show that I am labouring under an error, they will greatly oblige a numerous class of my friends now unemployed, as well as myself, somewhat more fortunate.—I am, &c. T. LAST.

* * *

INQUIRIES BY CORRESPONDENTS.

INTERCHANGE OF QUESTIONS AND CRITICISMS.—SIR,—It is my intention to compete for a certificate at Christmas (1858), and as I am anxious to join any other teacher who may be studying for the first year's examination, I shall feel obliged if you will insert this in your *Monthly Paper* for August. It will afford me pleasure to communicate with any one who will address to me, Miss Davis, Withington, Manchester.

SWINGS FOR GIRLS.—A correspondent asks, What is the general opinion about swings being put up in school playgrounds? No one can doubt they are a suitable amusement for boys; but are they (that is, those round a pole) suitable for girls? Answers and opinions are much desired.

INK-STAINS.—Can any correspondent inform me of any method of taking ink-stains out of *birch*-wood writing-desks?

SUNDAY-SCHOOLS.

[*The Committee of the National Society are thankful for any communication or Notes of Lessons likely to promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

[This portion of the Number of the *Monthly Paper* is published as a separate Paper, under the title of the *Sunday-school Paper*. For the mode of obtaining copies see standing Notice at the back of title-page.]

BEHAVIOUR IN CHURCH.

SIR,—I trouble you with a few thoughts on the best means of securing the good behaviour of school-children in church; and this chiefly with the hope of eliciting from some of your correspondents the result of their experience on the matter. The subject is a most important one, both with regard to the present state of our congregations and the formation of a devotional character in our scholars. It is, however, one of great difficulty, especially if the school be large and the children young; and this difficulty is increased if the children are much crowded, or placed where they cannot kneel properly, or see and hear the clergyman well. In cases where the master or mistress may see that such a state of things might be remedied, it will of course be their duty to press the matter upon the attention of the proper authorities. The difficulty, at any rate, will be lessened if (1) those scholars whose parents attend church are allowed to sit with them; and if (2) those who take part in the singing sit with the choir. In fact, the more the children are divided, the better; and this on several accounts. First, because carelessness and fidgeting, beginning in one child, spread like an epidemic among the others; and the more infected subjects, the worse the disease. Again, the sound of a number of voices of nearly the same age making the responses is apt to be shrill and unpleasant; and if predominant, the congregation get to think it is the children's business to answer, not their own; whereas, if a number of the same children, taught to make the responses, are diffused among the congregation, they stimulate them to join also, and the blended voices rise in harmony. Another reason for incorporating the young with the adult members of the congregation is, that the former are rendered by it less likely to consider going to church a part of mere school-discipline and school-routine, to be dropped on going out into life, which they too often do.

It would be desirable that very little children, and those who, though rather older, are of a restless and unquiet nature, should not be taken to church at all; or if taken, they might (by the permission of the clergyman, he making a short pause for the purpose) be led out of church after the Litany in the morning service, and the third collect in the afternoon. In such case, they should be taken back to their school-room by any suitable person, or sent straight home. Care should also be taken that the school-children walk to and from church, and enter the sacred building, in a quiet and orderly manner. They must be taught not to seat themselves on taking their places (which they *invariably* do if left to themselves), but to kneel and say a short prayer for the occasion, which should have been committed to memory.* They ought previously to find out in school and mark the psalms and collect for the day; a marker ought also to be placed at the office for the Holy Communion; and, if they have Bibles, the lessons should also be found out and marked. The scholars who can read should be instructed beforehand in the use of the Prayer-book. It is a good plan to stitch pieces of coloured braid or tape into their books as markers; they will be very much prized. The little ones, who are too young to use Prayer-books, should be taught something during school-hours of the nature of the service; and learn to repea the Lord's Prayer, the Creed, and the Gloria Patri in the proper places, and to join in the Amens. If thus preinstructed, they will be very happy to take their part in the service.

---

* It will be found, however, to gratify children very much, if their teacher will copy the prayer into their Prayer-books. In the choice of one suitable for their use regard should be had to the future as well as the present. It is probably the only prayer of the kind they will learn or use during their whole life.

It is very desirable for elder boys and girls to use Bibles for following the lessons and finding out the texts. If a little encouraged, they will save up their money to purchase Bibles and Prayer-books, which is much better than their using school-books in church. It would be well that such books, though the private property of the children, should be kept for them in the school; each child's name being written in its own book. Those among them who are careful will be glad to have their books saved from the many perils they would incur at home.

If pains are taken with the first class, and they are regularly catechised on the sermons they hear, it is astonishing how much they will retain of them; and most desirable is it that the foundation of so good a habit should be laid early in life.

Children are very apt to follow the prayers and lessons half aloud. This habit must of course be checked if it interferes with the comfort of others; but it is unjust to confuse it with idle talking, and punish it as such.

It is the custom in some schools to sell Bibles and Prayer-books at half-price to scholars; but it is not a commendable one. A good deal of money is thus spent without corresponding advantage; *something* being paid, the children do not realise that *any thing* is given, and their feelings of gratitude and affection are not called out as they would be by a present; while the smallness of the purchase-money is apt to make them slight the book as a possession, and take little care to preserve it from injury. Too often, indeed, they deface it by writing in it or tearing it. The price of the S.P.C.K. Bibles and Prayer-books is so low as to bring them within the means of almost every child qualified to use them; and the volume will be valued more if a little self-denial is exercised in obtaining or laying by its purchase-money,—abstaining, for example, from buying sweets, or spending play-hours in working book-markers or edgings for sale, or seeking for employment out of school-hours.

These slight hints are submitted for insertion in your pages with diffidence, but with a strong sense of the importance of the subject. Every thoughtful observer must feel that the standard of our children's behaviour in church is throughout the country painfully low. Schools, in other respects apparently satisfactory, fail here; and who can estimate the amount of evil flowing from such constant desecration of God's house, and negligence and indevotion in His service?

Expressing once more a hope that this subject may again be taken up in the *Sunday-school Paper*,—I am, &c. S. W.

COURSE OF SCRIPTURE-READING.

SIR,—There are two points connected with Sunday-schools on which I believe many who are interested in them would be glad of a few hints. One concerns the course of Scripture-reading to be pursued in such schools. The common plan of taking the lessons for the day presents some disadvantages: the repetition is apt to be wearisome to children; and it will be found that our scholars, together with their parents, are already better acquainted with the Sunday first lessons than with any other part of the Old Testament. Yet it would be desirable to connect the Bible-reading with some part of the service for the day. Possibly some of your readers may have framed a scheme of Sunday Scripture-reading for schools which they might not object to make public in your pages.

Age of Children leaving Sunday-schools.

Another point to which I would solicit attention is the early age at which children leave the Sunday-school in agricultural districts compared with those in towns. If the cause of this difference were correctly ascertained, we might perhaps learn to meet the difficulty, and retain in our village Sunday-schools boys and girls who, though no longer week-day pupils, still reside in their own homes, and might attend -- Sunday had they the will to do so.—I am, &c. INQUIRER.

Notes of Lessons for Sunday-school Teachers.

NOTES ON THE PROPER LESSONS.

It must be remembered by those who use these Notes, that it is impossible, in the limited space allotted to them, to give more than a few of the less obvious or more important questions occurring in the first lesson for each Sunday morning. Other questions should be added at the discretion of the teacher.

FOURTEENTH SUNDAY AFTER TRINITY.

Jeremiah v.

Who was Jeremiah? [A prophet, of the race of the priests. He lived at Anathoth in the tribe of Benjamin, not far from Jerusalem: chap. i. 1.] When was he first called to prophesy? [In the thirteenth year of Josiah: chap. i. 2.] How long did he prophesy? [At least forty-two years.] What is the last we hear of him? [That he was carried down into Egypt, and prophesied to those of his countrymen who settled there during the captivity after the murder of Gedaliah: chap. xliii. 6-13. It is said that he was stoned to death by his countrymen at Tahpanhes in Egypt.] What is the general character of his prophecies? [They contain a stern yet sorrowful denunciation of the sins which brought on the Babylonish captivity, mingled with promises of restoration.] Did he write any book besides that which bears his name? [That called the Lamentations.]

Ver. 1. What is meant by the "broad places"? [Probably the market-places, and other places of public resort.] Was the Lord unduly severe with the people?

Ver. 2. Explain "the Lord liveth." [It was the form of the most solemn Jewish oath: see Judges viii. 19; 2 Kings ii. 2, 4, 6; Jeremiah iv. 2.]

Ver. 3. How had the Lord stricken them? [By repeated defeats and invasions.] What was the object of His chastisements? Has He the same object when He afflicts us? [See Heb. xii. 5-11.]

Ver. 4. Does poverty always make men religious? Were the great men any better than the poor? Did they know better? Will the knowledge of the way of God lessen or increase the punishment of the wicked? [See St. Luke xii. 47, 48.]

Ver. 6. Do you remember any one slain by a lion in this way? [The disobedient prophet of Judah: 2 Kings xiii. 24.] Explain "wolf of the evenings." [Many beasts of prey remain concealed during the day, and come forth at night. This is particularly the habit of the wolf.] Is it common for wild-beasts to haunt the neighbourhood of cities? [No; their doing so would show national distress and disorder.]

Ver. 7. What crime attended upon idolatry? Was this commonly the case? [Yes; the tone of morals among the heathen was commonly very low. This is shown not only by the Bible, but by their own writers.]

Ver. 10. What do you mean by "battlements"? [Fences raised round the top of a wall to protect those who fought there.] Was this prophecy fulfilled? [Yes; the Chaldeans broke down the walls: see chap. xxxix. 8, 9. But they did not make a full end, for they left some of the poor still in the land: chap. xxxix. 10.]

Ver. 11. How had they dealt treacherously? [In breaking the Lord's covenant: see chap. iii. 20; 2 Kings xxiii. 3.]

Vers. 12, 13. What had false prophets said? [See also chap. xiv. 13-15.] Is famine mentioned elsewhere? [See chap. xiv. 1-6, xxxviii. 9; Lam. iv. 4-10.] Do we read elsewhere of false prophets? [See Ezekiel xiii. 6-10.] Is it common now for unbelievers to say that national judgments do not proceed from God?

Vers. 15-19. What nation is here referred to? [The Chaldeans.] How ancient were they? [Their kingdom and city are generally supposed to have been founded by Nimrod: Gen. x. 8-10.] How was the open country to suffer? and how were the cities? By what king was this prophecy fulfilled? [Nebuchadnezzar.] Why did all this come upon them?

Vers. 20-22. Was it reasonable to forsake God? How does He show His irresistible power? Where else is the sea similarly referred to? [See Job xxxviii. 8-11.] Had it been foretold that the people would be so blind? [See Isaiah vi. 9-12.] Is it not equally foolish to live an ungodly life now?

Ver. 23. Had Josiah effected a permanent reformation? [No; the people returned to their idolatry immediately after his death: see 2 Kings xxiii. 31-37.]

Ver. 24. What were the seasons of the former and the latter rain? [The former rain fell in seed-time, about November; the latter rain would be about March, and cherished the growing plants before the time of harvest. The harvest takes place during May and June.]

Ver. 27. Why should the cage be "full" of birds? [Probably it was used, not to keep singing-birds, but to fatten birds for the table.]

Vers. 28, 29. Is the Lord displeased with unrighteousness in judgment? Does He care specially for the fatherless and the widow?

Ver. 31. Is it any evil when those who ought to speak the word of the Lord teach falsely?

FIFTEENTH SUNDAY AFTER TRINITY.

Jeremiah xxxv.

Ver. 1. Who was Jehoiakim? By whom was he appointed? [By Pharaoh, who deposed his brother Jehoahaz after the battle of Megiddo: 2 Kings xxiii. 33, 34.] What was his character? [See 2 Kings xxiii. 37.]

Ver. 2. Who were the Rechabites? [A race belonging to the Kenites, the people of Moses' father-in-law: 1 Chron. ii. 55.] What is known of the chambers in the house of God? [They were first built by Solomon (1 Kings vi. 5-8), and appear to have been used partly as treasuries for the offerings of the people (2 Chron. xxxi. 11, 12), partly as the abode of distinguished men and of officers of the temple (chap. xxxvi. 10-20).]

Ver. 4. What is meant by "man of God"? [A prophet.]

Ver. 6. What answer did the Rechabites make to Jeremiah? When did Jonadab live? [In the time of Jehu: see 2 Kings x. 15.] How long was this before the time of Jeremiah? [Nearly 300 years.] What were Jonadab's two commands to his descendants? Could you give any reason for them? [They were strangers in the land, and not being of the race of the Israelites, had no right to possess landed property. So long as they lived in tents there would be less danger of disputes arising between them and the people. Possibly wine might have been forbidden to take away the inducement to procure land for the culture of the vine; or these commands might be given simply in compliance with the customs of the Arabs. The Kenites were a tribe of Northern Arabia; and Diodorus Siculus states, that the Arabs neither sowed corn, nor planted trees, nor used wine, nor dwelt in houses.]

Ver. 11. How came the Rechabites to be then in Jerusalem, contrary to the spirit of Jonadab's commands? How often did Nebuchadnezzar invade Judah? [Three times: 1. In the third year of Jehoiakim, when Daniel was carried captive (Dan. i. 1). 2. After Jehoiakim had rebelled (2 Kings xxiv. 2). This is probably the occasion here referred to, as the Syrians are mentioned along with the Chaldees. 3. At the end of Zedekiah's reign, when the city and temple were burnt.]

Vers. 12-14. What application was Jeremiah directed to make of the conduct of the Rechabites? Why is the Lord said here to have "risen early"? [To denote the earnestness of the message which He had commanded His prophets to deliver, and His own strong desire for the repentance of the people.]

Ver. 15. What gracious offer had the Lord made them? Mention any passages which prove that the offer was made. [Read ch. iii. 12-15, xvii. 19-26, xxvi. 10-13.] Is this in accordance with the general course of His providence? [Read ch. xviii. 7, 8.]

Ver. 17. How would the Jews be punished for their disobedience? When did this take place? [At the end of Zedekiah's reign, probably about twelve years after the delivery of this prophecy.] Are all obstinate sinners similarly threatened? [Read Prov. i. 24-33.]

Vers. 18, 19. Were the Rechabites right in disobeying Jeremiah? [Yes; he did not come to them with the message, "thus saith the Lord," and therefore they were bound by the letter of their ancestor's commandment.] What blessing did God pronounce on them? What became of the Rechabites when the city was destroyed? [It is not stated; probably they would return to Arabia. Modern travellers have thought that they have discovered them in that country, but this is uncertain.] Does a blessing attend the children of the righteous?

Sixteenth Sunday after Trinity.

Ezekiel ii.

Who was Ezekiel? [A prophet, of the race of the priests.] Where did he prophesy? [In Chaldæa, by the river Chebar, a branch of the Euphrates.] During what period? [Nearly at the same time that Jeremiah was prophesying in Judæa, but rather later. Ezekiel was called in the fifth year of Jehoiachin's captivity; and we find from chap. xxix. 17 that he prophesied down to the twenty-seventh year of the captivity.] What is known of his history? [Very little. He is said to have been put to death by the Jews in Babylon. His tomb is still shown, and is much frequented by Jewish pilgrims.] What are the subjects of his prophecies? [Much the same as those treated by Jeremiah, only Ezekiel's writings are more forcible and severe.]

Ver. 1. Who spoke to Ezekiel? [The Lord.] In what form did He appear to the prophet? [Above the cherubim, on a throne placed on a firmament or expanse, in the likeness of a man, only very bright and glorious: chap. i. 26-28.] Did the Lord appear in a similar form to any other prophets? [To Moses (Exod. xxiv. 9-11), to Micaiah (1 Kings xxii. 19), to Isaiah (Isa. vi. 1, 2), and to Daniel (Dan. vii. 9, 10).] Which Person of the Holy Trinity appeared? [The Second; and we find Him appearing also to St. John: Rev. i. 13-16.] By what title was Ezekiel addressed? What is its meaning here? [Probably no more than "man."] Is it applied to any one in a higher sense? [To the Lord Jesus Christ, both in the visions of Daniel and St. John: Dan. vii. 13; Rev. i. 13, xiv. 14. It was also the name by which He commonly spoke of Himself.] What does it signify as applied to Him? [That, although the second Person of the Godhead, He had become man, and had been "born of the Virgin Mary."] Why was Ezekiel to stand upon his feet? [Because he had fallen on his face at the sight of the glory of the Lord.]

Ver. 2. What is here meant by "the spirit"? [A Divine power; perhaps the Spirit of God Himself.]

Ver. 3. Where did the rebellions of Israel commence? [In the land of Egypt: chap. xx. 8; Ps. cvi. 7.]

Ver. 4. What do you mean by "stiff-hearted"? [Stubborn, not moved by either mercies or punishments.] In whose name was the prophet to deliver his message?

Ver. 5. Would their disobedience affect the prophet's credit? Is it now the duty of Christ's ministers to warn the obstinate and rebellious? What is the effect of their teaching? [Read 2 Cor. ii. 14-16.]

Ver. 6. To what does God liken the people? What is a scorpion? [A large venomous insect.] Does Christ teach us to be equally fearless? [Read St. Matthew x. 28.]

Vers. 8-10. What was Ezekiel commanded to do? To whom was a similar command afterwards given? [To St. John: Rev. x. 8-11.] What was this to signify? Probably that the word of God was so to enter into him that it should become, as it were, part of him; that he should be wholly imbued with its spirit.] Ought we "inwardly to digest" the word of God? Why was a roll used? [Ancient nations wrote on skins of parchment so joined together as to form one very long piece. This was rolled up, and only partially unrolled for the purpose of reading.] Was it usual to write "within and without"? [No; they commonly wrote only on one side. This roll being covered on both sides, showed the fullness of the prophecy.] What was the character of the contents of the roll? Is it the character of God's message to us? [No; the Gospel is "good tidings of great joy." Nevertheless there is a dreadful punishment prepared for those who reject it: Heb. ii. 1-3.]

Seventeenth Sunday after Trinity.

Ezekiel xiv.

Ver. 1. Who were these elders of Israel? [Probably the Jews retained their national customs and officers in the land of their captivity.] For what purpose did they sit before the prophet? [To inquire of the Lord by him.]

Vers. 3-5. What character did the Lord give of them? How had they set up their idols in their heart? [They loved idolatry, even when they did not practise it.] Explain "stumbling-block of their iniquity." [Their idolatry and their other sins caused them to stumble and fall.] What is meant by setting it before their face? [The open commission of their sins.] Explain "answer him according to the multitude of his idols." [God would have regard, not to his hypocritical profession, but to the sinfulness of his life.] When do we pray that God may not reward us according to our iniquities? Explain "take them in their own hearts." [Cause their evil intentions to turn to their destruction.]

Vers. 7, 8. How would the Lord punish the hypocrite? Explain "answer him by Myself." [The answer would be given in the punishment sent by God.] What would that punishment be? Does Christ caution us against hypocrisy? [Read St. Luke xii. 1-3.]

Ver. 9. Would a true prophet be deceived? [No; but there were many false prophets, who spoke in the name of the Lord though He had not sent them: see chap. xiii. 1-7.] In what sense is the Lord said to have deceived them? [In defeating the vain attempts which they made to discover the secrets of the future: see Isa. xliv. 25.] Can you give an instance of false prophets deceiving any one to his ruin? [Ahab: 1 Kings xxii. 11, 12.] What was to be the result of this open punishment of false prophets and their followers? Does God now threaten to punish false teachers and those whom they mislead? [Read 2 Peter ii. 1-3.]

Ver. 13. From whose hand do national judgments proceed? Why is bread here compared to a "staff"? [Because men are supported by it; and when it is taken away, they perish, just as those who rest upon a staff will fall to the ground if it is suddenly broken.]

Ver. 14. Who are the three men here named as eminent in piety? Why is Noah so named? [Because, when the whole world went astray, "Noah was a just man and perfect in his generations:" Gen. vi. 9. Also because God preserved him and his family when the rest of mankind were destroyed.] Why is Daniel named? [Because, as the reward of his piety, God had raised him, although a captive Jew, to be "ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon:" Daniel ii. 48.] And Job? [Because, amid the general decay of religion among all that were not of the race of the Jews, he, although living in the land of Uz in northern Arabia, "was perfect and upright, one that feared God and eschewed evil:" Job i. 1.] Could Noah, Daniel, and Job obtain deliverance for a sinful land? Did Lot obtain deliverance for Sodom? Did Jeremiah obtain deliverance for Judah and Jerusalem? Were they delivered themselves?

Ver. 15. What do you mean by "noisome"? [Hurtful, destructive.] Do you remember any land that was plagued by wild-beasts? [God sent lions among the Assyrian colonists of Samaria: 2 Kings xvii. 25.]

Ver. 17. Is the invasion of an enemy a judgment from God? [See Lev. xxvi. 23-25.]

Ver. 19. Give an instance of God sending pestilence into a land. [See 2 Sam. xxiv. 13-15.]

Vers. 21-23. What judgments had God determined to send upon Jerusalem? Would all be cut off? Had Isaiah and Jeremiah also spoken of a few being left? [See Isa. vi. 13; Jer. iv. 27.] Would any more of the Jews be brought to Babylon? Was this so? [See Jer. xxxix. 9.] What effect would their evil ways produce upon those of their countrymen whom they found in Babylon? What was the condition of Jerusalem between the captivity of Ezekiel and its destruction? [See chap. viii., xxii. 1-12.] What should we learn from the latter part of this chapter? [That the piety of our religious friends will not deliver us if we continue impenitent.]

Eighteenth Sunday after Trinity.

Ezekiel xx.

Ver. 1. From what time is this date reckoned? [Probably from the captivity of Jehoiachin and Ezekiel. The prophecy would then be delivered about four years before the destruction of the city.]

Vers. 3, 4 How does God answer these elders? What message was Ezekiel to deliver to them?

Vers. 5-9. When was the first great sin

of the people committed? How is the Lord said to have chosen Israel then? [Because, although He had previously cared for them as the descendants of the patriarchs, He then began to deal with them as a distinct nation: see Exod. vi. 7.] Explain "lifted up Mine hand." [Probably it signifies "sware:" see Dan. xii. 7; Rev. x. 5, 6.] What command did God then give them? Is this expressly mentioned in Exodus? [No; but it is implied in His revealing Himself to them as the God of their fathers. Besides which, it is probable that Moses would be commissioned to say many things to them which are not recorded, as they were afterwards repeated at greater length.] Why did not God destroy them immediately? How would His name have been polluted? [He had openly commissioned Moses to speak in His name to Pharaoh; and if the people had been destroyed, it would have been said that He either could not or would not keep His word.]

Vers. 10-14. What manifestation of God is next mentioned? Where were these statutes and judgments given? [Chiefly at Mount Sinai.] What is the effect of keeping the Lord's judgments? Why were the Sabbaths given? How were they a sign? [The resting on every seventh day, and in every seventh year, was a custom entirely unlike any that prevailed among the surrounding nations.] What is here meant by "sanctify"? [Take them to be holy unto Himself.] How did Israel act in the wilderness? Why were they not then destroyed? Did Moses plead the dishonour which might be brought on the Lord's name? [See Numb. xiv. 13-16.]

Vers. 15-17. How were they punished? When was the sentence pronounced that they should not enter Canaan? [After the return of the ten spies: Numb. xiv. 26-32.]

Vers. 18-22. How did God deal with their children? Were they better than their fathers? Name some of the more prominent of their offences. [See Numb. xvi., xx. 1-13, xxi. 4-6, xxv. 1-3.]

Ver. 23. Have we any account of God having purposed while they were in the wilderness to scatter them among the heathen? [No; but something of the kind is referred to in Ps. cvi. 26, 27. The book of Numbers does not relate all that took place in the wilderness, but only the more important events. We know that while they were in the wilderness God threatened that He would deal in this way with them if they were disobedient in the land of Canaan: see Lev. xxvi. 33.]

Vers. 25-26. Were any of God's own statutes and judgments of this character? [No: see Deut. iv. 8.] What, then, is intended? [That God permitted them, when they became idolaters, to adopt many of the pernicious rites and customs of the heathen.] Mention one of these rites. What command had God given respecting the first-born? [They were to be devoted to Him, but redeemed by a sacrifice: Exod. xxxiv. 20.] How were the Jews polluted in their own gifts? [They made abominable offerings to their false gods.] Is it not in agreement with the general course of God's providence that one sin should lead to another, and that those who will not obey Him should be given over to the power of Satan?

Vers. 27-29. How is this offence said to be blasphemy? [Those who commit presumptuous sins are said to reproach or blaspheme the Lord: see Numb. xv. 30, 31.] Were the people permitted to sacrifice to God on hills and under trees? [No; they were only to sacrifice in the place which the Lord chose to put His name there: Deut. xii. 5. They were to destroy the places where the heathen had served their gods, on hills and under trees: Deut. xii. 2, 3.] How was their offering a provocation? [If made to God, it was not in the way He had commanded; but it was often made to idols.] What is the meaning of "Bamah"? [A high place.]

Ver. 30. Were the Jews of Ezekiel's time equally guilty?

Ver. 32. Would God give them up wholly to idolatry? Did they obstinately prefer it? [Read Jer. xliv. 15-19.]

Vers. 33-38. How would God deal with them? How had they been scattered? [Many fled to neighbouring countries, to avoid the Chaldæans: see Jer. xl. 11, 12.] What is meant by "the wilderness of the people"? [Probably the tract of desert country which the Jews had to cross on their return from Babylon to their own land.] Explain "pass under the rod." [It is stated that, when the tithes were taken, the animals were placed in an enclosure which had a narrow opening. Out of this they passed one by one. A man stood by with a rod tipped with red ochre, and touched every tenth animal as it came out. This was then consecrated. God would in like manner select a part of the people for Himself. It may, however, mean no more than that He would, as their Shepherd, take them again under His care.] Would the idolatrous portion of the Jews be permitted to return?

Vers. 39-44. Would God receive a divided service? Where was His holy mountain? [Mount Moriah, on which the Temple stood.] What was their sweet savour? [The smell of their offerings: see Gen. viii. 20, 21.] How would the Lord be sanctified in them? [Other nations would see how He dealt with the Jews, and would acknowledge His power, goodness, and holiness.] What effect would be produced on their own minds?

Vers. 45-48. What is meant by the forest of the south? [Judæa, which was a well-wooded country, and lay to the south-west of Chaldæa. The Hebrews only regarded the four cardinal points of the compass.] Are men elsewhere compared to trees? [See St. Matt. iii. 10; St. Luke xxiii. 31.]

Ver. 49. What is a parable? [An image or narrative used to set forth a spiritual truth.] How did the Jews here apply the word? [To signify a hard and unintelligible saying.]

Lessons on Scripture Prints.

The following Lessons on Scripture Prints are intended to be used in teaching a junior class of a Sunday-school. The Prints from which the Series of Lessons have been drawn up are the "Cottage Pictures from the New Testament," Oxford and London, John Henry and James Parker; and to be obtained by Members at the National Society's Depository: price 6*s*. the set of Twenty-eight Prints. The Questions, with a few necessary changes in the wording of some of them, will be found well adapted to any other series of Scripture Prints.

PICTURE V.

Christ and the Woman of Samaria.

What do you see in this picture? And what is the name of the city in the distance? And what is that place at which Christ is sitting? And what is the name of the well? What was the name of the people who inhabited the city? [Samaritans.] And what is noticeable with reference to the Jews and Samaritans? [The Jews had no dealings with the Samaritans.] Did they have a different temple to worship in? [Yes; the woman at the well said, "Our fathers worshiped in this mountain; and ye say that Jerusalem is the place where men ought to worship."] What did Jesus tell her in reply? [He rebuked her, and said, "Ye worship ye know not what. We know what we worship, for salvation is of the Jews."] What did that mean? [That God had placed His way of salvation at that time with the Jews, and not with the Samaritans.] Was that always to be the case? [No, Christ's Church was to be every where; as we say in the Creed, "I believe the Catholic (or universal) Church."] And yet Christ talked with this Samaritan woman, though the Jews had no dealings with her countrymen? [Yes; He wished to teach His own countrymen to be more charitable.] Did He not show on another occasion that He did not think so badly of the Samaritan? [Yes; He made him in His parable of the Good Samaritan a pattern of good-neighbourhood even above the Jewish priest and Levite.] And what did Jesus say besides this to the woman of Samaria? [He was very thirsty, and asked her for some water.] And did she give it to Him at once? [She wondered that He, being a Jew, should ask for it from her.] And what did He answer? ["If thou knewest who it is that asketh thee, thou wouldest ask Him for living water."] And what was her reply? ["Sir, Thou hast nothing to draw with; from whence, then, hast Thou this living water?"] What said Jesus? [That whoever should drink of the water of the well, should thirst again: but whosoever should drink of the water that He should give him, should never thirst; but the water that He should give him should be in him a well of water springing up into everlasting life.] And did she wish to have this water? [She said, "Sir, give me this water that I thirst not, neither come hither to draw."] What water did Christ allude to? [The water spoken of in chapter before: St. John iii. 5.] And did He not make some remark about her husband? [Yes; He told her that she had had five husbands, and that he whom she had now was not her husband.] What effect did this produce? [She went away into the city, and said to the men of the city, "Come, see a Man which told me all things that ever I did; is this not the Christ?"] And what followed? [Many of the Samaritans believed in Him for the saying of the woman, and many more afterwards believed because of His own word; for He stayed with them two days in the city.]

PICTURE VI.

The Sermon on the Mount.

Whom do you see here? Was He fond of being in a mount? [We hear of Him very often as being or going into a mountain.] For what purpose did He go there? [Sometimes to pray. Once we learn that He continued all night in the mountain in prayer to God, and next day He chose His twelve Apostles: St. Luke vi. 13. Once also He was transfigured in a mount: St. Matt. xvii. 1.] Why did He prefer the mountain to the city? [His going out from it, and not sleeping in it, was a sign of His abhorrence of the great wickedness of the city.] Why did He think that He could pray better in solitude than in the city? [Because He was more free from disturbance; and peaceful retirement assists meditation and thought. For the same reason He prayed in the garden of Gethsemane, before His crucifixion.] And now look at the picture: what is He doing in the mountain? [Preaching His Sermon in the Mount.] What would He find out by preaching in the mount? [Those who wanted to hear Him; for they would not have come out to Him so far from the city and villages had they not some wish to get benefit from His teaching.] What did He tell the people? [He told them what sort of people were most blessed.] From whence did God give the law? [From Mount Sinai.] How many commandments did He give? [Ten.] And how many beatitudes are there? Count them. [Nine: St. Matt. v. 3.] Thus Christ set forth the new law of the Gospel on a mount. But He told them many other things, did He not? [Yes; that we were not to do alms or good acts for show; how to trust in Providence: for we were of more worth than many sparrows, and yet God careth for them, &c.] And what did He say about the law? [That He had not come to destroy, but to fulfil the law: St. Matt. v. 17, 18.] And did He not teach us on this occasion how to pray? [Yes; He taught us specially the principal petitions that we should make to the throne of grace in the Lord's Prayer.]

PICTURE VII.

Christ healeth the Sick of the Palsy.

Whom have we here in this picture?

[See St. Matt. ix. 1; St. Luke v. 18; St. Mark ii. 1.] And who are those men in the right-hand corner? [Pharisees and doctors of the law.] What does the Scripture say of them? [That there were a great number of them, which were come out of every town of Galilee, Judæa, and Jerusalem; and that the power of God was present to heal them: St. Luke v. 17.] Were the Scribes and Pharisees usually convinced by Jesus? [No; they hardened their hearts against Him, and were His bitterest enemies.] What does it say was the effect of this miracle? [They were all amazed, and glorified God, saying, "We never saw it in this fashion" (St. Mark). When the multitudes saw it, they marvelled, and glorified God who had given such power unto men (St. Matt.). They were filled with fear, saying, "We have seen strange things to-day."] Where was Jesus at this time? [In Capernaum, "his own city" (St. Matt.), where He was residing with some of the disciples.] How was this man sick of the palsy brought to Him? [He was let down from the roof, as, on account of the crowd, they could not otherwise come to Jesus.] And was He moved to compassion at the sight of the sick man? [Yes; seeing their faith, He said, "Son, be of good cheer, thy sins be forgiven thee."] And did not this offend the Scribes? [Yes; they said within themselves, "This man blasphemeth (Matt.); who can forgive sins but God alone?"] And when Jesus perceived their thoughts, what was His reply? ["Whether is it easier to say, Thy sins be forgiven thee; or to say, Rise up and walk? but that ye may know that the Son of Man hath power to forgive sins, I say unto thee, Arise, and take up thy couch and go into thine house."] And this was done even as Jesus commanded? [Yes; he took up that whereon he lay, and departed to his own house glorifying God.] And this great power showed very plainly what? [That He was God, and able to forgive sins.] Has Jesus Christ forgiven us our sins? [Yes; He forgives the sins of all who come to God by Him.]

Picture VIII.

Christ raiseth the Widow's Son.

This is the picture of Christ raising the widow's son: do you know the story? Which is the son? Yes; he appears to be risen up out of something like a coffin, does he not? And which is the widow? What is a widow? Then, if she lost her son, and this was an only son, what must she feel? [That she should be all alone in the world.] Yes; without her husband, and without her only child. And this made Christ compassionate her great sorrow, did it not? [Yes; He touched the bier whereon the young man was lying dead, and said, "Young man, I say unto thee, arise."] And what took place? [He that was dead sat up, and began to speak.] What effect did this produce on the multitude? [There came a fear on all; and they glorified God, saying, that a great prophet is risen up among us, and that God hath visited his people.] Had our Saviour ever raised any person from the dead before? [Yes; the daughter of Jairus.] How long had she been dead? [Only just dead.] And how long had the widow's son been dead before he was raised again? [Long enough for the preparations for his funeral to be made.] And did not our Saviour perform the same kind of miracle on another person? [Yes; but this was a still greater miracle than either of the two others.] How so? [Because Lazarus had been dead and in the grave four days already: and in those hot countries corruption soon takes place; so that Martha, the sister of Lazarus, when our Lord was going to raise him, said, "By this time he stinketh."] What did these miracles show the truth of? [The words of Jesus concerning Himself: "I am the resurrection and the life. Whosoever believeth on Me, though he were dead, yet shall he live."]

Notes on Scriptural and Liturgical Words, by

Rev. J. Eastwood, M.A.

"You will not find that this study of words will be a dull one when you undertake it yourselves. Only try your pupils; and mark the kindling of the eye, the lighting up of the countenance, with which the humblest lecture on words, especially words which are familiar to them in their play, *or at their church*, will be welcomed by them."—*Trench's Study of Words.*

Content, "be content," as used in Judg. xix. 6; 2 Kings v. 23, vi. 3; and Job vi. 28, means "acquiesce in something advantageous," and not, as is the more common usage, "be satisfied with what is not quite to your liking." The Heb. word means to fix or settle in resolution; and the primary meaning of *content* is, "contained within limits, fixed, settled."

Continency (Mar. Ser.), "self-restraint, power of resisting lustful desires." It does not occur in our version, though *continent* is found Ecclus. xxvi. 15.

Convenient (Lat. *con, venio*, come together, fit) is used several times in its first meaning of "suitable, becoming, fitting." In Prov. xxx. 8, the Heb. word is one which is elsewhere translated "appointed, decreed, ordinary," and (Job xxiii. 12) "necessary." In Jer. xl. 4, the word is *jashar*, "upright." In the New Testament four different Greek words are translated "convenient." Latimer (*Serm.* p. 23) uses it in the same sense as it is in Scripture: "Works of themselves marvellous good and *convenient* to be done."

MISCELLANEOUS NOTICES AND INTELLIGENCE.

Notices of Books.

SIMPKIN AND MARSHALL.—*Class-Book of Elementary Geography*, by William Rhind. 112 pages 12mo, cloth cover, price 1*s.* 3*d.* The first ten sections contain the elementary principles of geography, illustrated by figures; the next seven sections the general descriptive geography of the four continents; and the remaining sections embrace in more detail the geography of the British Isles and of Palestine.

LONGMAN AND CO.—*The Little Philosopher; or, Science of Familiar Things*, Part IV., containing the natural history of familiar things, by Thomas Tate, 72 pages 18mo, paper cover, price 1*s.* *Contents*: 1st Division, Vertebrata, Mammalia, Birds, Reptiles, Fishes; 2d Division, Mollusca; 3d Division, Articulata; 4th Division, Radiata; Summary of Classification in the Animal Kingdom.

GRIFFITH AND FARRAN.—*Tabular Views of the Geography and Sacred History of Palestine and St. Paul's Travels*, by A. T. White, Shoreham School. This contains, in parallel columns, the names of towns, rivers, mountains, &c. in Palestine, a description of each, and "the events scripturally contained in it."

JOSEPH MASTERS.—*The Collects explained in a Catechetical Form*, Part I., from 1st to 13th Sunday after Trinity inclusive, by a Clerical Contributor to the National Society's *Monthly Paper*. Some only of these have already appeared in the *Monthly Paper;* the remainder will be published in time for use when the Sundays come round.

BOOKS, ETC. RECEIVED.

Christian Education; or, Reality in Religion and Religion in Practice: a sermon preached by the Rev. Richard Vincent, M.A., Incumbent of Woodlands, in Trinity Church, Tonbridge Wells, at the annual meeting of the School-Teachers' Association for the Deaneries of Shoreham and South Malling. Rivington.

The Poetry of Teaching; or, the Village-School: a poem by James Malcolm. Partridge and Co. Price 1*s.*

The Teacher's Handbook and Manual, or Graduated Arithmetic. First Course. By C. C. Drew, Master of Model Training School, Homerton College. Judd and Glass.

The Scholar's Attendance and Conduct Card. 3d Edition. For use of Schools claiming Government Capitation Grants. By W. J. Lake, City Schools, St. Andrew's, Holborn. Price, 100 Cards, 4*s.*; 500, 18*s.* To be had of Author.

Intelligence.

SCHOOLMASTERS AND SCHOOLMISTRESSES' ASSOCIATIONS.

OXFORD DIOCESAN.—The third yearly meeting of this Association was held on Thursday and Friday the 29th and 30th July, at Culham, and has been fully as successful as the meetings in previous years. The following was the programme of work: Thursday—ten o'clock, the prize essay on "The best method of influencing pupil-teachers;" three o'clock, a lecture on "London in the sixteenth century," by Rev. J. Lawrell, of St. Matthew's, City Road; six o'clock, "Reminiscences of schools in Holland, France, and Germany," by Rev. T. Jackson, of Stoke Newington. Friday—ten o'clock, evening-schools opened by a letter of Rev. S. Morse; three o'clock, an excursion to Nuneham; six o'clock, association business, election of officers, with general suggestions. The papers, one and all, were extremely valuable. The prize essay was gained by Mr. Henry Hughes, of the Blue-coat School, Oxford, and the Bishop's prize was presented to him. As a literary production, and as the offspring of experience and deep Christian feeling, it was especially remarkable; and it gave rise to a very long and interesting discussion, in the course of which several cases of pupil-teachers' difficulties which had actually happened were mentioned, and the mode of treatment in each discussed with great ability. The Bishop was present at Mr. Lawrell's lecture on Thursday, and at the meeting of Friday morning, which resulted in several rules for the conduct of evening-schools, and a plan, which will be forwarded to Government, for the supply of masters to take charge of evening-classes in certain cases. There were present, besides a large body of schoolmasters, many clergymen and laymen who take an interest in the Association. The arrangements of the house were admirable, under the Rev. J. Slatter's care. Service was sung in the chapel morning and evening by the Rev. C. D. Goldie, who resided as secretary in the house. The whole meeting was characterised by earnestness and hearty good feeling. The papers read and a *précis* of the discussions will, as on former occasions, be published.

DUNSTER DEANERY.—The third annual meeting of this Society was held at the Egremont Arms, Williton. After the business of the society had been transacted, a large party sat down to an excellent luncheon. The chair was taken by the Hon. P. P. Bouverie, M.P.; and amongst the company present were the Countess of Egremont and other ladies. After lunch, the prizes were distributed as follows: 3*l.* for the master of best school, to Mr. Holman, of Cutcombe; 2*l.* for the mistress of best school, being the principal, to Miss J. Greedy, of Fitzhead; 1*l.* for mistress of best school, not being the principal, to Mrs. Holman, of Cutcombe; 10*s.* for best reading, to Mr. Smith, of Timberscombe; 10*s.* for best writing, to Mr. Blackman, of Williton; 10*s.* for best knowledge of arithmetic, to Mr. Greenfield, of Old Cleeve; 10*s.* for best knowledge of the Church Catechism, to Mr. Aldred, of Brushford; 1*l.* for best plain needlework (to which was added 5*s.* by one of the examining committee), to Mrs. Holman; 1*l.* for plain needlework, to Miss Greenfield, of Old Cleeve; 10*s.* for second best ditto, to Miss Fisher, of Winsford; ditto ditto, to Miss Hikin, of Stogumber (the needlework was generally so good that the committee adjudged two first and two second prizes); 1*l.* for best knitting, to Mrs. Blackmore, of Kingsbrompton; 10*s.* for second best ditto, to Mrs. Holman; 10*s.* for best cutting-out, to Mrs. Holman; 5*s.* for second best ditto, to Miss Hikin; 10*s.* for best darning, to Miss Hikin; 5*s.* for second best ditto, to Mrs. Holman; 10*s.* for best patchwork, to Mrs. May, of Luxborough; 5*s.* for second best ditto, to Mrs. Fry, of Wiveliscombe. The committee who examined the work were Mrs. Abraham, Mrs. Luttrell, and Mrs. Wetherel. The proceedings concluded by the Rev. A. Tate, of Kingsbrompton, giving a lecture on "Infant-schools," in which he (1) considered the benefit of such schools, and (2) the best system of managing them.

DEVON AND EXETER.—It is the practice of this Association annually, in the early part of August, to take an excursion for social enjoyment; and on this occasion, on Wednesday the 4th ult., the members and their friends proceeded to Luscombe, near Dawlish, where, amid dining on the greensward, archery, quoits, football, dancing, &c., no one could fail to enjoy himself. In the evening, after partaking of a delightful tea, those who were able and felt disposed joined in a little glee-singing; and at length, having sung the National Anthem, and given three cheers for Squire Hoare for his kindness in allowing the Society the use of his grounds, the party returned to Dawlish, and thence back to Exeter. The party numbered forty, of whom twenty-three were teachers. On Saturday the 14th ult., Mr. Austin, of the Central School, Exeter, gave a lesson to a class of boys on "The potato." The heads of the lesson were (1) its history, (2) its cultivation, (3) its uses; and being made to include, among many other useful points, the derivation of the name, the potato disease, the soil and locality in the neighbourhood of Exeter best fitted for its growth, the diseases which have disappeared in England since its introduction, either wholly or in part owing to its use, the best method of cooking it, and the different substances sometimes adulterated with it,—the whole proved very interesting and instructive; and the boys, having been offered a trifle for the best reproduction of the lesson in writing, departed as well pleased as if they had spent the afternoon in sight-seeing or play.

* * *

TESTIMONIALS.—To Mr. S. PIPER, on leaving Bussage School, Gloucestershire, a Commentary on the Gospels, in Four Volumes, by the Rev. R. G. Swayne; also the *Christian Year*, by a Lady; and, from Mrs. Armstrong, a Volume of Tracts on the Prayer-Book, written by the late Bishop.

To Mrs. TOOKE, a Papier-mâché Inkstand, from the Children of the Upton-cum-Chalvey School.

To Mr. PHILIP R. WHITE, of St. Paul's School, Derby, on the occasion of his Marriage (August 5th), a Church-Service, from the Clergyman; a Set of Papier-mâché Trays, from the Mistress; and a Half-dozen Silver Spoons (with Initials), from the Teachers and Children of the School.

To Miss POPE, by the Trustees of St. Clement Danes Charity School, a copy of Webster's Dictionary; also from the Girls, a Gold Watch-key and Locket.

To the Rev. P. MARSHALL, M.A., a Tea and Coffee Service, in Electro-plated Silver, by the Schools and Congregation of the District of St. Philip's, Hulme, Manchester, on the occasion of his preferment to the Incumbency of St. John Baptist.

APPOINTMENTS.—Miss POPE, from St. Clement Danes School, to the Royal Patriotic Asylum.

Mr. J. B. WHITEHEAD, from Hornsea, to the National School, Hessle.

JOSEPH ASTBURY, from Northop, Flint, to the National Schools, Delamere, Northwich, Cheshire.

MARRIAGES.—August 10th, 1858, Mr. J. C. MEREDITH, National Schools, Newnham, Gloucestershire, to Miss E. A. COLE, late Head-Mistress, Girls' National School, Attercliffe, Sheffield.

On the 19th August, at the Parish Church, Hornsea, by the Rev. W. L. Palmes, assisted by the Rev. C. B. Robinson, Mr. J. B. WHITEHEAD, Master of the National School, Hessle, to ELIZA, Fourth Daughter of Mr. WILLIAM HENDERSON, Grocer, Hornsea.

OBITUARY.—On the 12th July, at the Schoolhouse, St. Botolph, Aldgate, Mr. JOHN BARTLETT, in his 45th year.

July 17th, at St. Michael's, Pimlico, Miss FANNY IMPEY, of Consumption, aged 24.

NOTICES TO CORRESPONDENTS.

We cannot undertake to notice rejected communications.

MINUTES OF COMMITTEE OF COUNCIL ON EDUCATION.—Letters are continually addressed to the Editor of this Paper asking for information on the minutes and practice of the Committee of Council. To all such inquiries the only reliable answer is to be obtained from an official source. Many of the points raised may be determined by reference to the *Church Education Directory;* and for others which are more doubtful, it is strongly recommended that application be made either to her Majesty's Inspector of Schools for the district, or to the Council Office. In many cases it may be desirable that such inquiries should be made through the school-managers.

"W. S——s." To enter more at large on the subject, in the way you propose, would occupy space which is already too limited for positive school-subjects.

"Lex." We believe, after many inquiries on the subject, that all teachers' houses are liable to rates and taxes. Any exemptions are mere matters of favour or custom.

London: Printed by Levey, Robson, and Franklyn, Great New Street and Fetter Lane, E.C.

No. CXLIII. OCTOBER. 1858.

THE Monthly Paper OF THE NATIONAL SOCIETY.

THE Committee of the National Society will resume its Meetings early in November.

* * *

Building Grants.

Since the last announcement, the grants voted by the National Society to the following schools have been paid by the Treasurer, the several school-buildings having been certified as duly completed:

- Whitwick, *Leicestershire.*
- Edmondsham, *Dorset.*
- Eyke, *Suffolk.*
- Liverpool, St. Saviour.
- Old Ford, St. Stephen, *Middlesex.*
- Pulborough, *Sussex.*
- Sunderland, *Durham.*
- Chedgrave, *Norfolk.*
- Bozeat, *Wellingborough.*
- Rhyl, *Flintshire.*
- Barham, *Kent.*
- Yardley Wood, *Birmingham.*
- Stannington, *Yorkshire.*
- Blandford, *Dorset.*
- Exeter, *Devon.*
- Ecclesfield, *Yorks.*
- Durham, Training Institution.
- Earlstown, *Warrington.*
- Hull, St. Mark, *Yorks.*
- Ardeley, *Herts.*
- Westminster, St. Matthew.
- Wheatley, *Oxon.*
- Buxted, *Sussex.*
- Bray (Boyne Hill), *Berks.*
- Newchurch, *Carmarthen.*
- Chatham, *Kent.*
- Norwich, St. James.
- Chantry, *Frome.*
- Leicester, St. John.
- Luton, *Beds.*
- Monkton Coombe (Coombe Down), *Somerset.*
- Kington Magna, *Dorset.*
- Clayton-le-Moors, *Lancashire.*
- Marshland, *Norfolk.*
- Strensale, *Yorks.*
- Rochdale, *Lancashire.*
- Ashford, *Devon.*
- Stoke St. Gregory, *Taunton.*
- Oystermouth, *Swansea.*
- Kirkheaton, *Yorks.*
- Hinksey North, *Berks.*
- Aldbourne, *Wilts.*
- Canton-cum-Ely, *Glamorgan.*
- Leverbridge, *Bolton.*
- Swansea, St. Peter.
- Cressage, *Salop.*
- Weymouth, Holy Trinity.
- Stoke Abbots, *Dorset.*
- Ainderby Steeple, *Yorks.*
- Harwich, *Essex.*
- Southwold, *Suffolk.*
- Charlestown, *Eccles.*
- Kingston Seymour.
- Farndon, *Notts.*
- Framilode, *Gloucester.*
- Preston Bissett, *Bucks.*
- Croydon, *Cambridgeshire.*

* * *

Subscription Associations.

At the beginning of the last quarter of the year, it is desired to remind the great body of the Society's Local Treasurers that their remittances will be anxiously looked for during the next few weeks; they are earnestly requested to forward the same to Mr. Henry Stretton, 67 Lincoln's Inn Fields, if possible, by the 30th of November, or, at latest, before Christmas. Blank remittance-forms, or other papers, will be sent to any Local Treasurer on his applying, by letter, to the National Society's Office, Sanctuary, Westminster. During the past month several sermons have been preached on behalf of the Society in Carlisle diocese, by the Revs. J. Brunskill, H. Stretton, G. H. Ainger, Principal of St. Bee's College, and other clerical advocates of the Society, and additions have been made to the List of the Society's Local Treasurers in the diocese. Sermons have also been preached at St. Mary Aldermanbury, London, by Revs. J. Hill and J. J. W. Harris; at Streatham, by Revs. R. Chaffer and J. R. Nicholl; at St. Mary-le-Strand, Holy Trinity, Twickenham, and Sidcup, by Rev. Richard Chaffer. The Rev. J. R. Woodford will advocate the Society's cause, on Sunday October 17th, at Yeovil and Sherborne.

NEW SUBSCRIPTIONS.

The following Donations and new Annual Subscriptions have been contributed since the last announcement, and are hereby thankfully acknowledged. The List is made up to the 15th September.

Collection at Shopland, Essex		£1	12	6
Collection at Bolton, Manchester		1	12	0
Balsham, Parish Contributions		2	0	0
Collecting-box, by Mr. T. Preston		0	1	0
Ditto, by Mr. D. Jeffries, *Cheddar*		0	2	6
Spilsby, Moiety of Collection at		2	0	0
Kenrick, Miss Maria, *Bletchingley*		1	0	0
Sankey, Rev. P. M. *Highclere, Hants*	a.	1	1	0
Stead, Mr. William, *Tadcaster*	a.	0	5	0
Ansted, Rev. T. B. *Stony Stratford*	a.	0	10	6
Underwood, Miss E. *Cirencester*	a.	0	5	0
Williams, Mr. John	a.	0	5	0
Croydon, St. Peter's Schools	a.	1	1	0
Davies, Rev. W. R. *Tenbury*	a.	0	10	0
Pice, Rev. E. *Cardiff*	a.	0	10	6
Ingram, Mr. J. *Wansford*	a.	0	5	0
Poole, Collection at		7	11	6
Stamer, Rev. L. T. *Stoke-upon-Trent*	a.	1	1	0
Whidborne, Rev. G. F. *Hanley*		1	1	0
Contribution from Staple Fitzpaine-cum-Bickenhall and Orchard-Portman Church-Societies' Association		8	10	0
Currie, Rev. Horace G.		5	0	0
St. Stephen's, St. Albans, Parish Collection at		7	9	3
Coleridge, William, Esq. *Salston House, Ottery*	a.	0	10	6
Watkins, Rev. M. G. *Ottery*	a.	0	10	6
Golightly, Rev. T. G. *Shipton-Moyne, Telbury*	a.	1	1	0
Jones, Mr. J. Guilsborough School	a.	0	5	0
Roper, Rev. T. *Harborne*	a.	0	10	6
Sutton Church, Collection at		8	6	9
Sidcup, Kent, Collection at		6	8	2
Kirkwood, ditto ditto		5	3	11
Clayton, Rev. E. *Astbury, Congleton*	a.	1	1	0
Evans, Rev. Lewis		1	1	0
Anonymous, *Ripon*		2	2	0
Peake, Rev. J. R. *Whitchurch, Salop*		1	1	0
King, Rev. E., *Cuddesdon Theological College, Oxford*	a.	1	1	0

DIOCESE OF LONDON.

Maude, A. G. Esq. *Great George Street*		5	0	0
Wigram, Mr. and Mrs. Money		10	0	0
Gosling, Ellis, Esq. *Fleet Street*	a.	1	1	0
Euston, Lady, *Piccadilly*	a.	1	1	0
Clark, Rev. C. P. *Isleworth*	a.	1	1	0
Hogg, Mrs. *Bolton Row*	a.	1	1	0
St. Catherine Coleman, Collection at		3	18	8
Barking Church Union, Contribution from		15	0	0
Hampton Wick, Collection at		6	6	0
Hoggart, C. L. Esq. 62 *Old Broad Street*	a.	1	1	0
St. Matthew, Friday Street, Coll. at		£3	9	0
St. Mary-le-Strand, ditto		5	5	5
Twickenham, Trinity Church, ditto		11	8	7
Buckley, Rev. J. W., *St. Mary's Terrace, Paddington*	a.	1	1	0

DIOCESE OF WINCHESTER.

Kingston-on-Thames, Collection at		6	6	0
Beddington, St. Mary, Offertory Collections in Parish Church		23	17	1
Chertsey, St. Peter, Offertory on Sunday, August 15th, 1858		7	13	9
Cattley, Miss, *Shabden, Reigate*	a.	1	1	0
Lancaster, Miss, *Bridge Road, Chertsey*	a.	0	10	6

DIOCESE OF ST. ASAPH.

Tregynon, Church collections at		1	8	0
Mallwyd, ditto		1	16	0
Hawarden, ditto		7	1	5
Hope, ditto		1	11	8
Pontblyddyn District Church, Mold, Collection at		1	12	8
Llandrillo yn Rhos, ditto		1	16	6

DIOCESE OF LINCOLN.

Southwell Collegiate Church, Coll. at		8	0	0
Williams, Rev. P. *Nottingham*	a.	0	10	6
Wright, J. C. Esq. *ditto*	a.	1	1	0

DIOCESE OF WORCESTER.

Smith, E. F. Esq. *Dudley*		1	1	0
Corrie, Miss, *Kidderminster*	a.	0	10	6
Sharp, Rev. H. J. *Kidderminster*	a.	0	10	6
Thynne, Rev. A. C. *Kidderminster*	a.	0	10	6
Onley, Miss, *Worcester*		0	5	0
Tolley, J. Esq. *Droitwich*		1	0	0
Philpott, Rev. H. C. *Upton-on Severn*		0	10	0
Collecting-box, Evesham School		0	1	3
Moseley, Holy Trinity Ch. Collection		2	11	11
Ringdon, Rev. J. D. *Bromsgrove*	a.	0	10	6
Benson, Charles, Esq. *Birmingham*	a.	0	10	6
Lloyd, T. Esq. *ditto*	a.	0	10	6
Hill, Rev. W. H. *Bordesley*	a.	0	10	6
Birmingham, St. Philip's Church, Collection at		15	9	7
,, St. Paul's, ditto ditto		5	1	6
,, St. John's Ladywood, ditto ditto		14	5	0
Aston, Parish Church, Collection at		6	12	0
Erdington, ditto ditto		10	15	4
Ward-End, ditto ditto		5	15	0
Water-Orton, ditto ditto		2	15	4
Yardley Church, Collection at		2	12	9
Yardley Wood, ditto ditto		8	12	11
Northfield, ditto ditto		5	11	3
Ditto, ditto ditto		3	7	0

PAROCHIAL COLLECTIONS FUND.

The following Collections have been received since the last announcement:

DEVON	Knowstone	£0	13	6
LINCOLN	Folkingham	2	1	8
,,	Horbling	1	11	6
,,	Norton	2	10	10
SALOP	Tibberton Chapel, Edgmond	£3	18	1
SOUTH HANTS	Sparsholt	3	10	0
STAFFORD	Christ Church, Stone	3	18	6
,,	Penn	12	18	8

Diocesan Proceedings.

DIOCESE OF LINCOLN.

Harvest Meeting of Teachers at Southwell, Notts.

Training College, Battersea, September 16th, 1858.

REV. SIR,—The third annual harvest-meeting of teachers was opened on Monday August 2d, and, under the direction and control of the Rev. J. M. Wilkins, rector of Southwell, rural dean and diocesan inspector for the deanery of Southwell, was continued throughout the following fortnight. The members, forty-six in number,—viz. twenty-three masters, thirteen mistresses, and ten students and pupil-teachers,—were from seventeen schools in Nottinghamshire and thirteen in Lincolnshire.

The subjoined time-table was constructed for the regulation of our course of study:

A.M.	7.30	to 8.25	. . . .	Morning prayer at the collegiate church.
„	9	„ 10	. . . .	Holy Scripture.
„	10	„ 10.45	. . .	Arithmetic.
„	10.45	„ 11.15	. . . .	Drill.
„	11.15	„ 11.45	. . . .	Church Catechism and Liturgy (alternately).
„	11.45	„ 12.30	. . .	Dictation, with parsing and paraphrasing on paper.
P.M.	2	„ 3	. . . . .	Reading and Grammar.
„	3	„ 3.30	. . . .	Arithmetic and Algebra.
„	3.30	„ 4	. . . . .	Vocal Music.
„	7.30	„ 9	. . . . .	Discussions on school-management.

A glance at this time-table will show that provision is made by it for a daily period of seven hours' disciplined study; and it is justly due to the zeal, industry, and energy of the teachers to notice that several additional hours of each day were voluntarily spent in preparing written exercises for examination on various subjects of school-work, as paraphrasing, drawing up notes of lessons, solving problems in arithmetic, &c.

Regarding the subjects here appointed for study, it will be seen that they are nearly identical with those in which a large degree of excellence on the part of the teacher is required by the Committee of Council on Education, and by all school-managers, as a necessary qualification for the office of schoolmaster; also, with a view of bringing before the meeting, which consisted for the most part of untrained teachers the methods pursued in the large training colleges for teaching these subjects, those branches of them were chosen which will form the basis of the Government examination to be held in December, and upon which the students in training are now engaged

The extent to which we were able to pursue them is very nearly indicated in the following remarks:

Holy Scripture.—St. Luke's Gospel being chosen, an introduction was given briefly noticing the style, scope, object, and peculiarities of this evangelist, together with such particulars of his personal history as can be collected from the books of the New Testament. A series of lectures was given illustrative and explanatory of the text of the first four chapters, and substantially the whole of this text was committed to memory.

Church Catechism.—By making tabular arrangements showing the relation of the different parts to each other, and thereby greatly increasing the facilities for the application of scriptural authorities, we were enabled to go through the whole Catechism.

Liturgy.—The chief parts of the Orders for the Morning and Evening Services were historically considered, and their teaching compared with scriptural authorities bearing on the same points.

Reading.—The especial results aimed at in this exercise were distinct enunciation, pure pronunciation, correct expression, and, above all, the cultivation of that power which enables the teacher not only to detect imperfections, but also to point out their nature, and to apply the proper corrections for their remedy. Simple grammatical analysis and parsing formed a part of these lessons.

Dictation was resorted to as affording at one and the same time the means of practising penmanship, punctuation, parsing on paper, and paraphrasing. These exercises were examined, corrected, and returned to the writers.

Arithmetic and Algebra.—The time spent on arithmetic was chiefly devoted to the investigation of the principles involved in the different operations, to the mode of teaching these principles, and to the working of miscellaneous examples. The algebra was of a most elementary kind, and confined to a small section of the class.

Geography.—A few lectures were given on physical geography, with the design of pointing out the advantages of teaching the subject from very simple maps, containing no more than is sought to be conveyed in the lesson, and drawn on the blackboard by the master in presence of the class; in short, by making every line or mark drawn the representative of some fact taught.

Vocal Music and Drill.—An importance due to the prominence they now hold in elementary education was given to these subjects in our brief course of study. All the exercises of "regular position drill" were practised, and so much of the principles of forming large bodies into companies of parade evolutions and of marching was taught as would, when carried into a schoolroom, enable the master by the quiet utterance of a few words of command to secure without noise or disorder any disposition of his scholars which the exigencies of his work might call for. The time assigned to vocal music was spent in practising psalmody and chanting, school-songs, glees, madrigals, and rounds.

Discussions took place on the following interesting topics of school-teaching and school-management, viz. "How may reading and spelling be best taught without spending the great amount of time so generally required?" "What expedients have been found effective in producing regular and punctual attendance on the part of school-children?" "Can Church Sunday-schools be so organised as to make the connection of the scholars with the school and Church permanent?" &c. In pursuing these inquiries, every teacher stated the result of his or her own experience and observation under certain given heads. The evidence thus accumulated was discussed and weighed, and such an abstract of the whole made as was supposed fairly to represent the opinion of the meeting as to the most promising modes of accomplishing these ends. As much as two whole evenings was given to the consideration of some of these questions; and there is very good reason to believe that not a few schools will derive benefit, and many a teacher will find that a helping hand has been thereby applied to his burden.

The work of two afternoons in each week was changed in favour of class-teaching. A class of children was found good enough to give up so large a portion of their holiday. The teachers were required to prepare and give a lesson, not exceeding ten minutes in length, on any subject they chose; but it was considered incomplete without a written sketch showing the arrangement of the matter. When the children were gone away, the lessons were tried by the test suggested by the Rev. F. Temple, in his report as one of her Majesty's Inspectors for 1856-7, and their excellencies or deficiencies pointed out.

Two other deviations from the time-table were made, in order to avail ourselves of the kindness of J. B. Warwick, Esq., who is to be regarded as a large contributor to the success of this undertaking. Without attempting to form an estimate of his generous and well-directed interest in our doings, I am desirous of particularising his exertions for the Saturday-afternoon holiday,—which was spent in a picnic at Hazlewood Ferry, with cricket and other enlivening amusements; his able and well-illustrated lecture on the geological structure of the earth's crust; and his hospitable and intellectual entertainment, given to the whole body of teachers on one occasion at his house.

On Sunday morning August 8th, an excellent sermon on behalf of the cause of education was preached by the Rev. W. F. J. Kaye, rector of Riseholme and prebendary of Lincoln. The sermon included a consolatory and encouraging address to the teachers assembled there. The collection at the offertory amounted to 16*l.*, which were divided equally between the National Society and the Notts Diocesan Board of Education.

Our last afternoon together was devoted to consultations on general school-matters, such as the manner of obtaining on the most advantageous terms school books and apparatus, recommending classified lists of school-books, school-organisation, and the construction of time-tables. This was followed by a visit to the interesting ruins and grounds of the old palace of the Archbishops of York, and to the collegiate church, where the chief objects of architectural beauty distinguishing it were kindly pointed out and commented on by the Ven. Archdeacon Wilkins and the Rev. R. F. Smith, curate of Southwell.

The meeting was closed by a dinner, at which the Revs. J. M. Wilkins, A. Tatham, R. F. Smith, J. B. Warwick, Esq., and myself were present by invitation. The teachers, desirous of showing their appreciation of the kindness they had received, presented a handsome silver card-case to Mrs. Warwick, and an address expressive of their gratitude to the managers of the institution.

But the happiness and success of this meeting were chiefly due to the unwearied efforts of the Rev. J. M. Wilkins on its behalf. The practical working of the gathering was rendered easy by his business-like arrangement of the preliminaries. His constant presence and his vigilant superintendence were exemplary; and for his kind assistance in the tuition, especially the religious part of it, and, above all, for that friendly personal interest and sympathy, so conducive to the comfort of strangers, which characterised his bearing towards us, we all acknowledge a debt of gratitude.

The frequent and handsome presents to the stores of the purveyors bear witness to the friendly interest of the inhabitants of Southwell, and that of the clergy and neighbouring gentry is testified by a numerous list of visitors to the schoolroom.—I have, &c. JOHN RICHARDSON.

To the Rev. the Secretary, National Society, &c.

The teachers who attended testified their appreciation of the opportunity thus afforded them of meeting together by presenting an address expressive of their gratitude to Rev. J. M. Wilkins for superintending the instruction; their best thanks to Rev. R. F. Smith and J. B. Warwick, Esq., for kind encouragement and assistance; their high opinion of the skill, patience, and perseverance displayed by Mr. Richardson; and their "deep sense of the importance and value of these harvest meetings to teachers, both trained and untrained: for, seeing no schools but their own, and having few opportunities of improving themselves for discharging the duties of their office, they have here been able to compare their own experience and difficulties with those of others similarly situated, and also to obtain the very valuable assistance of a master fresh from one of the chief training colleges." [ED. *M.P.*]

DIOCESE OF ST. ASAPH.

Harvest Meeting of Teachers at Welshpool.

A meeting of schoolmasters in this diocese took place at the National Schools in Welshpool, on Monday the 30th August, and continued for a fortnight. The masters who attended the meeting were, Mr. Jones, Welshpool; Mr. Ivory, Berriew; Mr. Evans, Castle-Caereinion; Mr. Dobell, Torden; Mr. Budworth, Llandyfiel; Mr. Edwards, Dolforwyn; Mr. Thomas, Manafon; Mr. Williams, Llanwyddelan; Mr. Bynner, Llangadfan; Mr. Lloyd, Garthbeibio; Mr. Humphreys, Llanfihangel; Mr. Davies, Rhydycroesan; Mr. Roberts, Guilsfield; Mr. Griffiths, Buttington; Mr. Hackett, Llansaintffraid; Mr. Jones, Llanllugan.

Mr. Carilon, the Organising Master of the diocese from the National Society, attended for the purpose of affording examples of method to those teachers who had not had the benefit of college-training. These consisted of model-lessons, which were given daily by him in the boys' school, and in which he was assisted by Mr. Jones and Mr. Ivory; the subjects were, scripture, geography, arithmetic, history, besides object-lessons and the use of the black-board. On two evenings in each week meetings were held, at which several of the clergy of the diocese were present, for the purpose of discussing various matters relating to schools, *e. g.* the religious instruction of the junior classes, discipline, rewards and punishments, payments and admissions, punctuality, best methods of teaching reading, writing, arithmetic, geography (especially to the lower classes), dictation, &c. Nothing could exceed the anxious desire of all the teachers present to avail themselves of every assistance thus offered to them; and Mr. Carilon, Mr. Jones, and Mr. Ivory applied themselves most assiduously to the task they had undertaken. The masters separated, expressing unanimously their opinion of the success of the meeting, and their intention of availing themselves again of such meetings whenever an opportunity presents itself. Each master was allowed 1*s.* a day by the Diocesan Board towards his expenses and in some few cases, where there had been a difficulty of conveyance or bodily infirmity required it, a trifle was added towards travelling expenses. The masters presented Mr. Carilon with a handsome testimonial, consisting of a Church-service and Paper-knife, in order to testify the high sense they entertained of his zeal and ability. On Friday the 10th a meeting also took place of the Masters' Association, in order to consider how it may be carried on more effectively for the future. It was determined to hold the next meeting of the Association at Welshpool, on Monday December 27, at eleven a.m.

DIOCESE OF WORCESTER.

Educational Prize-Scheme of the Coventry Church-Extension Society.

The Sixth Annual Report of this Society gives the following highly favourable account of the working of the Educational Prize-Scheme for the archdeaconry. The Scheme, as recently amended, shall appear in a future Number.

> Your Committee would next bring under your notice the eminently successful experiment of the Educational Prize-Scheme of this archdeaconry; an experiment that has been published under your auspices and authority, and is in part supported out of your resources. It has now stood the test of three years, and year after year has increased in popularity and proved and extended its usefulness. The special thanks of this archdeaconry are due to the examiners (the Revs. P. M. Smythe, W. Drake, and H. Temple) for the talent and zeal and labour they have bestowed on the arduous task assigned them. The recorded testimony of these gentlemen, of many of the influential clergy, the managers, and teachers of schools, is unanimous in testifying to the beneficial effects of the scheme. They confidently assert that the Prize-Scheme has unmistakably raised the standard of attainment of the candidates; has increased the attendance at school; has retained children longer at school; has considerably raised the average of the age of the first class in the several competing schools; and has prominently brought before other schools what kind of instruction should be given, and what questions their children should be able to answer. For the last two years, examinations in sewing and needlework have been instituted, and prizes awarded to the most skilful girls. A committee of ladies, selected from all parts of the county, have kindly taken this matter in hand; and to them are the grateful acknowledgments of the Society owing. These ladies, who adjudicated the prizes, have twice reported unfavourably of the needlework as a whole; but it is hoped that the discovery and exposure of the evil (an advantage of itself) will work its own cure. The increase in the total number of candidates in the three years has been remarkable, and is highly encouraging. There were 201 candidates in the year 1856; there were 344 candidates in 1857; and at the last examination the considerable number of 448 candidates presented themselves. At the close of this Report it will be the pleasing duty of the chairman to present 282 prizes in money and certificate-cards to the successful candidates: rewards which have cost the Society 55*l.* and private individuals 41*l.* 7*s.*, or, in other words, no less a sum than 96*l.* 7*s.*

Examination Papers.

GENERAL EXAMINATION OF TRAINING SCHOOLS.—CHRISTMAS 1857.

A Candidate is not permitted to answer more than one question in each section.

MALES—First Year.

ENGLISH GRAMMAR.

Every Candidate is required to write out the paraphrase, and do the parsing; besides this, he is to choose one question in each of the other sections.

SECT. I.—Paraphrase the following passage:

"The master may assist his servant, in an action at law against a stranger, without infringing the law forbidding 'maintenance.' So a master may obtain damages for beating or maiming his servant against a stranger, whose act has deprived the master of his servant's service; a loss which must be proved upon the trial. A master likewise may justify an assault in defence of his servant, and a servant in defence of his master: the master, because he has an interest in his servant, not to be deprived of his service; the servant because it is part of his duty, for which he receives his wages, to stand by and defend his master."—*Warren's Blackstone,* p. 363.

SECT. II.—Parse the following sentences, taking care to point out clearly all the relations in which each word stands to any others:

"If a smith's servant, for instance, lame a horse while he is shoeing him, an action lies against the master. But in these cases the damage must be done while he is actually employed in the master's service; otherwise the servant shall answer for his own misbehaviour."

SECT. III.—"Lastly, the parties must be not only willing and able to contract, but actually must contract themselves in due form of law, to make it a good civil marriage."

1. Parse "only." Is this word ever any other part of speech? Give instances in which the meaning of a sentence may depend on the part of speech to which this word is to be referred.

2. Parse "it." Give instances in which it is not immediately evident for what noun the pronoun "it" stands. Explain them.

3. The word "make" here governs two accusatives. Give other instances of this government. Can you reduce them to any general rule?

SECT. IV.—"Another incapacity is want of reason; without a competent share of which, as no other, so neither can the matrimonial contract be valid."

1. Give the etymology of *incapacity, reason, competent, matrimonial, contract, valid.*

2. Give a list of English words from the same roots.

3. Write the above sentence in the language which would be used to express the same meaning in common conversation; and explain in each instance of deviation why Blackstone preferred the word or phrase that he used.

SECT. V.—Why is it necessary, in teaching pupil-teachers to parse, that we should always require the learners to name the noun for which each pronoun stands, the words connected by each preposition, and the words or sentences connected by each conjunction?

SECT. VI.—1. Describe the steps in the process of teaching children to parse the objective case.

2. What is the proper definition of the noun, if we determine to begin teaching grammar with the analysis of the simple sentence?

3. Are parts of speech in English chiefly distinguished by their form, or by the way in which they are used in a sentence? Show how your answer bears upon the right mode of teaching English grammar.

MALES—Second Year.

GRAMMAR AND COMPOSITION.

The first and third Sections refer to the First Book of Milton's Paradise Lost.

The second and fourth to Shakspeare's play of King Lear.

You are not at liberty to answer upon each author.

Your paper will not be read over unless it contains a paraphrase of one of the passages (including the parsing of the words in italics in the same passage).

You may take the other questions for answering at your discretion from any of the Sections, but you must not attempt to answer more than six questions *(exclusive of the paraphrase and parsing). You are advised to confine yourself, as far as possible, to the questions arising upon the passage which you paraphrase.*

You are requested to answer at least two questions in Section V.

SECT. I.—MILTON.

"Forthwith upright he rears from *off* the pool
His mighty stature; on each hand the flames,
Driven backward, slope their pointing spires, and roll'd
In billows, leave in the midst a horrid vale.
Then with expanded wings he steers his flight
Aloft, incumbent on the dusky air,
That felt unusual weight; *till* on dry land
He lights, if *it* were land that ever burn'd
With solid *as* the lake with liquid fire:
And such appear'd in hue, as when the force
Of subterranean wind transports a hill
Torn from Pelorus, or the shatter'd side
Of thundering Ætna, whose combustible
And fuell'd entrails thence conceiving fire,
Sublimed with mineral fury, aid the winds,
And *leave* a singed bottom, all involved
With stench and smoke: such *resting* found the sole
Of unblest feet."

1. Paraphrase this passage.

2. Compare your paraphrase of the first four lines with the original, and explain why Milton used the words and order that he did.

3. Parse the words printed in italics, and fully explain their construction with the rest of the sentence.

4. What is meant by "thence" in the phrase "thence conceiving fire"?

5. "Such" is sometimes called a pronoun. Account for this, give the precise etymology of the word pronoun, and show how a slight

Mr. Carilon, the Organising Master of the diocese from the Natio
attended for the purpose of affording examples of method to those
had not had the benefit of college-training. These consisted of
which were given daily by him in the boys' school, and in whic
by Mr. Jones and Mr. Ivory; the subjects were, scripture, ge
history, besides object-lessons and the use of the black-boar
in each week meetings were held, at which several of th
were present, for the purpose of discussing various matt
the religious instruction of the junior classes, disciplir
payments and admissions, punctuality, best metho
arithmetic, geography (especially to the lower c
could exceed the anxious desire of all the teac
every assistance thus offered to them; and
Ivory applied themselves most assiduously
masters separated, expressing unanimo
meeting, and their intention of availin
ever an opportunity presents itself.
Diocesan Board towards his expe
been a difficulty of conveyance c
towards travelling expenses. T
testimonial, consisting of a C
high sense they entertained
ing also took place of the
be carried on more effec
meeting of the Associa

Educatio

The Sixth A
account of th
The Scheme

Your C
ment of th
publishe
sources
popul
conv
the

e use
ases as
the word
cond act.

ILTON.

"And now his heart
hardening in his strength
ce created *man*
force, *as* named with these,
than that small *infantry*
ranes: though all the giant brood
ith the heroic race were join'd
at Thebes and Ilium, on each side
auxiliar gods; and *what* resounds
or romance of Uther's son
with British and Armoric knights;
ll who *since*, baptised or infidel,
ted in Aspramont, or Montalban,
asco, or Morocco, or Trebisond,
whom Biserta sent from Afric shore,
hen Charlemain with all his peerage *fell*
By Fontarabia."

1. Paraphrase the above passage.
2. Parse the words printed in italics, and explain their construction with the rest of the sentence.
3. Analyse the passage beginning "for never," and ending "by cranes."
4. Explain the allusions in the passage, and give the locality of the places mentioned.
5. "Since created man," is a Latin construction. Give instances of other such constructions in Milton.
6. Distinguish accurately between adverbs and prepositions. Mention any words in which the distinction is difficult to maintain.

and
of
The
ers of
the word
ke mice," be
the adjective
sh adjective that
mine this statement.
Describe how you would
to distinguish between the
a verb and the past participle
om the same verb.
ve the steps by which you would
the parsing of pronouns, and the rea-
ns for the order that you adopt.

3. In what order ought children to learn the parsing of the different parts of speech, and what are the chief difficulties which they encounter at each stage?
4. What are the advantages and disadvantages of teaching children etymology?

ENGLISH LITERATURE.*

Three plays of Shakspeare, viz. Hamlet, Tempest, and Coriolanus, *with Bacon's* Essays, *and the History of English Literature from Chaucer to Milton inclusive.*

Sect. I.—Explain four of the following passages, giving the context in each case:

(*a*) "Unhousell'd, disappointed, unanea'ed."

(*b*) "Marry, sir, here's my drift,
And I believe it is a fetch of warrant."

(*c*) "Will they pursue the quality no longer
than they can sing?"

(*d*) "Unpeg the basket on the house's top,
Let the birds fly."

(*e*) "Ay with a heart as willing,
As bondage e'er of freedom—"

(*f*) "And shall not myself,
One of their kind, that relish a l as sharply,
Passion as they, be kindlier moved than thou
art?"

(*g*) "Rome and her rats are at the point of battle;
The one side must have bale."

(*h*) "Your virtue is
To make him worthy whose offence subdues
him,
And curse that justice did it."

(*k*) "Should they not,
Well might they fester with ingratitude,
And tent themselves with death."

(*l*) "——Here I clip
The anvil of my sword——"

Sect. II.—Paraphrase *one* of the following passages:

1. "By accident most strange, bountiful fortune,
Now my dear lady, hath mine enemies

A similar paper was also set to the Male Candidates of the Third Year.

ought to this shore; and by my prescience
d my zenith doth depend upon
t auspicious star."

"That we would do, [changes,
d do when we would; for this *would*
batements and delays as many
ongues, are hands, are accidents;
hould is like a spendthrift sigh,
ing."

t one of these
them all, not all,
im,) made him feared,
d. But he has a merit
e. So our virtues
he time;
mmendable
chair

e (given
," and

ds:
e

st.
racter of

does Shak-
rnatural element
ow far is it necessary

count of the growth of the
up to Shakspeare's time.

—1. Paraphrase this passage:

inly it is heaven upon earth to have 's mind move in charity, rest in pro- ence, and turn upon the poles of truth."

2. Bacon says, "The vices of authority are chiefly four—delays, corruption, roughness, and facility." State, as much as possible in his own style, the remedies for each.

3. Illustrate from history this sentence: "As the births of living creatures at first are ill-shapen, so are all innovations, which are the births of time."

SECT. VI.—1. Give a short sketch of Bacon's life, and the dates of the editions of his Essays.

2. Give the substance of Bacon's "Essay on Studies," as nearly as you can in his own words.

3. Mention, with instances of each, the chief verbal characteristics of Bacon's style in regard to (*a*) the use of adjectives or epithets, (*b*) the use of conjunctions and the mode of connecting sentences, (*c*) the collocation of words and the mode of ending sentences.

SECT. VII.—1. What great prose writers flourished between the time of Bacon and the Restoration, and what were their chief works?

2. What foreign influences had the greatest power over English literature during the Elizabethan period? and how may it be traced?

3. Write a short passage, not exceeding ten or twelve lines, in Bacon's manner, on the Government of Colonies.

MALES—Third Year.

BACON—HOOKER. PROSE.

SECT. I.—1. What is the purpose of the Advancement of Learning?

2. What does Bacon say in answer to the common sneer against government by pedants?

3. What are the faults which, according to Bacon, are most commonly to be seen in learned men?

4. Mention any parts of the map of knowledge, as constructed by Bacon, which he notes as deficient, and which have since been in some degree supplied.

5. "Not that I can tax or condemn the morigeration or application of learned men to men in fortune." Explain the sentence. Does Bacon's character throw any light on the sentiment?

6. Explain as many of the following as you can:

"It was not his fault, but the fault of Dionysius that had his ears in his feet." "It seems to me that Pygmalion's frenzy is a good emblem or portraiture of this vanity." "Which felicity of times, under learned princes, doth best appear in the age which passed from the death of Domitianus, the emperor, until the reign of Commodus; comprehending a succession of six princes, all learned or singular favourers and advancers of learning." "Physic inquireth and handleth the material and efficient causes; metaphysic handleth the formal and final causes." "There is found in every thing a double nature of good."

SECT. II.—1. Paraphrase the following:

"Whereas, therefore, things natural, which are not in the number of voluntary agents (for of such only we now speak, and of no other), do so necessarily observe their certain laws, that as long as they keep those forms which give them their being, they cannot possibly be apt or inclinable to do otherwise than they do: seeing the kinds of their operations are both constantly and exactly framed according to the several ends for which they serve, they themselves in the mean while, though doing that which is fit, yet knowing neither what they do, nor why: it followeth that all which they do in this sort proceedeth originally from such agent as knoweth, appointeth, holdeth up, and even actually frameth the same."

2. What is Hooker's distinction between will and appetite? and what his account of the relation between will and reason?

3. Give an analysis of Hooker's account of the origin of civil society.

4. Explain the following:

"Although we are not of opinion, as some are, that nature, in working, hath before her certain exemplary draughts or patterns, which subsisting in the bosom of the Highest, and being thence discovered, she fixeth her eye upon them as travellers by sea upon the pole-star of the world, and that according thereunto she guideth her hand to work by imitation."

5. Analyse the last-quoted passage, and parse the word "which."

SECT. III.—1. Who is the earliest English prose writer? How far can Wickliffe be said to write English?

2. Compare the style of Bacon and Hooker.

3. Give a full account of Bacon's writings.

4. Give an account of Raleigh or Clarendon.

5. What marked characteristics distinguish the English prose of the days of Elizabeth from that of the days of Anne?

6. Give an account of the great English essay-writers.

PAPERS AND CORRESPONDENCE.

[*The Committee of the National Society are thankful for any communication likely to assist School-managers and Teachers, or otherwise promote the cause of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

ON PUNCTUATION.

[Continued from p. 249.]

On the Punctuation of a Complex Sentence.

GENERAL RULE.—In a complex sentence, every subordinate sentence is separated from the Principal by a comma; or, if included in the Principal Sentence, by a comma on each side.

Modifications of the Rule:

A. In the case of a subordinate sentence being adjective.

1. A subordinate adjective sentence, when used only to restrict the extent of the noun which it qualifies, is, if simple, and immediately following such noun, not separated by any stop preceding.

If it is included in the Principal Sentence, a comma will close it: as,

> "The court must pronounce that judgment which the law hath annexed to the crime."—*Blackstone.*
>
> "For to those who gave us existence, we naturally owe subjection." —*Ibid.*

A determinative or restrictive sentence of this kind, if it is itself complex or compound, seems generally to require a comma to separate it from its Principal.

So also if a simple determinative sentence does not immediately follow the word limited: as,

> "Whatever is so recovered, that is of a salable nature, is called 'assets.'"—*Blackstone.*

Observation.—An adjective sentence will always be determinative, (1) where the introducing relative pronoun is omitted; (2) where the introducing relative involves its antecedent. Such are 'what' with its compounds, 'where' and 'when' with their compounds, and 'as': as,

> "Another species of necessity is what our law calls *duresse per minas.*"—*Blackstone.*

If any one of such sentences equally applies to two or more members of a compound Principal, the General Rule is followed: as,

> "It is so far from concurring with, that it loathes and disagrees to, what the man is bound to perform."—*Blackstone.*

If an adjective sentence is purely explicative, and therefore does not limit, but develop or explain the noun which it qualifies, the General Rule is observed.

2. A sentence subordinate adjective in expression (*i.e.* introduced by a relative pronoun) may be co-ordinate or even entirely independent in sense, and will in such case be separated by a comma, or a greater stop, as the sense requires: as,

> "Let us next take a view of a few of the principal incidents attending the nobility, exclusive of their capacity as members of Parliament and as hereditary counsellors of the crown; both of which we have before considered."—*Blackstone.*

B. In the case of the subordinate sentence being substantive.

1. A substantive sentence introduced by 'that' is not separated from its Principal by any stop.

   (*a*) If it forms the object to an active verb, and immediately follows such verb: as,

   > "We are now authorised to declare that this conjunction of circumstances would amount to an abdication."—*Blackstone.*

   Exceptions.—1. If such substantive sentence be itself compound;

   2. If the introductory 'that' be immediately followed by a comma (?): as,

   > "It may not be amiss to observe, that, with regard to goods and chattels, this is part of the ancient custom of London."—*Blackstone.*

   (*b*) If it forms the true subject to the Principal verb and immediately follows such verb: as,

   > "It hath sometimes happened that in the course of a few generations the two titles have descended differently."—*Blackstone.*

   In both these cases, if the substantive sentence does not immediately follow the verb which each severally depends on, or is subject to, the General Rule is followed.

2. A substantive sentence introduced by an oblique interrogative pronoun, as 'if,' 'how,' 'when,' 'where,' 'what,' &c., is not separated from the Principal, if it is either the object of an active verb or the true subject to a verb in the Principal, and immediately follows such verb: as,

   > "But it seems it is now sufficient if a man hath lands enough to be made a knight."—*Blackstone.*

   Observation.—If either of such sentences applies equally to two or more members of a compound Principal, a separating comma is used.

3. If a substantive sentence is a direct or indirect quotation, it is,

   (1) if indirect, generally separated from the Principal by a comma;

   (2) if direct, by a semicolon, unless the connection is very close, when a comma is used.

   Note.—A substantive sentence standing in apposition to a noun in the Principal sentence is always separated by a comma: as,

   > "This maxim of the law proceeded upon a general principle, that every man owes natural allegiance where he is born."—*Blackstone.*

C. In the case of the Subordinate Sentence being adverbial.

An adverbial sentence introduced by 'until,' 'that,' or 'as if,' immediately following the verb in the Principal Sentence on which it depends, is not separated by any stop.

Observation.—The 'until' seems in such case to be a true preposition referring to the Principal verb, a sentence really substantive with an omission of the introductory 'that.'

N.B. Many sentences generally ranged among the adverbial are really adjective, but involving an adverbial antecedent. They therefore follow the rules of adjective sentences. Such sentences are introduced by 'when,' 'where,' with their compounds, 'as,' &c.

D. If either of the demonstrative adjectives and adverbs, 'such,' 'as,' and 'so,' is immediately followed by an adjective or adverbial sentence, introduced by 'as,' and if such sentence would according to the special rules be preceded by a comma, the separating comma is generally placed before the demonstrative instead of after it.

READING AS IT IS TAUGHT IN SCHOOLS.

SIR,—I have been much pleased by a perusal of your correspondent's remarks on reading in his "Hints to Village-teachers," which appeared in the September Number of the *Monthly Paper*.

Correctness in reading is little attended to in general, even in schools of average character and standing. It is, however, a most important thing to point out and to insist upon; for "the neglect of it," as your correspondent truly says, "entails a great deal of hard work afterwards;" and this hard work falls back as much on the teacher as the pupil. It is astonishing what very superficial—I should say erroneous—ideas many children obtain from what they read. They drawl out and mumble the words, partly from timidity, partly from indolence: when they come to a word they don't know, they make a guess at it; and if not very dissimilar to the sound of the word in the book, they are too often allowed to proceed without correction or explanation.

I was lately questioning a girl of fourteen years old from the Church Catechism; she had attended a very respectable (poor) day-school for three years, and had been a scholar at the Sunday-school for some time. I was therefore much astonished to find how deficient she was in a common-sense notion of the meaning of what she repeated, and at the imperfect manner in which she pronounced her words. To one question she answered, "Baptism and the *supplement* of the Lord." I made her repeat it two or three times, thinking it might be a "slip of the tongue;" but I could get no other answer from her. Again, she replied to another question as follows: "The outward and visible *sin*, &c." I explained away both of these mistakes satisfactorily, I thought; but the next Sunday, upon going over the same ground, the same obstacles occurred, and it was several weeks before I succeeded in making her acquire the right sound; and this was only accomplished by reiterating the true idea or the proper sense connected with the words, and putting questions to her in different forms, which at length proved she understood what she read.

Now I think this girl's case illustrates that of hundreds similarly taught, and for that reason I give it here. It is a mockery and a shame to pretend to educate children by making them repeat sounds of which they have not the remotest notion as to their application or what they represent.

The great thing needed in a teacher is a quick ear, to detect at once any defective pronunciation in reading or repeating; and to this I would add patience, which is a great desideratum in any one who undertakes to instruct the young.

Look at the pains a workman will take in moulding the rough or raw material into the form desired, so as to fit it to receive the finishing touches before it comes forth, and is admired as a *chef-d'œuvre* of its kind. Should, then, that wonderful thing the human mind have less pains bestowed on it than is spent upon inferior objects?—when we consider, too, how much more important is the care and the cultivation of the intellectual and moral faculties beyond every other object? Let those who undertake this interesting task, then, do their work well; if they impart but one clear, tangible, lasting idea, to their pupil's mind each day, they will help to lay up a store of knowledge, upon which foundation the individual so instructed can accumulate, build up, and carry out his own ideas, shape his course, and direct his career in after-life. His success must depend, humanly speaking, greatly upon his own efforts; these efforts are guided by his character, which character in most cases is shaped by his teachers whether at home or at school.—I am, &c. M. A. B.

PROGRESS OF THE ENGLISH LANGUAGE.

SIR,—I am sorry to have hurt the feelings of your correspondent "Kappa" by the expression "playing tricks," and beg leave to assure him that I did not wish to impute to him the *intention* to do so. With regard to what I meant by "accents," I of course meant the dashes over the letters, as I said "accents," and not "accent," which latter would have to be considered after the former had been disposed of. If in the expression "agenda paper," *agenda* is to be considered as an adjective singular agreeing with *paper*, I can have no more to say, but must leave the matter to the judgment of your readers.—I am, &c. LAMBDA.

SCARCITY OF SITUATIONS.

SIR,—Your correspondent "T. Last," in your Number for September, proves the existence in the educational world of a state of things which, although unhappily too true, cannot under existing circumstances be remedied by any but the aggrieved parties themselves. Mr. Last complains of a want of situations, and of a superabundance of candidates in case of a vacancy. Now, from a memorial to the Committee of Council on Education from the Bath and Wells Board, it appears "that of 552 schools in that diocese 441 are without certificated teachers;" and in the Abstract of the National Society's Proceedings it is said, with regard to each of the training colleges of that Society, that, during the year ending Christmas last, "the number of applications for the services of teachers greatly exceeded the power of the several Councils to supply them." It is evident, then, from these statements, contained in the same sheet with the complaint of your correspondent, that a great number of schools do not yet possess certificated teachers, and that there is no lack of applications to the training colleges. These facts, contrasted with your correspondent's experience, lead to the conclusion that quality rather than number is what is wanting in the mass of situations open at the present time; and that, when a vacancy does occur in a school with emoluments up to or above the average, there are many teachers of experience and ability who are anxious to seize the opportunity of pecuniarily improving their position; and as most school-managers, when selecting a teacher, think more of proved experience than a high certificate, the candidate fresh from the training college is nonsuited. What course, then, is to be pursued by my young brethren finishing their college career? Shall they remain unemployed, or open up as it were new ground in the field of education? Shall they spend their best days in the enjoyment of the seventieth, sixtieth, thirty-ninth, &c. chance of a living; or espouse the cause of the school-manager, who, although not able to offer a first-rate school or high salary, yearns for the prosperity of the cause of education, and does what he can for the temporal welfare of those who labour in the same? These are questions worthy of serious consideration by our young teachers seeking employment; and I would recommend at the same time their bearing in mind the old proverb, "A bird in hand is worth two in the bush."—I am, &c. T. B.

SIR,—The letter of "Last," in your September Number, being likely to mislead if uncontradicted, it might be sufficient answer to refer him to the large number of advertisements for teachers compared with those of teachers seeking situations. But I add my own experience. After standing for weeks on your "Register," I inserted an advertisement in your September Number, so worded as to invite applications from both single and married parties. My offers too—situation, duties, and emoluments considered—were second to none. I have received but seven answers in all; three only from certificated teachers, whom exclusively I addressed. Your correspondent "Last" was not one of them. Now if "young schoolmasters" will be content with none but the very best appointments, they must expect "discouragement," and to find that they are among the seventy, sixty, &c., disappointed candidates.

Permit me to offer one more word of advice to "young schoolmasters." If in their advertisements they give themselves ridiculous titles, they must not be surprised if they remain unanswered. Some, to show their knowledge, refer you to letters of the Greek alphabet; others adopt more ridiculous designations. It is no answer that school-managers do not always give their names, though, in fact, they commonly do so, or else sufficiently describe themselves. It is scarcely to be expected that parties wanting teachers and teachers wanting situations should meet on precisely equal terms, although this is not unfrequently affected. For instance, a candidate thus addressed me: "I beg leave to state that I am willing to treat for the mastership of your school;" and then plies me with numerous inquiries, having, too, given but few particulars of himself, and no references or testimonials. My moral is, let candidates be moderate in their expectations, guarded in their expressions, and let them give their names and addresses at the foot of their advertisements.—I am, &c. MENTOR.

TEACHING THE HISTORY OF ENGLAND.

SIR,—Allow me to call the attention of yourself and the readers of your journal to the unsatisfactory teaching of history which prevails. In my official inspection, I have to inquire in schools respecting their knowledge of history; and I find that where history is professedly taught a profound ignorance exists as to the position of England among nations. We do not wish politics to be taught in schools; but we wish young people to have intelligent notions respecting the commerce and institutions of their own country, so as to add to their loyalty and patriotism. In most schools of which I am cognisant the name of the Duke of Wellington is unknown. One scholar assured me this day that the duke defeated Nero, and a whole class had a dim idea that he invented cotton-spinning. When, in despair, I beg the teachers to ask questions, I find that they affect the days of the Heptarchy, and the class can say glibly catalogues of Saxon princes and the murders they committed; thus leading the children, if they think at all, to imagine all monarchs to be very wicked people. Acts of tyranny I find dwelt upon with much unction; and impressions are given in ignorance which must often lead to Chartist and anarchical notions.

The points in history, I imagine, useful to teach are some such as these: To show why England, one of the smallest of nations, has such power. With help, the scholars may be led to perceive these sources of strength to be, (1) as an island, with many seaports and opportunities of exports and imports; (2) unlimited coal, and hence steam-power for locomotion and manufactures; (3) free institutions, which give security and encouragement to commerce; (4) the active and industrious habits of the English people, and their remarkable tendency to colonise.

This style of information would give interest to the study of history; and my object in writing this letter is, to beg the National Society to provide our schools with some simple historical handbook which may make our young people attached to their institutions, their religion, and their Queen.—Yours, &c.

AN INSPECTING RURAL DEAN.

* * *

Notes and Queries.

CORRESPONDENTS' ANSWERS TO INQUIRIES.

METHOD OF EXTRACTING INK.—In the Minutes of Council for 1854-5, the Rev. M. Mitchell recommends the following: Mix in a bottle, with one quart of hot water, half an ounce of citric acid, half an ounce of tartaric acid, three quarters of an ounce of oxalic acid. This will not only extract ink from wood, but will also cleanse the tops of inkstands, if made of brass or copper. The cost of a quart of this mixture is *5d.*

HOW TO KEEP BIRCH-WOOD DESKS FROM INK-SPOTS.—To prepare the desks for use, let the following be bountifully used upon them two or three times, or until the pores are well saturated and filled with it; if well rubbed with a cloth a day after, it will give a good polish: Linseed oil, one pint; spirits of salts, two ounces; best vinegar, two ounces. To the oil add the salts gradually and with considerable shaking, and then mix the vinegar in the same manner. Cost, *1s.* It is manifest the oil in the grain of the wood will not unite with the ink spilled upon it and allow it to sink deeply. An application of the mixture will easily remove ink from desks so prepared: of course, the sooner the application, the quicker does the surface become clean. If the wood has been well oiled at first, I believe the same result would follow the application of the mixture. I cannot answer for its removal of *old* deep stains; but I am sure desks may be kept beautifully polished and stainless from its judicious use.—I am, &c.

SAMUEL C. FLAXMAN.

* * *

SUNDAY-SCHOOLS.

[*The Committee of the National Society are thankful for any communication or Notes of Lessons likely to promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

[This portion of the Number of the *Monthly Paper* is published as a separate Paper, under the title of the *Sunday-school Paper.* For the mode of obtaining copies see standing Notice at the back of title-page.]

◆

Bad Behaviour in Church.

Sir,—Permit me to say a few words in reply to "S. W." Bad behaviour of school-children in church is almost wholly attributable to their position there; experience has fully proved this to me within the last nine months. Upon entering my present situation, the children were placed near the organ and reading-desk. Their conduct was pretty good; and why? 1st, Because they had a prominent position; 2d, they had comfortable seats with backs, and a proper place to lay their Bible, Prayer-Book, and bags; 3d, they knew that any misbehaviour would at once be detected both by the congregation and myself. In the course of a few months they were moved to the most remote corner of the church, to seats without either backs or a place for their Bibles, &c., and scarcely an eye upon them but my own. The results were, 1st, the number of children diminished two-thirds; 2d, they require my whole attention to keep them in any thing like order; 3d, the wear of book-covers is, to say the least, threefold. Some people think that any seats are good enough and will do for children in church; but this is a sad mistake; for if we wish to make our scholars faithful and attached members of the Church, give them encouragement by comfortable seats and a prominent place; then the number will increase, not diminish, and bad behaviour cease to exist.—I am, &c. G. W.

Age of Children leaving Sunday-schools.

Sir,—There can be no doubt that (as "Inquirer" assumes) children in country villages do ordinarily leave the Sunday-school at a far earlier age than those in towns, especially in manufacturing towns. In these places, provided ordinary care is bestowed on the young people, they may be retained under instruction on Sunday till the age of seventeen, eighteen, or even longer, while our village boys and girls drop off from the school at twelve or thirteen years old. Several causes may be assigned for this difference, of which I would mention the following:

1. The greater intellectual sharpness of town-bred children, which creates a thirst for knowledge, and imparts a relish for it keener than can be easily excited in the more stolid natures of the peasantry.

2. Young people in towns are more gregarious than domestic; in villages they are commonly more domestic than gregarious. A well-disposed factory-boy, and still more a factory-girl, is naturally drawn on Sunday to the school which is frequented by his or her companions in daily work. They are happy side by side on the school-bench as at the loom; they find a support in one another's presence, and a protection from the ridicule and scoffing too often poured upon those who try to lead a stricter life than their neighbours. A young person of the same age and disposition in the country, whether residing permanently at home or temporarily out of place, will be more likely to think of spending the day with the family, going with them to church, enjoying a walk in the country, or an evening all together. Shyness and an unpleasant sense of being older than the rest of the scholars keep such a one from school till the mental powers become rusty from disuse, and the routine of instruction really a labour.

3. The habits of regularity, obedience, and punctuality, which are learnt in a well-ordered factory, harmonise with school-discipline, as much as the strong prejudices of a remote village, its indolent ways, and the vague sense of time and inadequate idea of its value which often prevail there, are opposed to it.

The paucity of great boys and girls in village-schools may, I believe, be thus accounted for; yet doubtless there is in those who thus hang back stuff of which to make good scholars, if only they could be retained under the Church's influence during those most important years of life which form and fix the character. How thus to retain them,—whether by relaxing the discipline of school to meet their tendencies, or by maintaining it strictly,—whether by incorporating them into the school, or giving them separate instruction,—some of your correspondents will, I trust, help us to learn by telling us their own experience in the matter. It were trite to say that the instruction offered should be the best that can be provided, and should be given with thoughtfulness and delicacy of feeling.—Yours, &c. H. H.

COURSES OF SCRIPTURE-LESSONS.

Your correspondent "Inquirer" will find a great variety of yearly courses of Scripture-lessons, with notes to assist teachers, published by the Sunday-school Institute, Ludgate Hill. J. M.

Notes of Lessons for Sunday-school Teachers.

NOTES ON THE PROPER LESSONS.

It must be remembered by those who use these Notes, that it is impossible, in the limited space allotted to them, to give more than a few of the less obvious or more important questions occurring in the first lesson for each Sunday morning. Other questions should be added at the discretion of the teacher.

NINETEENTH SUNDAY AFTER TRINITY.

Daniel iii.

Who was Daniel? [A prophet of the Lord, carried captive to Babylon in his youth.] In what year was he carried captive? [The fourth year of Jehoiakim.] Was this the same year that Ezekiel was taken to Babylon? [No; Daniel's captivity was seven years earlier.] To what date did Daniel continue to prophesy? [At least till the third year of Cyrus: chap. x. 1.] What was the character of Daniel's life? [He passed it in high public employments.] Is his name mentioned by any other prophet? [See Ezekiel xiv. 14, xxviii. 3.] Are his prophecies referred to in the New Testament? [See St. Matt. xxiv. 15: also 1 Cor. vi. 2; 2 Thess. ii. 3; Heb. xi. 33.]

Ver. 1. Who was Nebuchadnezzar? What did he set up? How large was the image? [More than a hundred feet high: a cubit is generally reckoned about twenty-one inches. The pedestal would be included in the measurement.] What do you mean by "golden"? [Probably plated over with gold: see Habakkuk ii. 19. But Herodotus states that there was once a statue of solid gold twelve cubits high, in the enclosure of the temple of Belus at Babylon.] Where did the king set up the image?

Vers. 2, 3. Who were called to the feast of its dedication? Did they obey the summons? Why were they called? [Nebuchadnezzar wished both to give the greatest possible solemnity to the dedication, and also to make his orders concerning the worship of the image known throughout the empire.]

Vers. 4-6. What is meant by a "herald"? [A king's messenger, who published his decrees, and communicated with foreign nations.] What was the proclamation? By what penalty was obedience enforced? What was a "cornet"? [A curved trumpet, made originally from a horn.] Is the "flute" here mentioned the same as ours? [No; it was probably more like a clarionet.] What were the "sackbut" and the "psaltery"? [Probably instruments in some degree resembling the harp.] What was the "dulcimer"? [It is supposed to have been a kind of small organ with only one row of pipes; others think it was a kind of bagpipe.] Is the fiery furnace mentioned elsewhere as a Babylonish punishment? [See Jeremiah xxix. 21, 22.]

Ver. 8. Who were the Chaldeans? [The native inhabitants of the country.]

Ver. 9. In what form did they address the king? Was that a common form of address? [See chap. ii. 4, vi. 21.] Did they suppose that the king could live for ever? [No; it was only an extravagant phrase used to express their good wishes. It meant little more than our "God save the Queen."]

Ver. 12. Who had disobeyed the king's command? By whose interest had they been placed in office? [That of Daniel: see chap. ii. 49.] Had they before this distinguished themselves in the service of God? [Both they and Daniel had refused to eat of the king's meat, which might have been killed unlawfully, or dressed along with unlawful substances: see chap. i. 8-16.]

Vers. 13-18. How did the king address them? What was their answer? Were they willing to sacrifice their lives if necessary? Did they expect that God would forsake them?

Vers. 19-23. What commands did the king then give to prevent the possibility of their escape? How was the form of his face changed? [By the violence of his passion.] Why is it mentioned that they were bound in their clothes? [Because the preservation of their clothes made the miracle more wonderful. The nature of the particular garments here mentioned is uncertain.] How was the intense heat of the furnace shown?

Vers. 24, 25. What is the meaning of "astonied"? [Astounded: it is an old form of the word "astonished," but had a rather stronger meaning than we now give to it.] What caused the king's amaze? What did the king mean by "the Son of God"? [An angel: see ver. 28. He did not know the true Son of God; and angels are frequently called "sons of God" in the Old Testament. But it is not impossible that the Son of God was indeed present with His servants: see Isaiah xliii. 2.] How could Nebuchadnezzar see them in the furnace? [It would appear that the furnace was open; perhaps there was only a low wall round the place where the fire was kindled. This would account for the death of the king's officers: ver. 22.]

Ver. 27. Show how completely they had been preserved. Could this have been in any other way than by a miracle? What decree did the king now make? Do you remember any one who was cut in pieces? [Agag: 1 Sam. xv. 33. See Note on the passage.] Do you remember any house being made a dunghill? [The temple of Baal: 2 Kings x. 27.] How were Shadrach, Meshach, and Abed-nego rewarded? What should we learn from their example? [To remain firm in our obedience to God. God will not always deliver His people from their enemies; He suffered many of His servants to die as martyrs; but whether He will protect us in this world or not, we ought, like Shadrach and his companions (vers. 17, 18), to determine to obey Him.]

TWENTIETH SUNDAY AFTER TRINITY.

Joel ii.

Who was Joel? [The son of Pethuel. He prophesied to the people of Judah after the time of Jehoshaphat (chap. iii. 12), but at a comparatively early date. As he does not accuse the people of idolatry, and does not mention the Syrians, Assyrians, or Chaldees among their enemies, the best opinion seems to be that he flourished in the reign of king Joash, but before the Syrian invasion.]

Ver. 1. What was Sion? [Strictly speaking, the southernmost of the hills on which Jerusalem was built. It is, however, commonly put for the whole city.] What is meant by the "day of the Lord"? [Any time when the Lord would specially manifest Himself in judgment. In the New Testament it sometimes means the day of the destruction of Jerusalem, sometimes that of our Saviour's second coming.]

Ver. 2. What was the character of the day of the Lord? In what sense was it to be dark? [Darkness commonly signifies trouble: see Amos v. 18-20. But allusion may also be made to the darkness caused by clouds of locusts flying over the country.] Explain "as the morning spread upon the mountains." [The day would not be brighter than the first dawn, when the light strikes the mountains but cannot reach the plain.] What is meant by this "great people"? [An army of locusts, and other destructive insects: see ver. 25.]

Explain ver. 3. [Volney writes concerning locusts: "One would imagine that a fire had followed their progress. Wherever their myriads spread, the verdure of the country disappears, as if a covering had been removed: trees and plants, stripped of their leaves and reduced to their naked boughs and stems, cause the dreary image of winter to succeed in an instant to the scenery of spring."]

Explain vers. 4, 5. [There is something in the appearance and action of locusts while feeding which reminds a spectator of the horse. The noise they make is said to resemble that of an army foraging in secret.]

Ver. 6. Explain "all faces shall gather blackness." [It is an eastern metaphor to signify that misfortune shall befall a man, just as for the face to be made white signifies prosperity.]

Vers. 7, 8. Do locusts advance in a close and regular body? [Yes; St. Jerome compares their order to a tessellated pavement.] Would they be more dangerous than a human enemy? [Yes; neither walls nor the sword would keep them off.]

Vers. 12, 13. How was this dreadful scourge to be turned away? What character is here ascribed to God? Did He ever spare any nation devoted to destruction? [The Ninevites: Jonah iii. 10.]

Explain ver. 14. [God might remove the locusts before they had completed the ruin of the land. Something might be left, from which a meat offering and a drink offering could be presented. In the extreme scarcity these offerings had been withheld: see chap. i. 13.]

Vers. 15, 16. Was the fast to be appointed by public authority? Did the Ninevites appoint theirs so? [See Jonah iii. 5-9.] Is it right to appoint public fasts now in time of national trouble? Were any to remain absent from this fast?

Ver. 17. What part were the priests to take in it?

Vers. 18-20. What effect would follow the fast? What would become of the locusts? [They would be driven into the desert country, and would there perish and putrefy Sometimes the odour proceeding from a host of dead locusts is so offensive that it breeds a pestilence.] Why are they called the "northern" army? [Probably they came from Syria, and proceeded towards the south. They were to perish in the desert country south of Jerusalem, between the East or Dead Sea and the utmost sea or Mediterranean.]

Vers. 21-25. What would follow their departure? Would the fertility be great? Yes, "the pastures of the wilderness do spring;" there would be enough not only for man, but for the "beasts of the field."] Explain "former and latter rain." [See note on Jeremiah v. 24, page 257.]

Vers. 26, 27. Would this plenty be lasting?

Vers. 28-32. By whom is this prophecy quoted in the New Testament? [By St. Peter: Acts ii. 16-21.] To what event did he apply it? [To the gift of the Holy Ghost on the day of Pentecost.] How long was this after Joel's time? [About nine hundred years.] Is it not remarkable that Joel should have mingled prophecies relating to his own days with those which concerned so distant an event? [Yes; but this is very common in the Scriptures. Prophecies which concerned Solomon were connected with those which concerned our Lord (2 Sam. vii.; Psalms xlv., lxxii.); and our Lord connected prophecies of the destruction of Jerusalem and of the end of the world (St. Mark xiii. 30-32).] Why was this? [Probably to lead the minds of those who heard them from earthly to heavenly things. It was upon much the same principle that our Lord led the Jews from the miracle of feeding five thousand to think of Himself as the Bread of Life: St. John vi.] Was there any general outpouring of the Holy Spirit in the days of the apostles? [Yes; He came upon the disciples every where.] Did many prophesy? [Yes: see Acts xiii. 1, xix. 6, xxi. 4-9; 1 Cor. xii. 8-11.] Were servants and handmaidens admitted to equal privileges with their masters? [See 1 Cor. xii. 13.] To what event do verses 30 and 31 refer? [Probably to the end of the world: see St. Mark xiii. 24-26.] Who will be delivered in the time when God manifests Himself in judgment? How would this deliverance be in Mount Sion and Jerusalem? [It was from Jerusalem that the Gospel began to be published among all nations.] Why is a "remnant" spoken of? [Comparatively few of the Jews embraced the Gospel: see Rom. xi. 5.]

Twenty-first Sunday after Trinity.

Habakkuk ii.

When did Habakkuk prophesy? [It is not certain; the Jews generally consider that it was in the reign of Manasseh; but the examination of his prophecies would lead us to fix the time later, perhaps in the early part of Jehoiakim's reign.] What are the subjects of his writings? [The sin of the Jews, the invasion of the Chaldeans, and their subsequent destruction.]

Ver. 1. Are the Lord's prophets elsewhere compared to watchmen? [See Ezekiel iii. 17, xxxiii. 7.] Why should Habakkuk expect to be reproved? [He had been complaining that God had appointed the Chaldeans, who were more wicked even than the Jews, to lay the land waste: see chap. i. 12-17.]

Ver. 2. Is this verse ever quoted wrongly? [Yes; it is sometimes quoted as saying that the Scriptures are so plain that he that runs may read. What it commands is, that the vision should be written plainly, so that those who read it might run.] What are here meant by tables? [Tablets like those on which notices are exposed in the market-places.]

Ver. 3. Would the prophecy be fulfilled immediately? Ought we to wait patiently for the time which the Lord appoints for our deliverance? [See St. James v. 7, 8.]

Ver. 4. What was the character of the Chaldees? [Proud and treacherous, not upright.] What is the literal meaning of the word here translated "faith"? [Faithfulness, truthfulness, in opposition to the character given of the Chaldeans. Uprightness would prosper better than grasping injustice.] Is the passage, "the just shall live by faith," quoted in the New Testament? [See Romans i. 17; Galatians iii. 11; Hebrews x. 38.] Is it there used in precisely the same sense? [No; the faith there spoken of is belief in the Lord Jesus Christ.] Is this interpretation inconsistent with the plain meaning of the prophecy? [No; "the just shall live by his faith" is a general statement, capable of different applications. Habakkuk applied it to the Jews; but it may be equally well applied to us. If we are faithful to the covenant into which we have entered with God in Jesus Christ, we shall live.]

Ver. 5. With what sins are the Chaldeans here charged? [Drunkenness and insatiable covetousness.]

Ver. 6. Who are here represented as speaking? [The nations whom the Chaldeans had subdued: compare Isaiah xiv. 9-11.] What is here meant by "thick clay"? [Probably the riches they had gathered. Gold is compared to clay from its yellowish colour; or perhaps riches are spoken of contemptuously: compare Zechariah ix. 3.]

Vers. 7, 8. When was this prophecy fulfilled? [When the Persians subdued the Babylonish empire: see Isaiah xiii. 13-22, xlv. 1-3; Jeremiah l. 9-13, 35, 36.]

Ver. 9. Will the abundance of riches be any protection to the wicked? Explain "beam out of the timber." [Probably it means a cross-beam connecting the two sides of the house.]

Explain ver. 13. [The Lord had determined that the city upon which so much labour had been bestowed should be burnt down, so that all the toil would be in vain.]

Ver. 14. How would this take place? [The punishment inflicted by God on Babylon would be known all over the earth: see Numbers xiv. 20-24.]

Vers. 15, 16. What crime is here charged against the Chaldeans? [Probably treachery; they aimed at doing mischief to other nations under the pretence of friendship. The language is metaphorical.] What is meant by the "cup of the Lord's right hand"? [The suffering appointed by Him: see Isaiah li. 21-23; Jeremiah xxv. 15-30; St. Matthew xxvi. 39.]

Ver. 17. Explain "violence of Lebanon." [The wars of the Chaldees appear to be compared to a hunting-party on Mount Lebanon. Lebanon was then, and is now, much frequented by wild-beasts. The Chaldeans would suffer in the same way that they had wasted Judea, of which Lebanon is a figure: see Isaiah xxxvii. 24.]

Vers. 18, 19. How is the idolatry of the Chaldeans reproved? [Compare chap. i. 15, 16.] Was the image profited by being worshiped? Could it help its worshipers? Where is the making of idols more fully described? [Isaiah xliv. 10-17.]

Ver. 20. Who is the true governor of the world? How ought His judgments to be received?

TWENTY-SECOND SUNDAY AFTER TRINITY.

Proverbs ii.

Who wrote the greater part of the book of Proverbs? [Solomon: a few chapters consist of detached proverbs, which he did not include in the book, but were added in the time of Hezekiah (chap. xxv. 1). At the end of the book there are some by other authors, viz. by Agur, and by the mother of Lemuel (chap. xxx. 1, xxxi. 1).] What is a proverb? [A short, wise, and pointed saying.] Are Solomon's proverbs mentioned in the book of Kings? [See 1 Kings iv. 32-34.]

Vers. 1-5. What wisdom is here chiefly meant? [Heavenly wisdom (see chap. i. 7); but true earthly wisdom is also contained in the book of Proverbs.] How is true wisdom to be obtained? [By reading and obeying the words of Holy Scripture (vers. 1, 2), and by seeking after it (ver. 4).] Do men seek after silver? [Yes; it is obtained from mines hidden in the earth.] Are hidden treasures common in the East? [Yes; oppression often causes the rich to hide their wealth.] Does our Lord compare the kingdom of God to hidden treasure? [Read St. Matthew xiii. 44.]

Vers. 6-8. Who gives wisdom? What is a buckler? [A shield: see Genesis xv. 1; Psalm xviii. 1.] Does the Lord protect His people?

Ver. 9. What is equity? [True justice.] What paths are good? [See chap. iii. 17.]

Ver. 10. How should we feel towards true wisdom? Is this easy? [Not at first; our hearts are by nature averse from God, and from His ways; but piety becomes more and more attractive the longer it is practised.]

Vers. 12-15. How are the wicked described? What do you mean by "froward"? [Literally, from-ward, turned away from that which is right.] Do the wicked love darkness? [Read St. John iii. 20.] How are their ways crooked? [They do not take the straight course of truth and honesty.]

Vers. 16-19. Which of the commandments is here enforced? [The seventh.] Is any present evil attendant upon its transgression? [Yes; the strange woman leads her admirers into many kinds of sin, into great misery, and often into utter ruin.] Did Solomon himself prove the truth of this statement? [Yes; strange women led him into idolatry, and brought a curse upon his family and the nation: see 1 Kings xi. 1-13.] Of what character are the words of strange women? [Flattering and deceitful: see chap. v. 3-6.] What do we understand from ver. 17? [That strange women among the Jews were generally addicted to idolatry; and they will at all times hate the worship and service of God.] What is the end of their paths? [Death, temporal and spiritual.] Is it easy for those who have sinned in this way to repent? [Read ver. 19.] Is this sin worse in us than in the Jews? [Probably it is; as marriage has received a new dignity, in being made the symbol of the mystical union between Christ and His Church: read Ephesians v. 25-32.]

Vers. 20-22. Are present blessings attendant upon the observance of God's commandments? [What commandment has a special promise that we shall live long in our land? [The fifth.] Are earthly promises given as fully to us as to the Jews? [No; for we have a clearer knowledge of the future state, and are therefore pointed to the joys of heaven. Nevertheless the keeping of the Lord's commandments is generally for our present advantage.] Could you give any instances of transgressors being rooted out of the earth? [The families of Jeroboam, Baasha, and Ahab.]

TWENTY-THIRD SUNDAY AFTER TRINITY.

Proverbs xi.

Is there any difference in structure between the earlier and the latter parts of the book of Proverbs? [Yes; the first nine chapters contain connected discourses; the remainder of Solomon's proverbs are detached sayings.] What do you observe in these sayings? [Commonly each verse consists of two parts, one of which is opposed to the other. The advantages of righteousness are thus contrasted with the evils of sin. Sometimes, however, the second part of the verse is very similar to the first part: see vers. 7, 16, 25, 29, and 30.]

Ver. 1. What is a "false balance"? [One by which a tradesman is enabled to cheat those who deal with him.] In what light does the Lord regard all dishonesty in trade? Is the adulteration of goods equally sinful with the use of a false balance?

Ver. 2. Can you give any saying of our Lord's respecting pride? [See St. Luke xiv. 7-11.]

Ver. 4. Which is the surest defence in time of trouble, wealth or a good conscience? Are riches ever a source of danger in themselves? [Yes; they sometimes excite envy.]

Ver. 5. Can you give any instances of the wicked falling by his own wickedness? [Haman (see Esther vii. 9, 10); Judas (see St. Matthew xxvii. 3-5).]

Ver. 7. Are the plans of the wicked brought to nothing at death? Is it so with the righteous? [Very commonly not: the plans of the wicked are selfish, and formed in darkness; but those of the righteous, as they tend to the welfare of their neighbours and are carried on openly, are often taken up by their successors. It need hardly be said, that while the plans of the wicked procure them only misery in the world to come, God often approves and rewards those of the righteous.]

Ver. 9. What does St. James say of the tongue? [See St. James iii., especially verses 5 and 6.]

Ver. 10. Does the righteous or the wicked most commonly secure public good-will? Is this good-will to be desired? Is it to be preferred to obedience to God?

Ver. 11. Who is the best citizen?

Ver. 12. How should we act when we think meanly of any one?

Ver. 13. Ought secrets to be strictly kept? Is it desirable to become acquainted with the secrets of other men?

Ver. 14. How may safety best be secured in matters of great importance? Why seek a "multitude" of counsellors? [Because where the judgment and experience of one is at fault, those of others will supply the want. In the common affairs of life, however, it is best to consult only one friend.]

Ver. 15. Why is it dangerous to be surety for another? [Because he is not so strictly bound to prudence when we suffer for his fault as when the mischief falls upon himself. Very often, too, the reason why a surety is required, is that there is something wrong.]

Ver. 16. What do you mean here by "gracious"? [Courteous, gentle.] Can you give any passages of Scripture which illustrate this? [Read chap. xxxi. 26-30; St. Peter iii. 1-4.]

Ver. 17. Is it better to be merciful or cruel? Do men commonly act towards us as we do to others? [Read St. Luke vi. 37, 38.]

Ver. 21. Will any confederacy prevent the punishment of the wicked? Do the confederates of the wicked often prove false to them?

Ver. 22. To what is beauty compared when not joined with wisdom? What is the jewel of gold? [A nose-jewel; a common ornament in the East.] Why is the swine always spoken of so contemptuously? [Partly from its foul habits, and partly as being an animal unclean by the law.]

Vers. 24-26. Is liberality or meanness most to our advantage? Do the Scriptures tell us to "save all we can"? What do they say? [Read St. Matt. vi. 19-21; Eccl. xi. 1, 2.] Why is "withholding corn" here spoken of as causing ill-will? [Traders in corn often keep it out of the market in time of scarcity, in the hope that as the distress increases its price will be enhanced.]

Ver. 29. How can a man trouble his own house? [By a tyrannical temper, or by gross mismanagement.] What is here meant by the wind? [That which is empty and unsatisfactory, or brings trouble.]

Ver. 30. How can souls be won? [By teaching men their duty, and persuading them to adopt a religious life: see St. Jas. v. 19, 20.]

Ver. 31. Why is it said "much more the wicked and the sinner"? [Because the effect of evil deeds is more speedy than that of righteous deeds towards those who perform them. Not all the righteous receive a present reward, but all the wicked receive a present punishment.]

Lessons on Scripture Prints.

The following Lessons on Scripture Prints are intended to be used in teaching a junior class of a Sunday-school. The Prints from which the Series of Lessons have been drawn up are the "Cottage Pictures from the New Testament," Oxford and London, John Henry and James Parker; and to be obtained by Members at the National Society's Depository: price 6*s.* the set of Twenty-eight Prints. The Questions, with a few necessary changes in the wording of some of them, will be found well adapted to any other series of Scripture Prints.

Picture IX.

What do you see in this picture? [The sea with very high waves, and a ship tossing on the waves.] Who are the people in the ship? [Our Lord's disciples.] And who are the two figures in the front of the picture? [Our Blessed Lord standing on the sea, and St. Peter sinking down in it.] How was it that our Lord was not in the ship with His disciples? [He commanded them to cross over in the ship, and He went up into a mountain to pray; and in the middle of the night he came to them, walking on the sea.] Were they very glad to see Him coming to them? [When they saw Him walking on the sea they did not know Him, but thought it was a spirit, and they cried out for fear.] And what did Jesus say? [He said, "It is I, be not afraid."] How is it that St. Peter is out of the ship? [He asked our Saviour's leave to come to Him on the water, and Jesus said, "Come."] Could you walk on the sea or river? Could any body in the world? Why could Jesus do it? [He is God, and can do all things.] But the ship in the picture is a good way from our Lord and St. Peter. How was it that St. Peter could walk upon the sea? [Jesus had told him to come, and St. Peter believed that Jesus would give him power to do what He had told him to do. Our Saviour has said, "All things are possible to him that believeth."] And why does he seem in the picture to be sinking? [He was afraid when he saw the wind boisterous, and beginning to sink, he cried, "Lord, save me."] And we see in the picture that the Lord is supporting or holding him up? [Jesus immediately caught him, and said, "O thou of little faith, wherefore didst thou doubt?"] What ought this picture to teach us? [That we ought not to be afraid of doing what Jesus tells us, even when it seems very hard or dangerous; and that He is always ready to hear our prayers.] How do we know what Jesus tells us to do? [All that He wills us to do is written in the Bible, and by meditation on His word we know what He wishes.] But good people often suffer pain, or even death, when they are doing God's will, do they not? [Yes; but even pain and death cannot really do us harm if God loves us and is pleased with us.] Why? [Because God's love can make us happy even in great pain or sorrow, and death will only bring us to His presence in heaven.]

Picture X.

Who is it that you see sitting in this picture? [Our Saviour Jesus.] Who are the men standing before Him? [One is St. Philip, and the other St. Andrew, Simon Peter's brother.] Do you know the name of the little boy? [No; the Bible does not mention it.] Why has he got a basket of bread? [Our Saviour saw a great company of people come to Him, and He asked St. Philip where they should buy bread for them, for they were not near any town or village.] This company of people we see in the background of the picture—what did they come to Jesus for? [Because they saw His miracles which He did on those that were diseased.] Now tell me who answered our Saviour's question about the bread? [St. Andrew said, "There is a lad here which hath five barley loaves and two small fishes; but what are they among so many?"] Yes, we can count the five loaves in the little boy's basket, and there are the two fishes on the ground beside him. What did our Saviour do then? [He commanded the people to sit down on the ground; and when He had given thanks, He divided the loaves and fishes, and gave them to His disciples to give to the people.] How many people were there to eat of them? [Five thousand men, besides women and children.] And did they all have enough? And yet five loaves and two fishes would be very little even among fifty people. [Yes; this miracle is another great proof of the almighty power of God our Saviour.] What was His next command? ["Gather up the fragments that remain, that nothing be lost."] And were there many fragments or broken pieces? [Twelve basketfuls.] What does this picture teach us? [That our Saviour is very merciful and good; for He thought that the people that came to Him would be hungry and want food, and He provided for them.] Does He provide for you? [Yes; He gives my parents power to get me my daily food.] Is it wrong to waste food? [Yes; for Jesus commanded that the broken pieces should not be lost.] What else may we learn from this lesson? [To follow our Lord's example by giving thanks, or, as we call it, "saying grace" before meals.] Does this picture call to our minds only God's supply of common food for us? Is not some other kind of food also meant? [Yes, spiritual food; for our Saviour foreshowed how the more they ate of this food, the more there would be provided for them.]

Picture XI.

This picture seems very different from the others we have seen. Who is the figure in the middle of it? [Our Lord Jesus Christ.] But He is not represented as He usually is? [No; on the occasion that is here represented He allowed more of His glory to appear.] What is this appearance of our Saviour called? [His transfiguration.] His feet do not touch the ground, and there seems a glory all round Him? [Yes; the Bible says that "His face did shine as the sun, and His raiment became shining as the light."] Who are the two figures on His right hand? [Moses and Elias, or Elijah.] What are they doing? [They appeared in glory also, and talked with Jesus about His death.] And who are the three men at the other side of the picture? [His most favoured apostles, Peter, James, and John, whom our Lord took with Him up to the mountain to behold His glory.] And did they speak to Jesus in His glory? [St. Peter said, "Lord, it is good for us to be here; and let us make three tabernacles (or tents), one for Thee, and one for Moses, and one for Elias."] Why did He say this? [He knew not what to say, for they were sore afraid.] What happened then? [While Peter yet spake a cloud overshadowed them; and a voice out of the cloud said, "This is My beloved Son, hear ye Him."] Were the disciples afraid then? [Yes; they fell upon their faces, and Jesus came and touched them, and said, "Arise, and be not afraid."] And what became of Moses and Elias? [When the disciples rose up, they saw no man save Jesus only with themselves.] And what did this teach them? [It taught them and us that the Law, represented by Moses, and the Prophets, represented by Elijah, must pass away, and only the Dispensation of Jesus Christ remain.] What does this picture teach us? [The great glory and majesty of our Lord Jesus, Who is God's beloved Son; and that He is to be feared as well as loved.] Yes, I will teach you a verse in the Psalms, that says that "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are round about Him."

Picture XII.

In this picture our Lord Jesus is sitting in a house, is He not? [Yes; and there is a table beside Him with a tablecloth spread on it.] Who does the house belong to? [A woman named Martha lived in it, with her brother Lazarus and her sister Mary.] There is a woman standing by the table, and speaking to our Lord; what is her name? [That is Martha; she has a pitcher in her hand.] And who is the woman at the other side of the picture, sitting at our Lord's feet? [That is Mary the sister of Martha.] The table being laid appears as if they were going to have a dinner or supper? [Yes, and Jesus was to be a guest.] That was a great honour. Martha seems very busy in her preparations? [Yes; she was cumbered about much serving.] But Mary seems quite unconcerned about it? [Mary sat at Jesus' feet, and heard His word.] Yes, and there is a basket of grapes and other fruit behind her, as if she had quite turned away from it. What is Martha speaking about to our Lord? [She is asking Him to bid her sister help in serving.] And what did our Lord answer? ["Martha, Martha, thou art careful and troubled about many things, but one thing is needful; and Mary hath chosen that good part which shall not be taken away from her."] Then was Martha wrong in serving? [It could not be wrong to wish to serve or honour Jesus in any way.] Then why did our Lord reprove her? [We may suppose that she was so over-anxious about serving, that she had no thought or time to give to our Lord's holy words, which Mary was listening to with all her attention.] Can little children learn any thing from this picture? [That while we must not neglect our duty in learning lessons or doing work, we must yet try to give our best thoughts to learning God's will and holy things.]

Notes on Scriptural and Liturgical Words, by

Rev. J. Eastwood, M.A.

"You will not find that this study of words will be a dull one when you undertake it yourselves. Only try your pupils; and mark the kindling of the eye, the lighting up of the countenance, with which the humblest lecture on words, especially words which are familiar to them in their play, or *at their church*, will be welcomed by them."—*Trench's Study of Words.*

Conies (Lev. xi. 5; Deut. xiv. 7; Ps. civ. 18; Prov. xxx. 26), Latin *cuniculi*, literally *rabbits*. Thus, in Polyd. Vergil's *History*: "Allmoste the third part of the grownde [in Britain] is lefte unmanured, either for their hertes, or falowe deere, or their *conies*, or their gotes, for of them allso are in the northe partes no small number" (vol. i. p. 5). But the *cony* of Scripture, according to Bochart, is a large kind of mouse, which lives in rocky places, and keeps in companies, of which one watches for the rest against danger. Shaw (*Travels*, p. 376) describes it as an animal about the size of a rabbit, but of a browner colour, with smaller eyes and the head more pointed. It usually lodges in the holes and clefts of the rocks, and is common in Syria. See *Pictorial Bible*, Prov. xxx. 26.

Contrariwise (2 Cor. ii. 7; Gal. ii. 7; 1 Pet. iii. 9), "on the contrary." The termination *wise*, which is found in several English words, is the same as *ways:* thus *likewise*, in like ways; *otherwise*, in other ways; *nowise*, in no ways, or, by no means, &c. "But *contrariwise* at all times, when ye shall have leisure, ye shall hear and read some part of holy Scripture, or some other good authors" (Grindal, *Injunctions to Clergy*, 1571, p. 130). "Unworthy persons are most envied at their first coming in, and afterwards overcome it better; whereas, *contrarywise*, persons of worth and merit are most envied when their fortune continueth long" (Bacon, *Ess.* ix.).

Conversation occurs twice in the Old Testament (Ps. xxxvii. 14, l. 23), where it is in both cases the rendering of *dĕrĕch*, "a path." In the New Testament it means general deportment or behaviour, especially as regards morals; and, in all but two passages, corresponds very exactly to the word in the original (*anastrophē*). In Heb. xiii. 5, however, the Greek word means "disposition;" and in Phil. iii. 20, "citizenship," as if in the last passage the Apostle had said, "The community to which we belong is in heaven." Bacon (*Ess.* xxvii.) speaks of "a love and desire to sequester a man's self for a higher *conversation;*" and again (*Ess.* xxxviii.), "They are happy men whose natures sort with their vocations, otherwise they may say, *Multùm incola fuit anima mea* when they *converse* in those things they do not affect."

Convert, in the sense of "be converted," occurs Isa. vi. 10; and in the New-Testament quotations of this passage the more common "be converted" is used. Instances of the former usage are very numerous. "Solomon testifieth that if . . . we do *convert* unto God, and ask mercy, that we shall obtain it" (*Grindal's Remains*, p. 103). "O London! I think if Nebo had had the preaching that thou hast, they would have *converted*" (*Latimer's Serm.* p. 64). "I cum from him that sent me into ye worlde to the intent it might *conuert* and be saued" (*Udal*, John, fol. 54, rev.).

Cor (Ezek. xlv. 14; 1 Esdr. viii. 20). A Hebrew measure of capacity of the same dimensions as the *homer*, which held ten *baths*, or nearly seventy-six wine-gallons. In Luke xvi. 6, 7, our translators have used the general word *measures* in both cases; but in the original the special measures *baths* and *cors* are denoted; and so Wiclif renders them respectively "*barels* of oyle" and "*coris* of wheete."

Cormorant (in Lev. xi. 17; Deut. xiv. 17) means the well-known bird of that name, but (in Isa. xxxiv. 11; Zeph. ii. 14) the Hebrew word is one which is elsewhere rendered "pelican," and which Bochart takes to mean "bittern," as being a bird more likely to be found in the wilderness than the cormorant.

Cotes (2 Chron. xxxii. 28), and Sheepcote (1 Sam. xxiv. 3; 2 Sam. vii. 8; 1 Chron. xvii. 7). *Cote*, especially in composition with the name of one of the smaller animals, is still in common provincial use for "hut, shed, or enclosure;" thus, sheepcote, dovecote, pigcote, hencote, rabbitcote, and kidcote (by which latter name the village lock-up is sometimes called in West Yorkshire). It is connected with *cot* and *cottage*, and was once in good use, thus:

"God hath swiche favour sent herè of his grace
That it ne semeth not by likelinesse
That she was borne and fed in rudenesse,
As in a *cote*, or in an oxes stall,
But nourished in an emperoures hall."
Chaucer's Canterbury Tales, 8271-5.

"When I saw the shepherd fold
Sheep in *cote* to shun the cold."
Greene's Philom. ode 2.

"Suche persones will not the euangelicall shepeheard despise or disdeigne, but rather seke al waies possible untill he shal eftsons haue . . . restored theim to the *shepecotes* of ye church" (*Udal's Erasm.* Luke xv.).

* * *

MISCELLANEOUS NOTICES AND INTELLIGENCE.

Intelligence.

Church Schoolmasters and Schoolmistresses' Benevolent Institution.—At the monthly meeting of the Committee of this Institution, held at the St. Martin's Schools, Charing Cross, on the 2d of September, a copy of the balance-sheet of the Choral Festival in the Crystal Palace in May last was laid before the members, and showed a balance, after all expenses were paid, of *46l. 9s. 1d.* (since increased by a further sum of *25l. 10s. 5d.*) to be handed to the fund of this Institution. Votes of thanks were unanimously accorded to E. A. Waugh, Esq., the treasurer, Messrs. Edwards and Entwistle, the secretaries, the members of the committee of the Choral Festival, and to G. W. Martin, Esq., the conductor, who offers copies of the whole of the music sung on that occasion at 1*s.* per copy to teachers who may be desirous of obtaining it for the use of their schools. It was also agreed that a set of the diagrams of the Working Men's Educational Union should be purchased, and lent to a poor schoolmaster of Buckinghamshire, who, being disabled from teaching by chronic rheumatism, is proposing to earn something for his family by lecturing occasionally in the village-schools in his neighbourhood. It was also ordered that a gratuity of 1*l.* be allowed to a reduced mistress in ill health, who was about to obtain admission into a charitable institution in the country. Considerable additions to the subscription-list have been made since the last notice.

Schoolmasters and Schoolmistresses' Associations.

Metropolitan.—At the monthly meeting, Mr. Hales read a paper on "Reformatory schools." The subject was understood to be new to most of the members, but was well received and highly applauded. Few persons have paid greater attention to the subject than Mr. Hales; and this was clearly shown by the amount of interesting information brought together in the paper. A resolution expressive of deep regret at the removal from London of the Rev. W. Short, one of the vice-presidents, was passed, and a deputation appointed to wait upon him in the name of the Association. On Saturday the 11th, the annual excursion of the members and friends took place. About 140 started from Bishopsgate Station for Buckhurst Hill, Essex. The day proved fine, and nothing occurred to mar the enjoyment of the party. Dinner and tea were well served by the proprietor of the Roebuck; and there seemed to be nothing to wish for but better music, which it is hoped may be secured in future by a trifling addition to the price of tickets for the excursion.

Derby and Derbyshire.—The monthly meeting was held on Saturday, September 4th, in the Schoolroom, Ockbrook. Mr. Lamburn, master of the Ockbrook School, delivered a lecture on "India." The members afterwards took tea with Mr. Lamburn.

Devon and Exeter.—On Saturday 11th ult., Mr. John Fryer, of the National School, Exeter, introduced a discussion on the "Formation of the coal measures." For the establishment of his theory, the essayist thought it necessary to regard the days mentioned in the first chapter of Genesis as so many long periods of time, and in this he was followed by several of the members who joined in the discussion; while others thought that this view destroyed the argument advanced in the fourth commandment in favour of a weekly Sabbath, and that, however evident it might appear to others, to them at least it seemed that the mention in every instance of an *evening* and a *morning* indicated simply a *natural day.*

Nottingham and Nottinghamshire.—At the quarterly meeting of this Association, held at Nottingham, the Rev. G. H. Smyttan, rector of Hawksworth, near Bingham, delivered an eloquent and instructive lecture upon "The suggestiveness of Christian architecture." The afternoon's proceedings were opened by a lesson to a class of boys on "The common pump," by Mr. Whitlow, of Old Radford National School, which was judiciously criticised by the members present. Mr. Cockrem, of Lenton National School, then introduced the subject of "Locomotion;" and before the meeting closed he made some remarks respecting the appropriation of the surplus funds of the Society, and further expressed his opinion that the Association should not be confined in its influence, as it at present is, to the town and its immediate neighbourhood, but that it should be extended throughout the county. A motion will be brought forward at the next meeting, which will be held on the second Saturday in December next, to the effect that all members residing at a greater distance than six miles from the place of meeting shall have part of their travelling expenses paid.

Associated Body of Church Schoolmasters, Bristol District.—At the usual quarterly meeting of the members, an able and interesting paper, giving a *résumé* of the principal educational intelligence during the preceding quarter, was read by Mr. Baden, of Christ Church School, Clifton, and many subjects of interest and importance were thus brought under the notice and discussion of the meeting. It was unanimously resolved to nominate the following as fit and proper persons to serve the general offices of the Body during the ensuing year: Mr. Serjent, Bristol, president; Mr. Hughes, Oxford, treasurer;

and Mr. Williams, York, secretary. Arrangements for holding the next annual conference of the Body in Bristol, on the 29th and 30th of December, were then fully discussed, and the suggestions of the committee unanimously adopted.

Lynn and West Norfolk.—The members of this Society (numbering about sixty with their pupil-teachers) held their September monthly meeting on Saturday the 11th, at Ashwicken, by the kind invitation of the rector, the Rev. J. Freeman. Divine service was performed in the recently-restored parish-church; at two o'clock prayers were said by the Rev. W Clarke, of Wootton, and an appropriate sermon preached by the rector. After service the beautiful gardens and grounds attached to the rectory afforded much enjoyment to the visitors; and the rector invited his guests to the schoolroom, where an excellent dinner and dessert were provided. After tea Mr. Freeman briefly addressed the members on the practical study of botany, illustrated by dried specimens of British plants. Remarks were made by other members of the society, and the guests returned home after a very happy and instructive meeting.

Shrewsbury and Shropshire.—The annual meeting of this Association was held in the library of the Royal Free Grammar Schools, Shrewsbury, on Saturday September 18th. The Rev. B. H. Kennedy, D.D., president, occupied the chair; there were present, besides the schoolmasters and schoolmistresses, the Rev. H. P. Norris, Rev. H. R. S. Sandford, her Majesty's Inspectors of Schools; Rev. T. B. Lloyd, treasurer; R. A. Slaney, Esq., M.P., J. Bather, Esq., and other gentlemen. The report having been read, and the meeting addressed by Mr. Norris, Mr. Slaney, and other gentlemen, the several members and friends adjourned to the Lion Hotel, where they partook of a substantial dinner; the Rev. T. B. Lloyd in the chair, supported by the Rev. H. R. S. Sandford, Rev. H. D. Bunsen, Rev. W. Burbury, &c. Several interesting speeches were made, and the proceedings passed off in a highly satisfactory manner.

* * *

TESTIMONIALS.—To Mr. Spencer, of the Ruddington Free School, his Portrait, faithfully taken in Oil, by G. Cass (formerly Pupil-teacher), and set in a massive Oak Frame, made by R. Hardy, a Member of the Mutual Aid Society.

To Miss M. A. Pascoe, a Rosewood Writing-desk, furnished, from the Children of Lensdon National School, Ashburton, Devon.

To Miss A. H. Thorne, a Rosewood Desk, furnished with Requisites, from the Children of the Infant-School, Lensdon.

To Mr. John Clement Evans, on his Resignation of Gorseinon Boys' School (near Swansea), a copy of *Webster's Dictionary*, and the *Annals of England*, in Three Volumes, and another valuable Book, by the Children of the School.

To Mr. Edward Greenfield, Master of the Clerkenwell Parochial Charity Schools, a Quarto Bible and Octavo Prayer-Book, by his Senior Boys.

To Miss Eliza Kelsey, on the completion of her Apprenticeship in the Walthamstow Girls' National School, a Gold Watch and Chain, by the Mistress; and sundry small Presents, by the Children.

To Mr. Burgess, on his resigning the Mastership of Fishlake Grammar School, *Patrick, Lowth, &c. Commentary on the Bible*, 4 vols.; *Keble's Edition of Hooker's Works*, 3 vols.; *Hardwick's Church History; Stanley's Corinthians*, 2 vols.; Pocket-book, Purse, and a handsome Pencil-case,—by the Inhabitants of Fishlake.

To Mr. James Jeffery, on leaving the Clapham Bowyer School, a Church-Service, by the Pupil-teachers and Boys.

APPOINTMENTS.—Mr. James Jeffery, from Clapham Bowyer Schools, to the Royal Medical Benevolent College, Epsom.

Mr. Burgess, from Fishlake Grammar School, to a Missionary Post in the Island of Tobago, West Indies.

Mr. Haughton, of Sheffield, and late of Manor School, York, to Messrs. Marshall's School, Leeds.

* * *

NOTICES TO CORRESPONDENTS.

We cannot undertake to notice rejected communications.

Minutes of Committee of Council on Education.—Letters are continually addressed to the Editor of this Paper asking for information on the minutes and practice of the Committee of Council. To all such inquiries the only reliable answer is to be obtained from an official source. Many of the points raised may be determined by reference to the *Church Education Directory;* and for others which are more doubtful, it is strongly recommended that application be made either to her Majesty's Inspector of Schools for the district, or to the Council Office. In many cases it may be desirable that such inquiries should be made through the school-managers.

Inquiries for Books. A reference to a bookseller would generally afford the desired information.

"A Reader." The examination papers you look for would interest so small a portion of our readers, that we have given the preference to other subjects. The principal of your college would, we think, lend you the set.

"J. Trinder." By advertising, or otherwise, find schools for the boy and girl where pupil-teachers are required. The managers will arrange for the examination.

"A Country Schoolmaster," "An Old Teacher." We have your letters under consideration.

"Juvenis" should address his inquiry to the Secretary of the Committee of Council.

London: Printed by Levey, Robson, and Franklyn, Great New Street and Fetter Lane, E.C.

No. CXLIV. NOVEMBER. 1858.

THE Monthly Paper OF THE NATIONAL SOCIETY.

THE Meetings of the Committee of the National Society are now about to be resumed, after the usual autumnal vacation. The preliminary steps that have been taken to obtain co-operation in the effort to raise contributions for the Society, in lieu of those hitherto collected under authority of Royal Letters, will be submitted to the Committee. It will be gratifying to the friends of the Society to learn that this effort has met with the express sanction of Her Majesty, who has promised a subscription of 100*l*. a year towards the object in view. The undertaking is also encouraged by the Earl of Derby, the Marquis of Lansdowne, the Earl Granville, and other members both of the present and late Government. His Grace the President of the Society, and their Lordships the Bishops generally, have also given a most cordial and generous support to the movement. The first List of Subscriptions will, it is expected, before long be published. Meanwhile the Secretary will be thankful to receive from Local Treasurers the names of parishes where annual or triennial Sermons have been promised on behalf of the Society, in order that such acceptable aid may be duly acknowledged. Too much importance cannot be attached to this kind of assistance; and at this crisis in the position of the Society's finances, it is earnestly hoped that those clergymen who contemplate making collections, now or at a future time, will kindly intimate their intentions on an early day to the Secretary of the Society.

CHURCH-SCHOOL INQUIRY.—The Summaries of the Returns to the General Inquiry made by the National Society have been printed, and are now on sale in the Society's Depository, price Sixpence. The Pamphlet contains a summary of the returns under Counties, together with a summary of the whole. The inquiry, it will be remembered, was made by the National Society, during the years 1856-7, into the state and progress of schools for the education of the poor in the principles of the Established Church throughout England and Wales; and the results have been largely made use of at educational meetings.

Subscription Associations.

Since the last announcement of proceedings under this head, the Committee has received a gratifying account of a Lecture delivered at Carnarvon Training College by Captain Inglefield, R.N., on the subject of "the Search for Sir John Franklin," expressly given in aid of the funds of the Society, and as a mark of gratitude for the liberal grants made by the Society to Carnarvon. The meeting was presided over by Lord Clarence Paget, M.P., and attended by nearly all the leading families of the neighbourhood. His Lordship advocated the claims of the Society with much earnestness. It is to be hoped that other provincial training colleges which have also received grants may be induced to follow so laudable an example at this crisis in the financial position of the Society.

During the past month Sermons have been preached on behalf of the Society at Abergele and St. George, by Rev. F. Terry; at Wigan Parish-Church, by Rev. P. Marshall; at Yeovil and Sherborne, by Rev. J. R. Woodford; in several parishes in Durham diocese, by Revs. E. Greatorex, Alan Greenwell, and other of the Society's honorary preachers; at Reigate and Christ Church, Leamington, by Rev. Richard Chaffer. The Bishop of Bath and Wells has promised to advocate the Society's cause before Christmas, &c., when it is expected that the Depôt will be opened at 6 Union Street, Bath, in connection with the existing Depôt of the S.P.C.K. Mr. Warren has been engaged chiefly in Durham and Northumberland, having attended several committee and other meetings on behalf of the Society, and added largely to the list of Local Treasurers.

His Lordship the Bishop of the Diocese is to preside this year at the Annual Meeting at Carlisle; and on the 14th of this month Sermons will be preached in ten or twelve churches in Bristol and the neighbourhood. Among the advocates who have kindly promised their services are the Rev. Canon Moseley, Rev. E. Harston, Rev. Canon Madan, &c.

New Subscriptions.

The following Donations and new Annual Subscriptions have been contributed since the last announcement, and are hereby thankfully acknowledged. The List is made up to the 15th October.

Sunderland, Collection at Parish-Ch. .	£10	17	0
Ditto ditto St. Thomas's	3	18	10
West Bradenham, ditto	1	0	2
Lodsworth, ditto	6	4	9
St. Thomas-at-Cliffe, Lewes, ditto .	2	10	8
Alfreton, ditto	5	14	3
Ashperton, Ledbury, ditto	1	7	3
Dukinfield, St. John's, ditto . . .	6	3	6
Aston, Portion of ditto	1	10	0
Carnarvon, Proceeds of a Lecture at .	10	0	0
Cheese, Rev. J. A. *Crick, Daventry* .	1	0	0
Cheese, Mrs. *ditto* . . . . *a.*	1	1	0
D. T. L., per Messrs. Hoare and Co. .	10	0	0
Pennyman, J. S. Esq. *Middlesborough* *a.*	1	1	0
Chorlton, John H. Esq. *Runcorn* (increased to). . . . . . *a.*	1	1	0
Witherby, Arthur, Esq.	10	10	0
Wynn, Colonel, M.P., *Cefn, St. Asaph* *a.*	1	0	0
Howard, Miss, *Loughton House, Northop* . . . . *a.*	1	1	0
Heyes, Rev. E. H. *Prescot* . . .	0	10	0
Donne, B. J. M. Esq. *Crewkerne* . *a.*	1	1	0
Birley, W. H. Esq. *Preston* . . *a.*	0	10	6
Dunn, P. Esq. *Wakefield* . . .	1	0	0

Diocese of London.

Williams, Ven. Archdeacon, 20 *Montagu Street* . . . . . *a.*	1	1	0
St. Clement's, Eastcheap, Collection at	2	0	3
Boyson, Ambrose, Esq. 28 *Newington Place*	5	0	0

Diocese of Winchester.

Streatham Church, Collection at . .	14	14	0
Reigate, Collection at	18	5	3
Price, Mrs. *Woodhatch, Reigate* . *a.*	1	1	0
Utterton, Mrs. *Redhill*	0	5	0
Young, J. Esq. *Dorking* . . .	0	10	0
Joyce, Rev. W. H. *ditto* . . *a.*	1	1	0
Wythes, Mrs. *Reigate*	0	10	0

Diocese of Carlisle.

Windermere, Collection at Parish-Ch.	14	6	8
Lyons, Rev. John, *Bardsea, Ulverstone* *a.*	0	10	0
Troughton, Mr. *ditto*	0	2	6
Beetham Church, Collection at . .	8	0	10
Preston Patrick, ditto	3	7	2
Hutton Roof, ditto	1	0	6

Diocese of Exeter.

Plymouth, Collection at St. Andrew's Chapel	£11	10	4
Plymouth, ditto St. Peter's ditto . .	2	12	1
Devonport, ditto St. Stephen's . .	0	13	0
Daubuz, Rev. John, *Killiow, Truro* *a.*	1	0	0
Purrier, Rev. H. D. *Modbury* . *a.*	0	2	6

Diocese of Gloucester and Bristol.

Harris, Rev. G. C. *Chipping Campden* *a.*	0	10	6
Northleach Church, Collection at .	2	13	5
Bellairs, Rev. H. W. *Cheltenham* *a.*	1	1	0
Sandilands, Rev. Percival, *ditto* . *a.*	1	1	0

Diocese of Lincoln.

Brigg Church Offertory . . .	2	0	0
Lee, Mrs. *West Retford* . . *a.*	1	1	0
Butterfield, Rev. C. D. *ditto* . *a.*	1	1	0
Algarkirk-cum-Fosdyke, Collection at	2	15	0
Halam, Collection at	2	0	0

Diocese of Oxford.

Brill, Collection at	1	4	0
Boarstall, ditto	0	5	0
Bartlett, R. C. Esq. *Trinity College, Oxford*	1	0	0
Cleaver, The Misses, *Coxwell, Farringdon*	5	0	0

Diocese of Rochester.

Beaumont, Colchester, Church Collection	1	13	3
Carver, Mrs. *Finchingfield, Braintree* *a.*	1	1	0
Kemble, The Misses, *Welwyn* . .	0	10	0
Hensley, Rev. Lewis, *Hitchin* . *a.*	1	1	0

Diocese of Salisbury.

Galpin, Mr. *Dorchester* . . *a.*	0	5	0
Rickman, Mr. Thos. jun. *ditto* . *a.*	0	5	0
Smith, Rev. H. H. *Wambrook* . *a.*	1	1	0
Druitt, Miss, *Wimborne* (increased to) *a.*	1	1	0

Diocese of Worcester.

Solihull, Church Collection at . .	8	12	0
Thornton, James, Esq. *Birmingham* *a.*	1	1	0
Aston, Thomas, Esq. *ditto* . . .	1	1	0
Arrowsmith, Rev. R. *Stoke, Coventry* *a.*	1	1	0
Marlen, Rev. H. J. *Solihull* . *a.*	0	10	6

The Society's Central Schools.

FIXED SUBJECTS OF INSTRUCTION.

On former occasions the scheme of Fixed Subjects for the Annual Examination of the Central Schools, conducted by her Majesty's Inspector, has been published in this Paper. The following is the routine which has been adopted as the basis of inspection for next year, and may prove serviceable to those managers of schools who prefer a definite plan of instruction in pre-arranged subjects. The same routine has been adopted for the diocese of Chichester, with the sanction of the Bishop, as the foundation of the diocesan inspectors' examinations in 1859.

The Upper Classes will be expected to know the Subjects set for the Classes below them.

⁂ *The Girls will not be expected to prepare the Subjects printed in italics.*

RELIGIOUS.

CLASS I.

A particular acquaintance with the two Books of Samuel, and with the Acts of the Apostles.

Church Catechism, explained with proofs.

Hymns and private Prayers.

Acquaintance with the meaning of the Prayers in the Morning Service and Communion Service.

CLASS II.

Outline of Old-Testament History, and particular acquaintance with the Acts of the Apostles.

Whole of Church Catechism repeated and explained, and more particular acquaintance with the Apostles' Creed.

Hymns and private Prayers.

Acquaintance with meaning of the Church Prayers to the end of the Absolution.

CLASS III.

Outline of history contained in Genesis and Exodus, which may be learned from Scripture History probably read in this class; also the history of our Lord.

Hymns and private Prayers.

The meaning of the words 'created,' 'redeemed,' 'sanctified.' Church Catechism to end of Commandments.

CLASS IV.

The history of Abraham, Isaac, and Jacob, taught orally—Gen. xii. to end.

In New Testament, the first visit of our Lord to Jerusalem, His baptism, temptation, and death, taught orally from Luke ii.-iv., xxii., xxiii.

The Commandments, Creed, and Lord's Prayer, repeated distinctly; the latter to be explained clause by clause.

CLASS V.

The creation and fall of man, taught orally from Gen. i., ii., iii.

The birth of our Lord, the vision to the angels, visit of wise men, taught orally.

The Lord's Prayer to be repeated distinctly.

SECULAR.

CLASS I.

Reading in Irish fourth book, or Society for promoting Christian Knowledge, fifth book, or one of a similar standard, with explanation of words and phrases.

Grammar—parsing in the above, including rules of syntax.

Writing, from dictation and memory, or a letter.

Geography, of *the World, Europe,* England, and Palestine.

English history of the reigns of William III. and George I. II. III.

Arithmetic—first division, *vulgar and decimal fractions;* second division, to proportion and bills of parcels; *mental arithmetic.*

CLASS II.

Reading from Society for promoting Christian Knowledge, third book, or one of similar standard.

Grammar—simple parts of speech, etymology, prefixes.

Writing, from dictation and memory; *e. g.* a commandment.

Geography of *Europe,* England, and Palestine.

Arithmetic—first division, to *proportion;* second division, to reduction and bills of parcels.

CLASS III.

Reading from Society for promoting Christian Knowledge, second book, or one of similar standard.

Writing, from dictation.

Geography—the definitions.

Arithmetic—simple rules and *compound addition.*

CLASS IV.

Read from reading-lessons, part one, with spelling.

Write down words of one syllable from dictation.

Arithmetic—simple addition and subtraction.

CLASS V.

Easy reading of words of one syllable.

Arithmetic—simple addition and counting up to 100.

Diocesan Proceedings.

CANTERBURY DIOCESAN BOARD OF EDUCATION.

The Annual Meeting of the Canterbury Diocesan Board, held on the 20th October, was well attended. His Grace the Archbishop presided, and was supported by the Earls Amherst and Romney, Viscount Sydney, Sir Brook Bridges, M.P., W. Deedes, Esq., M.P., the Dean of Canterbury, Rev. Sir Charles Farnaby, &c.

The sermon on the occasion was preached by the Dean in the Cathedral, the meeting being held in St. George's Hall. The Report was read by the Rev. J. C. B. Riddell; and in a future Number it is hoped to give the usual abstract of the Board's proceedings. The meeting was addressed at some length by many of the noblemen and gentlemen present.

Mr. Deedes specially urged the importance of supporting evening-schools as the most valuable means of extending education. He considered it wrong in principle to endeavour to retain children for a longer period at school by a pecuniary bribe. An endeavour should be made to convince both the parents and the children of the necessity of a good education; and then if the children did not remain long enough in the parochial schools, they would seek to continue their education in evening-schools, if they were established. The Earl of Romney fully concurred in the remarks of Mr. Deedes, and hoped that the suggestions for the establishing of evening-schools would be brought into operation. The Rev. B. T. Smith, Diocesan Inspector, said, that with respect to the vexed question of the children leaving school at an early age, it seemed to him merely a question of capital and labour, and without a legislative restriction on infant-labour the incentive would remain for the parents to acquiesce in the early removal of their children from school. He was most anxious to see a system of evening-schools fully and fairly tried.

The Archbishop, in closing the proceedings, observed, that he thought they might all congratulate themselves on the progress education was making, especially in the diocese of Canterbury. There were now no less than 495 schools in that diocese, and although perhaps in some parishes the children might have to walk a little distance, yet there was no parish at all which might be termed entirely destitute of school-accommodation. In regard to what had been said as to the children leaving school early, he quite admitted that the book-learning went entirely out of the heads of nine out of every ten children a very short time after they left school. But they must never forget that the principal end and aim of education was to enable the recipients to carry themselves well through life; and although they might forget the learning, he had very little doubt that what they had once learnt ever afterwards influenced them to some extent. Education was rather to be regarded as a means of doing hereafter what was to be done than as an end in itself. He was rather surprised the other day when a gentleman, well acquainted himself with the question of education, complained to him that the studies in our Universities were not the studies that were pursued in after-life. Certainly not; and in that respect their high schools did not differ so much from their preliminary schools. The poorer classes, educated in the National schools, when they entered the arena of life no longer learnt to read and spell, any more than the higher classes, educated at our Universities, passed their time in construing Greek and Latin verses. Each entered on the hard business of life in his own sphere. If young men were taught Greek and Latin, they were not always intended for schoolmasters and critics; or if they acquired mathematics, it was not in order that they should be everlastingly studying them. All education was a sort of disciplining of the mind; and it was that disciplining of the mind, as much as the knowledge they acquired, which fitted them to perform the real duties of life. It was possible that a child who, at the age of ten, was taught to read the Bible, might at twenty not be able to read at all; but the precepts instilled in childhood would influence the future life of the man. Doubtless if evening-schools could be established, to continue the education so begun, the most important results would accrue. At the same time, let them not be too much discouraged with the present; for he could not believe that when the simple precepts of the Bible had been once instilled, they would ever be forgotten by the child. Though they might lament the imperfection of their education, it was as certainly true that they could not avoid it, except by the adoption of some such remedy as had been pointed out. By God's blessing much had been done to instil sound principles into the minds of the attendants of diocesan schools, and he believed those principles would be fixed by the Spirit of God. They must all trust in Him, and do as much as they could to promote the great cause of education among all classes of society.

BATH AND WELLS DIOCESAN SOCIETIES.

The Annual Meeting of these Societies took place at Wells on the 5th October. The Bishop of the Diocese presided. Speaking of the proceedings of the Board of Education, his Lordship took the opportunity very cordially to thank the Rev. Mr. Vaughan, the Diocesan Inspector, and the other gentlemen who had given up their time to the inspection of the schools of the diocese. His Lordship considered it quite impossible to over-value the inspection work that had been done. He quoted from the Inspector's Report as to the satisfactory progress education was making in the diocese; but said that the same cause of complaint existed as before,—that parents took their children from school before they attained the age of twelve years.

He believed that skilled labour was becoming every day more valuable. The flail was already laid aside for the steam threshing-machine; the reaping machine would shortly supersede the sickle; and he fully believed that, before three years were over, the ploughing machine would supersede the labour of horses. It would therefore be incumbent on the cultivators of the soil to have skilled labour. Skilled labour must, in the course of a few years, command a higher value in the market than unskilled; and it was to this cause alone that he looked with any thing like a sanguine hope to the children of the schools remaining up to the age of twelve years. There were also other difficulties to contend against. A child taken from school before he was twelve years of age could not be said to be educated. Then there were the evening-schools, which were increasing in every corner of the diocese. But there was a difficulty attending such schools: the pupil-teachers and the certificated masters were not permitted to work in these schools, and therefore the clergyman had great difficulty in conducting them. Mr. Vaughan had penned some very useful remarks on this subject.

An abstract of the Reports was read by the Rev. G. H. Fagan, whose exertions were particularly acknowledged by J. H. Markland, Esq. D.C.L. The Bishop of Nelson, and many gentlemen present, addressed the Meeting, but not generally on educational topics.

National Association for the Promotion of Social Science.

The second Annual Meeting of this Association has just been held at Liverpool, Lord John Russell, as President for the year, delivering the inaugural address in St. George's Hall, which accommodates 3000 persons, and which was crowded in every part. Among the varied subjects which his Lordship brought under the notice of the Association was that of Education; and in the course of his remarks he said "that, anxious as he was for the progress of education, he was quite willing to renounce any desire to establish in this country the system of France, Austria, or Prussia." His Lordship also brought under review the recent efforts of the Universities to improve the education of the middle classes.

The proceedings of the Association were carried on throughout several days by the reading of papers classed under sections, each section having its separate president, who delivered an address. The educational section was presided over by the Right Hon. W. Cowper, M.P. In the course of his address he said, "We require not only primary schools for all, where the elements of useful knowledge may be acquired, but also a good system of what may be termed secondary education; and it is to this secondary and adult education that attention should now chiefly be directed. A successful night-school is not easy to conduct; but there are now 54,000 persons attending evening-schools in connection with the National Society alone. This I believe to be the field in which the largest harvest can be gathered, and happily the labourers are not few. Occasional lectures have their use; but what is necessary is systematic and continuous teaching. The Hants and Wilts Societies have set a good example. . . . This county furnishes the best instances of the required organisation; and the proceedings of the East Lancashire Union of

Mechanics' Institutions, under the able and zealous presidency of Sir James Kay Shuttleworth, Bart., should be studied by all who are interested in this branch of the subject."

Papers were read in the educational section by Mr. Horace Mann, on the "Practical working of the plan of competition for the Civil Service;" by Rev. J. S. Howson, on the "Progress and probable results of recent examination schemes;" by Mr. J. G. Fitch, on "Examination Schemes, and their incidental effects on public education;" by Rev. H. J. S. Smith of Balliol College (read by Rev. J. S. Howson), on the "New Oxford Examinations;" by Dr. Ihne (Phil. Doc. of Bonn), on the "Organisation of middle schools in Germany;" by W. Knighton, LL.D., on "Middle-class elementary education;" by Rev. J. S. Howson, on the "Statistics of the Liverpool Collegiate Institution;" by Rev. Nash Stephenson, on "Bookhawking societies;" by Professor Hennessy, on "Freedom of education;" by Mr. Ruskin (read by the Rev. D. Melville), on "Education in art;" by Miss Mary Carpenter, on the "Relation of ragged and industrial schools to the Parliamentary Educational Grant;" by Professor Pillans, on "Some prevailing errors in the education of the working classes;" by Miss Louisa Selwyn, on the "Importance of combining training in useful occupations with instruction in National schools;" by the Rev. Dr. Begg, Edinburgh, "Obstacles to a National system of education in Scotland;" by Rev. A. Hume, LL.D., "Some account of the education of the poor in Liverpool, with suggestions for its improvement;" by the Ven. Archdeacon Allen, "The part which the Government should take in promoting the education of the people in England;" by Mr. Alfred Higginson, Liverpool, "Observations suggested by the recent report of the Rev. W. H. Brookfield, her Majesty's Inspector;" by J. C. Symons, her Majesty's Inspector, on "Union Schools;" by Mr. Bazley of Manchester, "National Education,—what should it be?" by Rev. H. G. Bunsen, "The effects of the Government system of education in small country schools;" by Rev. Nash Stephenson, "The principles on which educational legislative measures should be based;" by Rev. W. Fraser, on "Compulsory education;" by Mr. Charles Paget, M.P., "Results of the half-time system in rural districts;" by Mr. John Stewart of Edinburgh, "Art-Education, its influence on general education and domestic comfort;" from Mrs. Margaret Fison, "On the Institutions of De Fellenburg;" from Rev. W. Taylor, on "Colleges for the blind for the middle and upper classes;" from Rev. C. H. Bromby, on "Training colleges;" from Mr. Jellinger Symons, "How to make common schools more useful."

From the Report of the Council it appears that the meeting has been entirely successful, 666 members' tickets and 1341 associates' and ladies' tickets having been disposed of; while the number of papers read have been 173, many of which were of a very valuable character.

The education department recommend that a committee should be appointed to investigate the subject of endowed charities with reference to education, and to report to the next annual meeting. The department also recommend that at the next meeting a separate section should be established to consider the best means of promoting the trial and introduction of improved methods of instruction into elementary schools, and otherwise cultivating the science of method in teaching. They further urge that these subjects should form a distinct class in the deliberations of the department in 1859.

In the department of punishment and reformation, one of the recommendations agreed upon was, that application should be made to the Committee of Council on Education for reconsideration of their last minutes, with a view to giving increased educational grants to ragged industrial schools.

Education Commission.

His Grace the Duke of Newcastle; the Right Hon. Sir John Taylor Coleridge; Goldwin Smith, Esq., Regius Professor of History in the University of Oxford; Nassau W. Senior, Esq.; Edward Miall, Esq.; Rev. C. Lake, Fellow of Balliol College, Oxford; Rev. William Rogers, Incumbent of St. Thomas Charterhouse, have been appointed her Majesty's Commissioners to inquire into the present state of popular education in England; and to consider and report what measures, if any, are required for the extension of sound and cheap elementary instruction to all classes of the people.

The office of the Commission is at No. 17 Great Queen Street, Westminster, S.W.; the Secretary, Fitz-James Stephen, Esq., Barrister-at-Law; other officers, John Flint, Esq., late Assistant-Inspector of Schools in the archdeaconry of Derby, and T. W. Blatchford, Esq.

In pursuance of the duties assigned to the Commissioners, they have just appointed ten Assistant Commissioners, to whom elaborate instructions have been issued, showing the nature of the investigations which they are required to make. They are cautioned to aim simply at the investigation of the questions of fact, and not to be influenced by any controversial bias, ecclesiastical, political, or economical.

To each Assistant Commissioner a district is to be assigned—two of which are metropolitan, two agricultural, two manufacturing, two mining, and two maritime. These districts are not exhaustive of the whole of England; but are intended as specimens of the country at large. The subjects for investigation are classed under two principal divisions—1. Statistics; 2. The condition, methods, and results of education.

Under the first division instructions are given on the statistical forms, furnished by the Commissioners, on the nature of the inquiry to be made into public schools, private schools, Sunday-schools, evening-schools, and factory-schools. To these instructions it is added that the Assistant Commissioners are to "bear in mind the fact that they have no power whatever to compel persons to answer their inquiries; and they must be most careful in all cases to assure those with whom they may communicate that the Commissioners will scrupulously respect all private interests, their object being to state general results, and not to expose private deficiencies."

Under the second division, instructions are given on—

1. The supply and demand of Education.
2. The mode of Education.
3. The subject-matter of Education.
4. The results of Education.

With respect to the inquiry under the first head, each Assistant Commissioner will be informed of the estimated number of children between the ages of three and fifteen (calculated from the census of 1851) living in his district. He is to ascertain the number of the schools of all kinds, and the number of scholars in them, within his district, together with the average period of attendance and the amount of accommodation the schools afford. In this way it is expected that the Assistant Commissioner will arrive at a just estimate of the number of children for whom no educational provision has been made, and may form an opinion as to the age at which boys and girls respectively usually leave school. The instructions give a series of questions to elicit information as to the cause of the non-attendance of children at schools. Among other points to which the attention of the Assistant Commissioners is called are the following:

In order to test the extent of unwillingness, you will, if opportunity offers, examine the working of any schemes for giving prizes or certificates for long attendance at school which may be in operation in your district; and you will observe how far they affect the disposition of parents to keep their children at school. . . . . You will also ascertain whether the attendance is more numerous at schools in which industrial training is included in the course of instruction than at those in which it is not, and what is the amount and nature of the industrial training. . . . . You will find it important to inquire whether the average period of the attendance of children is longer, and whether the number of children is larger, at good schools than at bad ones. . . . .

In connection with the demand for education, it is also desirable to inquire whether the poor show a jealousy of, or a preference for, any particular system; . . . whether, *cæteris paribus*, a school under Government or other inspection, or in connection with an educational society, is, *as such*, more or less popular than others not so circumstanced. . . . . Particular attention should be paid on this head to the comparative popularity of free education and education for which payments are made, and to the causes of the state of feelings which you may ascertain to exist on the subject. It will also be of importance to inquire whether parents are deterred from sending their children to school by dislike of the particular form of religious instruction enforced or given there. Is there a reluctance among dissenting parents to send their children to Church-schools, and *vice versâ?* . . . . In all these inquiries, you will remember the importance of taking the evidence of the parents of the school-children, as well as that of the patrons and managers of the schools.

The Commissioners state that they are fully aware of the extreme difficulty of many of these inquiries, and add, "You will do your best to obtain trustworthy evidence in regard to them. Should you find it impossible to do so, you will frankly report that result to the Commissioners."

The second head of inquiry is divided into (1) Schools; (2) Schoolmasters; (3) School-buildings, Apparatus, and Organisation. The first head, Schools, is subdivided into the management of schools, finance, and the comparative efficiency of schools. On the subject of the management of schools, the instructions are as follows:

The Management of Schools.—The management of schools consists of the two elements of government and finance. With respect to the government of schools, the most important subject on which the Commissioners wish for information is the working of systems of central aid and inspection, or of central inspection alone. The most important of these is that which is under the management of the Committee of Privy Council. The principles of that system are, that private efforts to establish schools in which secular is combined with religious instruction shall receive aid from Government irrespectively of religious creed, but on condition of inspection. Schools are also in some cases inspected although no grant has been made to them. . . . .

Some objections which do not apply to other bodies have been made both to the principle and to the administration of the Government grant. Some persons entertain a conscientious scruple against accepting Government assistance to, or admitting Government interference with, education in any form whatever. You will endeavour to ascertain to what extent this scruple operates.

It is asserted that the prospect of receiving Government aid operates as a check upon voluntary contributions for purposes of education. You will accordingly attempt to obtain trustworthy information as to the amount of voluntary subscriptions for educational purposes made throughout your district, and as to the ratio of its increase or diminution during a period covering that in which the system of Government help has been developed; and you will also ascertain whether in particular instances the prospect of obtaining Government assistance has repressed or stimulated private liberality. It is also asserted that the terms upon which the Government grant is made are such as to interfere with the independent management of the school. You will inquire into the grounds of this opinion, and you will also collect evidence as to the nature of the cases (if any) in which the committee of management have given up their own views in order to obtain grants by complying with the views of the Committee of Council. It is also asserted that the competition of schools assisted by Government is found to be so strong as to drive out of the field all private enterprise in the same direction. You will therefore direct your attention to the growth or decline of private-adventure schools, and more particularly to that of unassisted public schools in places where the schools assisted by Government are particularly numerous; and you will endeavour to ascertain what was or is the character and degree of efficiency of such uninspected schools in comparison with the schools inspected.

Objection has been taken to some particulars respecting the administration of the Government grant, as well as to its principle. These are, that the terms upon which the grant is made are such, that in poor districts the promoters of schools are unable to entitle themselves to it by providing suitable buildings, and by providing the salary necessary to secure the services of a certificated or registered teacher. It is also said, that the number of days of attendance exacted as a condition of sharing in the capitation grant is so high, that many deserving schools are excluded from the benefit of it. It is asserted in connection with this matter, that the capitation grant is intended to meet the case of schools in poor districts, and that the terms on which it is made (see Consolidated Minutes, pp. 14, 15) are such that its purpose is in practice defeated with respect to the very schools which need it most. The grant is restricted to schools of which the teachers are registered or certificated; and it is said that, inasmuch as the power of teaching is distinct from that of learning, this restriction often excludes good teachers and their schools from assistance. You will inquire whether these assertions are warranted by the facts in the district to which you are sent, and how far they are so warranted.

With respect to public schools not under Government inspection, you will inquire what is the nature of the managing body, and how it is formed.

With respect to "Finance," among the inquiries to be made are, "Whether it is true that the payment of fees is popular with parents? Whether the scale of fees can safely for the interests of the school be raised in proportion to the character of the education given? Whether schools are usually in debt, and from what sources deficiencies are made up?"

Under the division "Schoolmasters," among the instructions given are the following:

With respect to public schools, you should endeavour to ascertain what has been the result of the system of education for masters adopted at the normal schools, and particularly whether the schoolmasters who have been the subjects of such an education devote more time to the training of pupil-teachers than is consistent with the interests of their scholars, or whether they neglect the former for the latter; and whether they are disinclined to bestow the proper degree of attention on the elementary branches of education, viz. reading, writing, and arithmetic. . . . You will also inquire whether such teachers show a tendency to be dissatisfied with their position, on account of its not opening to them a career of advancement, and to leave it in order to embrace other professions. . . . You will inquire whether there appears to be any ground for the fear that the number of teachers holding certificates may become excessive, whether they act as masters of schools at too early an age, and whether it would be expedient to require candidates for a principal mastership to have served any and what time as assistants.

The third head of inquiry under this division is, the subject-matter of education. Instructions are given for the Assistant Commissioners

to examine a sufficient number of schools of various religious denominations; . . . . to collect materials for sound conclusions as to the broad general question of the comparative accuracy and intelligence with which the elementary branches of knowledge are taught, and as to the objects to which teachers of different classes principally direct their attention.

Among other points noticed, the Commissioners desire

to ascertain, exclusively as a question of fact, what are in practice the differences between the course of religious instruction afforded by different religious denominations; what (if any) are the recognised formularies adopted by them, and how far those formularies are taught in such a manner that the pupils have such perception of their meaning as children of an early age and average intelligence may be expected to acquire.

In connection with this subject, you will inquire whether or not it is frequently the case that parents of one religious persuasion send their children to schools in connection with other persuasions; and if so, upon what terms as to special provision for their religious instruction or attendance on religious worship, and whether in practice such terms are enforced.

The fourth head of inquiry is "Results." The Commissioners reserve those of a moral nature to be ascertained through other channels, leaving to the Assistant Commissioners intellectual results.

PAPERS AND CORRESPONDENCE.

[*The Committee of the National Society are thankful for any communication likely to assist School-managers and Teachers, or otherwise promote the cause of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

ON PUNCTUATION.

[Continued from p. 275.]

Of the Punctuation of Compound Sentences.

GENERAL RULE.—The several members of a compound sentence are separated by commas, by semicolons, or by colons.

(*a*) If the logical importance of each member is very prominent, a semicolon is used.

Adversative and causative sentences are therefore more often thus divided than copulative sentences are.

For the same reason, if the connecting conjunctions are omitted, semicolons are used.

A compound sentence, one of whose members is itself compound, is divided by a semicolon; if the compound member is subdivided, by a comma. If, however, the compound member is subdivided by a semicolon, a colon will be required to separate the principal members.

(*b*) If the connection of the members is more prominent, commas are used.

(*c*) A succession of maxims relating to one capital thought, or of sentences expressing the same thought in different forms, is divided by colons. This is especially the case if all are formed in the same manner.

So if a thought is first expressed in general terms, and its sense is then expanded in a succession of sentences enumerating the several propositions included in the general one, the expansion is separated from the general sentence preceding by a colon or colon and dash.

A sentence immediately followed by another simple sentence expressing the same thought in an expanded form is equally thus separated by a colon: as,

> "Had I a father living? I had not: my father had been dead about eight years."—*De Quincey.*

A. Special observations on copulative sentences.

(*a*) A comma usually divides the several members, unless any one of the above rules applies.

(*b*) If a sentence is copulative in expression, *i. e.* has a copulative conjunction connecting its members, but is adversative in thought, a semicolon is often used: as,

> "Philip was at that time allied to both these powers; and both were his betrayers."

(*c*) In a climax, of which each member is emphatically to be distinguished, semicolons are used.

B. Special observations on adversative sentences.

(*a*) If the opposition is only of conceptions, a comma is generally employed: as,

> "Hate is partial, but love is still more so."

(*b*) If the opposition is between two entirely distinct thoughts, of which the subjects and predicates are different in each, a semicolon is employed.

A semicolon is oftener used when the second sentence limits the first than when the second sentence directly negatives the first.

If the second member is connected by elliptical sentences,—'however,' 'nevertheless,' &c.,—such members are considered separate sentences, and separated by a period.

The principle in both the preceding cases seems to be the same,—that the second sentence stands in opposition, not to the expressed sentence preceding, but to a dropped link in the chain of reasoning.

C. Special observations on causative sentences.

(*a*) If the second sentence (in construction, not necessarily in order) expresses the real or material cause of the first, a comma is used.

(*b*) If the second sentence expresses the logical cause of the first,—that is, not the reason for the first being true, but the reason that justifies the speaker in asserting it,—a semicolon is more often employed: as,

> "He lives in London; for I have seen his house."

This law does not seem to be strictly followed, or, indeed, any law at all; but it rests on the principle expressed above, the omission of a necessary link in the reasoning.

If the conjunction is omitted in this latter case, a colon or even a full stop is often used.

D. Of contracted compound sentences.

(*a*) If a contracted compound sentence consists of two members connected by 'and' or 'or,' no separation is required.

Exceptions.—1. When a limiting sentence or clause belongs to one member, and does not equally apply to the other or others.

2. When in an adversative sentence the connecting conjunction 'or' indicates only a nominal distinction, *i. e.* an alternative of names, and not of notions: as,

> "Hence a multitude of decisions, or cases adjudged, will arise."—*Blackstone.*

In both these cases a separating comma is needed.

(*b*) If the sentence consists of more than two members, commas must separate each member from the rest.

E. Of the punctuation of simple sentences as affected by being members of contracted compound sentences.

(*a*) When a simple sentence forms the last member of a compound sentence of more than two members contracted in the predicate, it is expedient to indicate the collectiveness of the subjects by the insertion of a comma between the last subject and the predicate. The same principle will be applied when the predicate, consisting of the copula (in the plural) and a common noun or adjective, comes first by inversion; a comma will in such case immediately follow the predicate.

(*b*) An enlargement of a notional word equally applying to two or more members of a compound sentence, if expressed with only one member, is separated from the notional word to which it is attached by a comma: as,

> "Lest he incur the censure, as well as inconvenience, of living in society."—*Blackstone.*

So if an infinitive mood completes two or more different auxiliaries: as,

> "The common law both may, and frequently does, prohibit and annul their proceedings."—*Blackstone.*

(*c*) In a contracted adversative sentence, two opposed extensions, the one ending the former, the other beginning the latter of the two sentences, are separated by commas from their respective sentences: as,

> "Such derive their force and all their authority, mediately or immediately, from this original."—*Blackstone.*

In such cases the opposition is not so much between the whole of the sentences as between the particular parts so separated.

SOCIAL INTERCOURSE BETWEEN THE CLERGY AND COUNTRY TEACHERS.

SIR,—Perhaps of all occupations that of the school-teacher of the present day possesses the best opportunities and encouragements for advancement. Nothing is wanting on the part of government and other educational committees to this end; and, so far, the person who recognises a call to the office is a fortunate being, and the office itself in every way rendered desirable. There is one point, however, in which the teacher cannot be so truly regarded as the 'child of fortune,' viz. *the society in which he is to find his level.* I do not know whether this question has ever been discussed, but I feel it to be one of great importance, particularly to one class of teachers; and I doubt not but that many of my fellow-workers will feel with me. In reference to this subject, however, teachers must be regarded as divided into two classes—those who labour in large towns, and those who work in the country. To the latter of these the question seems principally to apply, though the former by no means is to be excluded. The *country* National school-teachers, I ask, where do they find their level in society? Tradespeople there are none. As a rule, they hold no intercourse in a social point of view with their clergyman; literally they are alone, and may pass week after week without an opportunity of enjoying the delightful and healthy exercise of social and kindred intercourse. Here their education becomes their misfortune, giving them tastes and tendencies which find no response from those by whom they are chiefly surrounded, and which seem not to be considered sufficient to allow them intercourse with those next above them in the social scale. This is my own position; and in pleading it I feel convinced I must be pleading that of many others in similar situations, in fact, I regard it as the only objection to the country teacher's calling. Doubtless teachers may rank with teachers without fear on either side of losing caste; but, as a rule, they are too far apart (in the country at least) to admit of much society beyond a call at distant intervals of time, or an occasion of general meeting. There are other teachers to be found even in villages—masters and tutors of private schools—whom I consider fit companions for the National schoolmaster, and governesses and teachers in establishments for ladies amongst whom the National schoolmistress ought to find her place; but experience proves that such connections are not really formed. The reason given on the part of persons engaged in private tuition would be, that the village school-teachers rank too low to admit of friendly intercourse. And why is this? Simply because in olden times the office of 'educator of the poor youth' usually fell into the hands of aged and ignorant females, or such males as had either failed in every other occupation, or who had by some strange connection coupled the office of teacher with some other half-pay engagement. This state of things has happily passed away; but while the importance of the teacher's office has been very materially raised, his relative position in society has not received a proportionate advancement; and though it be not actually admitted, there yet in reality exists much of the former estimate of his character and position. There is one way, and one only, as far as I can see, in which his name can be redeemed, and one person only who can come to his aid in this necessity,—and that person is his clergyman. To him he naturally looks for support and protection; he regards him as his peculiar friend; his work is greatly similar, in fact, identical. The acknowledged position of the one above the other is great,—and I, for one, do not wish to be understood as seeking to make it appear otherwise; but this I do suggest: let the clergyman allow his school-teachers to feel that within certain bounds they are admissible and welcome in his family circle. The point at which those bounds of intercourse are to be drawn (I trust I am not saying too much for my cause), every sensible recipient of such advantages would have common sense and prudence enough to determine. The sacrifice on the clergyman's part would be very slight; his tastes and conversation would suffer nothing. I am ready to admit that the plan I suggest would not allow of universal adoption: there are circumstances of time and place which must necessarily ever keep it in check; and, again, some there are who, from allowing their importance to get the better of their judgment, would render their society at all times irksome and offensive. Such, however, are the few; and moreover, as this feature of character is one which of all others the soonest betrays itself, it would on detection form a very proper exception to the plan suggested. This, however, is a point only for those willing to befriend us in this matter to decide: every minister is acquainted with the character of his school-teacher, and can act accordingly. As regards the exact nature of the intercourse here advocated, it is not required to be of an active character, but rather, if the term may be allowed, incidental. Teachers frequently find occasion to make business calls on their clergymen; let such become moments of pleasurable remembrance to them. Perhaps at the time of such visits they are languishing for want of kindred intercourse; how disappointing, then, to their feelings, how chilling to their heart, is the cold and formal reception they often meet with! They depart with feelings of peculiar loneliness; they can scarce avoid thinking that no one cares for them. On the contrary, were they privileged, as those well-known in person and work, to make known their errand as one of common interest to all under that roof, by meeting the clergyman in his family circle on such occasions, and enjoying the expressed interest, encouragement, or sympathy of all present there, how different would be the result! They would return to their homes better for it in every respect, would think better of themselves, feel in better spirits, have a higher respect and love for the kind friend who so cared for their well-being and comfort, and would feel that on every such occasion they had gained a material advance in their education, viz. that of decorous behaviour in good society. Anxiously hoping the time may not be far distant when such an additional encouragement shall be within every worthy school-teacher's reach, I am, &c.

A COUNTRY SCHOOLMASTER.

SCARCITY OF SITUATIONS.

SIR,—Your last Number announces that applications to each of the three chief training colleges for the services of teachers, up to Midsummer last, greatly exceeded the power of their several councils to supply them. But "T. Last," on another page, confirms the opinion, long held by more than one educator, that there is a growing scarcity of situations. It must be so. Certainly not less than 300 young men leave the training colleges yearly; and, according to present arrangements, this supply is to continue. I am aware that a large fraction of these become clerks, assistants in boarding-schools, or enter into business in various ways. But a very large majority have done all that was required of them; and in the possession of a certificate expect to enter at once upon the duties of a National schoolmaster. These are already finding that there is a limit to the number of new schools, that young men are not every where preferred to men of experience, that assistant-masterships—a last resource—are confined to the large schools only, and that the colonies and India will require but a small number of schoolmasters for many years to come.

If it cannot be shown that "T. Last" and many others are in error, it is only right that a remedy should be pointed out. Perhaps the following suggestion may deserve the consideration of some in authority. Let the number of pupil-teachers appointed to a school be strictly in proportion to the number of scholars; for the success of pupil-teachers in obtaining scholarships depends more upon their own perseverance and natural ability than upon the master's diligence. Let managers have the option of a pupil-teacher or two, yearly monitors of not less than twelve years of age, and at 5*l.* each. Such monitors to be appointed, instructed, and examined as pupil-teachers in their first year. I beg to remark, that in a mixed-school a girl and boy would be much more appropriate than a young man; that the prospect of 2*s.* a week would induce a longer stay in the school; and that at the end of the year the monitor would be better able to decide upon the calling of a teacher than many have proved themselves under the present system, while it would be in the power of the managers to decline their further services. I trust the subject will not be allowed to pass unnoticed, as many have done, from the *Monthly Paper*.—I am, &c.,

AN OLD TRAINER.

SIR,—I do not venture to make use of the language employed by "Mentor" in your October Number, and say his letter should be "contradicted;" but may I crave your indulgence and that of your readers while I make a remark or two on his letter in answer to "Last"? this, believe me, I do in all humility.

1st. The comparison instituted between the number of "situations vacant" and the number of "situations wanted" does not at all warrant "Mentor's" conclusion, and is consequently not a "sufficient" answer to "Last." It is my belief that teachers desirous of securing situations, or of bettering their position, found their hopes more on the advertisements for teachers than on the insertion of advertisements by themselves; and that they are right in so doing I also believe, for I have heard clergymen and other patrons of schools say, that when in want of a master, the *dernier ressort* would be him who had advertised for a situation. I say nothing as to the justice of this; it is sufficient for my purpose to say that such is the fact, verifying "Mentor's" remark, that "parties wanting teachers and teachers wanting situations are not," in this point at least, "on equal terms."

2d. To "Mentor's" "own experience" allow me to add mine. Recently a school was advertised: stipend, a little over 100*l.*, without residence. This seems to have been considered a head prize in the scholastic lottery; for on receiving back my testimonials, I found them marked "No. 155," the secretary having previously written me that there were upwards of 130 candidates.

3d. What is there "ridiculous" about the letters of the Greek alphabet, that "Mentor" should speak of designations "more ridiculous"? and is there not a little lack of charity in imputing such unworthy motives to those who make use of Alpha, Beta, Sigma, and Tau as distinctive designations? And this brings me to my last remark, in regard to "Mentor's" advice to teachers wanting situations to give their names and addresses in full at the foot of their advertisements. Here, again, I contend that "parties wanting teachers and teachers wanting situations are not on precisely equal terms." School-managers have nothing to risk by exhibiting their full titles and address; schoolmasters too frequently have. Can you not suppose a case in which a master is anxious for a change,—say for a "bigger half-crown," or a more congenial sphere of labour; but, keeping in mind the proverb mentioned in "T. B.'s" kindly letter, that a "bird in hand is worth two in the bush," is by no means desirous that his present employers should know of this anxiety? for school-patrons are but men, and are apt to look on such conduct as a slight to themselves. Shall I not be borne out in this by the experience of others besides myself?—I am, &c. A. B.

REGISTERED TEACHERS.

SIR,—As the annual meeting of the Associated Body of Schoolmasters is fixed for December in Bristol, and as the practical working of several of the Minutes of Council will then probably be discussed, can you inform me through any of your correspondents whether the present anomalous position of registered masters and mistresses is likely to be brought forward? Several of such teachers have received favourable reports from her Majesty's Inspectors during the last five years; some of them have sent out well-trained apprentices who have obtained Queen's scholarships of good standing, and others will doubtless be added at the ensuing examination. These facts prove that there are many among the number who have passed successfully through the transition state of education during the first half of the present century, and that they can maintain an honourable position amongst the more modern and more regularly trained teachers of the present day. Would it not, then, I submit, be right and just that at the present revision of certificates there should also be a revision of registers; and that those who have borne and are still bearing the burden and heat of the day should receive something more substantial than "honourable mention," viz. a portion of the annual grant bearing some proportion to the share of it received by teachers holding lower certificates? In this way it might be shown that the experience of older teachers bears some proportionate value to the personal qualifications of the younger ones. Hoping this subject will receive attention from some who have not yet thought on the matter, and that it will lead to some discussion at the forthcoming annual meeting of the Associated Body, I am, &c. AN OLD SUBSCRIBER.

CAUTION AS TO BOOKS USED IN OUR SCHOOLS.

SIR,—In these days, when Romanism is assuming so many specious forms, I think it behoves managers and teachers of Protestant schools to be careful what books, whether as text-books for their pupil-teachers or as reading-books for their scholars, they admit into them. On recently taking charge of a London school, I found among the most frequently used reading-books one by the "Christian Brothers." The former part of this is most unexceptionable; but the last four "Lessons" are as follows: "A Prayer to the Virgin," "The Life of St. Louis," "A Prayer to St. Joseph," and a hymn entitled "My Guardian Angel." I have "protestantised" all the copies, *i. e.* torn out the unscriptural part, and shall continue to use the improved form.—I am, &c.

DOUGLAS.

INQUIRIES BY CORRESPONDENTS.

USED POSTAGE-STAMPS THE CONDITION OF ADMISSION TO A SCHOOL.—SIR,—A report having gained ground that there exists a school to which the candidates are admitted, by the will of an old gentleman deceased, on the production of a million of stamps which have been used for postage, I should feel greatly obliged to you could you or any of your correspondents inform me whether there is such a school, where, and if of the Church of England.—I am, &c. CAROLINE M. B. RICE, Barrington Park, Burford, Oxon.

BOARDERS AT PAROCHIAL SCHOOLS.—"T. G." asks, whether it is desirable to encourage the system of taking boarders at parochial schools; and says that any opinion founded on experience will be valuable.

DRAWING.—SIR,—I am desirous of obtaining a little information, through the medium of your valuable Paper, respecting the best methods of introducing drawing into an elementary school. I have not had the advantage of instruction in this subject myself, but think that by the aid of some good books and hints from my fellow-teachers I may be enabled to direct my pupils in acquiring the art for themselves. I particularly wish to be informed where I may obtain an abundance of easy, simple, and interesting free-hand exercises. A FIVE YEARS' SUBSCRIBER.

[The Exercises can be obtained at the Society's Depository—ED. *M.P.*]

SUNDAY-SCHOOLS.

[*The Committee of the National Society are thankful for any communication or Notes of Lessons likely to promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

[This portion of the Number of the *Monthly Paper* is published as a separate Paper, under the title of the *Sunday-school Paper*. For the mode of obtaining copies see standing Notice at the back of title-page.]

Story for Advent Sunday.

Sir,—In pursuance of a suggestion in the *Monthly Paper* for June last, I submit to you for insertion in the Sunday-school portion of that Paper an Advent story, the first of a series for the different Sundays of the year. It is purposed that their subjects be taken from as varied a field as possible, including Church History, scenes of missionary labour, and striking incidents in home and parish life. And since room could scarcely be found in your pages for more than one story in each Number, that story will be connected with the Sunday of most note in the ensuing month, conveying, as far as possible, its especial teaching. It is hoped that, if read by Sunday-school teachers to their classes, these stories may assist the children in learning the lesson each Sunday is designed to teach us.—I beg to remain, &c. S. W.

Repentance and Amendment: the Preparation for Christ's Coming.

'Advent' means 'coming.' Christmas is coming; the shortening day, the falling leaf, the dark chilly nights, all tell us so. And the judgment-day is coming; wars and troublous times, lawless doings, and the abounding of iniquity herald its approach. But who may abide the day of Christ's coming? and who may stand when He appeareth? It will be awful to all; but how full of terror to the wicked! Therefore are we bidden to repent and amend our ways, that we may be found worthy to stand before the Son of Man when He comes in the glory of His Father, and heaven and earth flee away before His face.

And how shall we begin a better course of life this Advent? Let us study the example of St. Paul, of Zaccheus, of Mary Magdalen, and other Bible penitents who, being called of God, cast off at once the works of darkness and put on the armour of light. And I will tell you also of another penitent, from whose history we may learn an Advent lesson,—a man once under bonds to the evil one, but afterwards a good soldier of Jesus Christ, clad in the selfsame glorious armour.

More than fourteen hundred years ago, a child was born in a small town to the north of Africa. He was named Augustine, but not at the font; for though his mother was a Christian, his father worshiped idols. Still his mother instructed him in the Christian faith, and kept him as much as she could from bad company and bad examples. She taught him to pray; and very earnestly did she pray herself for him. When he was sixteen years old, however, he was sent away from her to study at Carthage, a large city, full of temptations to evil. These temptations were too strong for him; he was soon drawn into dangerous pleasures, into folly, and then into sin. His bad life inclined him to as bad a religion, and he spent the next ten years of his life in vice and in a misbelief called Manichæism, a heresy which through mercy has now passed away from the earth. His pious mother (whose name was Monica) reasoned and talked with him, but to no purpose; she wept and prayed without ceasing for him, and to these prayers and tears it has been considered that his conversion was owing. Without her consent he prepared to leave her entirely, and to go across the sea to Italy, a foreign country. She begged him to stay with her, now a widow; but in vain. She prayed to God to hinder his voyage; but these prayers He did not answer, for it was His gracious will that in Italy the prodigal son should see the error of his ways and be converted to Him. So Augustine left his sorrowing mother, and sailed for Rome, the chief city in Italy. He lived there for a short time, and then removed to Milan, a neighbouring city. He had begun to grow weary of his false religion, in which was nothing to satisfy his soul: he inquired after others; but they were equally untrue, and he found no comfort in them. He got to feel the slavery of sin, and groaned under its burden; but he did not know how to get free. At last he turned to his mother's book, the New Testament, which he had long neglected. He read it eagerly, and found that truth and grace were there; yet his worst nature hung back from the strictness of the Gospel precepts. In his difficulties he applied to a good clergyman, who helped him and encouraged him to become a Christian. He did give up the false religion which he had professed for many years, he determined to break off from his sins; but he delayed from day to day. At last a Christian friend paid him a visit, and told him in conversation of some who had given up all for the sake of Jesus Christ. Augustine listened eagerly, he longed to do the same; and when his friend had left him, he went into the garden, torn by the conflict between his sinful nature and the workings of God's good Spirit. He fell on his knees in a lonely place under a fig-tree, and cried earnestly to God for strength and for pardon. While he was weeping and confessing his sins, he heard a voice like that of a child repeating the words, "Take up and read, take up and read." Thinking he was to obey them, he rose up, went to the place where he had left St. Paul's Epistles, and opening them, read the verse which first met his eyes: it was Romans xiii. 13, the end of the epistle for to-day. He shut the book; his heart was at rest; he was determined to be a Christian. His mother had followed him to Italy, and was now living with him at Milan. He went into their house and told her of his determination; and she rejoiced as only a mother can rejoice over a lost child who is found.

It was now the season of autumn, and she retired with him into the country, that he might in quiet prepare for his baptism by prayer and study. At the beginning of Lent, Augustine returned to Milan, and was baptised on Easter Eve by St. Ambrose, the good bishop of that city, in the year 387.

Thus did St. Augustine (as we now call him) cast off the works of darkness; and how thoroughly did he do so! He gave up the sins of his youth, and led a pure and holy life. He broke off the habit of swearing, which he had indulged in for years, and never fell into it again. Instead of the vain worldly amusements he had loved, his delight now was in singing psalms and holy hymns, whose sweetness drew tears from his eyes. I must tell you the rest of his history in very few words. His mother died a few months after his conversion. He returned to his native country, and was in a few years ordained priest, and then made a bishop. He gave himself entirely to the service of God and the good of His people. He preached, he laboured, he wrote, he suffered, all in his Master's cause. The armour of light protected him in the life-long struggle till, the warfare over, he was called to his rest on the 28th of August A.D. 430. May we, like him, forsake the evil and cleave to the good, fight the fight and win the crown!

* * *

INQUIRIES BY CORRESPONDENTS.

"A Constant Reader" inquires, (1) What are the duties of the superintendent of a Sunday-school? (2) What punishments can be given to children of a Sunday-school who go to church after both morning and afternoon schools, and do not return?

CORRESPONDENTS' ANSWERS TO INQUIRIES.

COURSE OF SCRIPTURE LESSONS.—SIR,—In answer to "Inquirer," I would beg to recommend a course of lessons for Sunday and National Schools by the Rev. W. Dalton, of Wolverhampton, price 1*s*. It was originally intended for Mr. Dalton's own school, and has been used there with great success. The course embraces a period of three years, that being about the average time children attend our Sunday-schools. In explanation, I cannot do better than quote from the preface: "The course has been divided into six half-years. We have followed the order marked out by the Church, whose year begins with Advent, and is divided by Trinity Sunday. For the Sundays from Advent to Whit Sunday inclusive the portions are selected for the first two years from the Gospels, and contain the most remarkable events in our Lord's life and ministry; and for the third year they are taken from the Acts and Epistles. In all cases an especial season has an appropriate subject. For the Sundays after Trinity the portions are selected from the Old Testament: the first, from the Creation to the death of Joseph; second year, from the Israelites leaving Egypt to the time of the Judges; third year, from the birth of Samuel to the building of the second Temple. Genesis is entered on in the second half-year." The book also contains Hints to Teachers, Prayers for Schools, Children, &c.—I remain, &c.

A. C.

* * *

Notes of Lessons for Sunday-school Teachers.

NOTES ON THE PROPER LESSONS.

It must be remembered by those who use these Notes, that it is impossible, in the limited space allotted to them, to give more than a few of the less obvious or more important questions occurring in the first lesson for each Sunday morning. Other questions should be added at the discretion of the teacher.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Proverbs xiii.

Ver. 1. Why should a son listen to his father's instructions? [Because the fifth commandment directs us to honour our parents, and also because his father will, in general, have had much greater experience in the world.]

Ver. 2. What is the "fruit of the mouth"? [The words which we speak: see St. Matt. xii. 33-37.]

Ver. 4. Who is the "sluggard"? [The idle slothful man. The English word properly signifies one who spends too much time in sleep: see chap. xii. 27, xxiv. 30-34.] How may we obtain that which we desire? Ought we to be diligent in our worldly business? [Yes; see 2 Thess. iii. 10-12.] Ought we to be diligent in working out the salvation of our souls?

Ver. 7. What is the meaning of this verse? [That God, in the course of His Providence, often overthrows the covetous and causes the liberal to prosper: see chap. x. 24, 25.]

Explain ver. 8. [Probably it means that the rich are able to escape personal chastisement by the payment of a fine, or, under corrupt governments, by bribing; whereas the poor man is not rebuked, but severely punished. For the phrase "ransom of his life," see Exodus xxi. 30.]

Ver. 10. What is the effect of pride? What is the wisest course? [To be moderate and yielding when a great principle is not involved.]

Ver. 11. What is here meant by "vanity"? [Falsehood and unjust dealing.] Which is the better, deceit or hard toil?

Ver. 12. What was the tree of life? [A tree of paradise, the eating of which was designed to confer immortality. See Genesis iii. 22; also Revelation ii. 7, xxii. 2. Here it is put figuratively for refreshing joy.]

Ver. 13. What is the end of those who despise the laws of God or man?

Ver. 14. What is meant by "the law of the wise"? [The law which a wise ruler enacts, in accordance with that of God: see chap. xiv. 27.] What are the benefits of the law of the wise, and of the fear of the Lord? Can you mention any other passages in which the "water of life" or the "fountain of life" is mentioned? [See Psalm xxxvi. 8, 9; Rev. xxii. 1.]

Ver. 15. How can we gain favour with God and man? What is said of the way of transgressors?

Ver. 17. Should we be careful whom we employ to transact our business?

Ver. 18. What is the advantage of listening to a wise reproof?

Ver. 20. Should we be careful what company we keep? What is said in the New Testament? [Read 1 Cor. xv. 33. The Persian moralist Saadi writes: "A friend of mine put into my hands a piece of scented clay. I took it, and said to it, 'Art thou musk or ambergris? for I am charmed with thy perfume.' It answered, 'I was a despicable piece of clay: but I was some time in the company of the rose; the sweet quality of my companion was communicated to me; otherwise I should only be a bit of clay, as I appear to be.'"*]

Ver. 22. What becomes of a good man's wealth? and of that of the wicked? How is this? [The children of wicked men commonly squander the ill-gotten wealth of their parents, and it passes into other hands.]

Ver. 23. Is the poor man commonly able to support himself properly? Why does he not? [From want of judgment, his wages are seldom laid out to the best advantage.]

Ver. 24. Is it possible to be over-indulgent to children? Is it possible to be too severe? [Read Ephesians vi. 4.] What is the meaning of the English word "betimes"? [Early.]

TWENTY-FIFTH SUNDAY AFTER TRINITY.

Proverbs xv.

Ver. 1. How should an angry speech be answered? Give an example of this. [See Judges viii. 1-3.] Illustrate the latter part of the verse. [See 2 Sam. xix. 43, xx. 2; 1 Kings xii. 12-19.]

Ver. 3. Does God see all we do? [Read Psalm cxxxix. 1-11.]

Ver. 6. What attends upon the wealth of the wicked? Does wealth always bring happiness? What do you mean by "revenues"? [In-comings, income.]

Ver. 8. Is God pleased with the sacrifice of the wicked? What is better than sacrifice? [See 1 Sam. xv. 22; Hosea vi. 6.] Will a religious profession or religious services atone for a wicked life? [Read St. Matt. vii. 21-23.] In whose prayer does the Lord take delight? What has Christ said? [Read St. John iv. 23, 24.]

Ver. 10. What is elsewhere said of those who despise reproof? [See chap. i. 29-31, xxix. 1.] Give an example of this. [Read Jeremiah xxxvi. 27-30.]

Ver. 11. What is here meant by "hell"?

---

* Quoted in the *Pictorial Bible*.

[The abode of the departed. Here "destruction" seems to have the same, or nearly the same, sense.] Can you give any other instance of the word being so used? [In the Apostles' Creed: Christ "descended into hell."] What is stated in the book of Job? [See Job xxvi. 6.] Does God know our hearts? Is this a small thing? [Read Jeremiah xvii. 9, 10.] What should we learn from this? [To be true and just in all our words and purposes, because no deceit can be hid from God.]

Vers. 13-15. Is a merry heart desirable? Is sorrow of heart sometimes more desirable? [Read St. Matthew v. 4; 2 Cor. vi. 9, 10.]

Vers. 16, 17. How can a little be sometimes better than large possessions? Why is a stalled ox mentioned? [Animal food is not commonly used in the East. The mass of the Jews seem to have lived principally upon vegetables. A stalled ox would be regarded as a most extravagant provision for a banquet.]

Ver. 19. Why is the way of the slothful compared to a hedge of thorns? [Because he is constantly meeting with difficulties which activity would have enabled him to avoid.]

Explain ver. 20. [It is commonly observed that fathers are more affected at the goodness of their children, and mothers at their faults or ill-success.]

Ver. 21. To whom does folly bring joy? What is the end of this joy?

Ver. 22. Is it well to engage in an undertaking hastily? How is success best secured?

Ver. 24. Who walk so as to escape destruction? Whither does their way lead?

Ver. 25. Has God any peculiar care for the widow? Illustrate this. [See 1 Kings xvii. 9-16; 2 Kings iv. 1; 1 Tim. v. 3-5.]

Ver. 26. Whose words are pleasant both to God and man? What great privilege have such men? . [See St. Matthew v. 8.]

Ver. 27. What is the end of covetousness? What "gifts" are here intended? [Probably bribes given to secure an unjust judgment: see Exodus xxiii. 8.]

Ver. 28. Should we be "slow to speak"? What is the character of him who is ready to say evil things?

Ver. 29. In what sense is the Lord far from the wicked? [He is not ready to hear or to help them.] Is He far off when they are to be punished? What is meant by "the light of the eyes"? [Probably a cheerful and benevolent disposition.]

Vers. 31, 32. What is here said of reproof and the way to receive it? What other passages have we had to the same effect?

Ver. 33. Which is the way to wisdom? and to honour? Why does God so hate pride and love humility? [Because humility befits us, both as we are His creatures, and as we have sinned against Him.]

First Sunday in Advent.

Isaiah i.

Ver. 1. Who was Isaiah? When did he prophesy? What is known of his personal history? [He lived much at Jerusalem; was married; had two sons; and, it is said, was sawn asunder by order of King Manasseh.] By what title is he generally known? [The Evangelical Prophet.] Why is he so called? [Because a large part of his predictions concern Christ and the Gospel.] What is Isaiah's prophecy here called? [His vision.] Why so? [Because God commonly revealed Himself to the prophets in visions: see Deuteronomy xii. 6.] Had Isaiah any remarkable vision of the Lord? [See chap. vi. 1-4.] In whose reign did he see this? Mention any prophecies delivered in the reign of Ahaz. [Chaps. vii. viii. ix. and perhaps the three following.] Mention any known to be delivered in the reign of Hezekiah. [Those in chaps. xxxvi.-xxxix.] What is Isaiah called in the New Testament? [Esaias, which is the Greek form of the name Isaiah.] Mention any passages where he is referred to by name. [St. Matt. iii. 3, iv. 14, viii. 17, xii. 17, xiii. 14, xv. 7; St. Luke iv. 17; St. John xii. 38-41; Acts viii. 28; Rom. ix. 27, 39, x. 16-20, xv. 12, and many other passages parallel to these.]

Ver. 2. When was this chapter written? [Probably in the early part of Hezekiah's reign, after idolatry had been put down, but before the country had recovered from the desolate state into which it had been brought in the reign of Ahaz.] Is it, strictly speaking, a prophecy? [Not in the sense of a prediction of future events, but in the more general sense of that which is spoken by the word of the Lord. It is a description of the state of Judah.] Where are the Jews called God's children? [See Deut. xiv. 1.] Who are now God's children? [All baptised Christians: Galatians iii. 26-29.] Do we often rebel against God?

Ver. 3. With what animals is Israel contrasted? Are these intelligent or foolish animals? Mention any similar contrast in the writings of the prophets. [See Jeremiah viii. 7.]

Ver. 4. What was then the character of the Jews? Explain "corrupters." [Probably those who corrupt their way: see Genesis vi. 12; Zephaniah iii. 7.]

Vers. 5, 6. How had they been smitten in the reign of Ahaz? [See 2 Chron. xxviii. 5, 6, 17, 18, 20.] Did they revolt more and more? [See 2 Chron. xxviii. 22-25.] Explain "mollified with ointment." [Oil and wine were commonly applied to wounds in the East: see St. Luke x. 34. "Mollified" means "softened." The eminent physician Galen recommended the use of a plaster or a sponge with oil and wine for those wounds which were too small to be sown up.]

Vers. 7, 8. Who were the strangers who devoured the land? Explain "cottage in a vineyard," and "lodge in a garden of cucumbers." [Temporary dwellings built for the use of the watchmen who were employed to keep off thieves and wild-beasts. They commonly accommodated only one person each, and stood at a great distance from each other and from other dwellings, so as to afford an apt image of desolation.]

Ver. 9. Why are Sodom and Gomorrah mentioned? [Because they were utterly destroyed: Genesis xix. 24, 25.] What is a "remnant"? [That which is left.] By whom is this verse quoted in the New Testament? [St. Paul: see Romans ix. 29.]

Ver. 10. How does God address the rulers and people of the Jews? Were they ever described as worse than Sodom? [See St. Matt. xi. 23, 24.]

Vers. 11-15. Is idolatry here charged against the Jews? [No.] What then? [A hypocritical service, such as would naturally be common when idolatry had but just been put down by law.] What does Solomon say of the sacrifice of the wicked? [See Proverbs xv. 8.] Where is the festival of the new moon prescribed? [Numbers xxviii. 11-15: see also Num. x. 10; Psalm lxxxi. 3.]

Vers. 16, 17. How were they to please God? Why is it said, "cease to do evil and learn to do well"? [Because it is more easy to avoid that which is known to be evil than to do well. The latter requires long study and practice.]

Vers. 18-20. What was the Lord's promise to them? Can the Lord's dealings be defended by reason? [See Ezekiel xviii., especially vers. 29-32.] How are we assured that the wicked shall be punished? May we apply all this to ourselves?

Ver. 21. What is Jerusalem here called? Why? [Because it was the only great city where God was rightly worshiped.] Was it to regain this name? [Read ver. 26.] Had it become changed?

Vers. 22, 23. What is dross? [The refuse which is purged away from the pure metal in the furnace.] Was it common with the Jews to mix water with their wine? [Not at that time. They drank the water separately when they wished to weaken the effect of the wine. Wine "mixed with water" was adulterated.] What, then, is meant by mixed wine in the Old Testament? [Wine drugged to make it more intoxicating.] Was injustice common in the administration of the laws?

Vers. 24-26. How would the purification of the Jews be effected? Why is "tin" mentioned? [An alloy of tin, lead, and other metals was often mixed with silver in the ore, and purged away by smelting.]

Vers. 27, 28. What is meant here by "redeemed"? [Delivered.] What by "her converts"? [Probably those who returned from captivity or exile. Two hundred thousand were carried captives to Israel in one day (2 Chron. xxviii. 8; see also ver. 17 same chapter); others would naturally flee to foreign lands.] How would they be redeemed? [By the judgments of the righteous God.] Would this be attended by the destruction of the wicked? Is it so with the redemption of the Lord Jesus Christ?

Vers. 29-31. Would the Jews find any satisfaction in their idolatry? Why are "oaks and gardens" mentioned? [Because idolatrous or irregular worship was commonly celebrated under trees: see 2 Chron. xxviii. 4; Ezekiel xx. 28, 29.] Is the "oak" here mentioned like ours? [No; it is commonly supposed to be the terebinth, which perishes when it loses its leaves.] What would become of a garden without water in that hot and dry country?

Ver. 31. What is here meant by "the strong"? [Perhaps the idol, to which strength was wrongly attributed: see chap. ii. 18. Others translate the verse, "The mighty man shall be as tow, and *his work* as a spark."] To what is the end of wicked men and of their works compared? Will a time ever come when this image shall be made strictly true? [See St. Matt. xiii. 41, 42; 2 Peter iii. 10-12.]

SECOND SUNDAY IN ADVENT.

Isaiah v.

Ver. 1. What is the probable date of the prophecy? [The days of Uzziah or Jotham. The vices condemned are those of prosperous times (see 2 Chron. xxvi. 5-8, xxvii. 1-6), and nothing is said of idolatry.] What is contained in the first few verses of this chapter? [A parable: see note on 2 Sam. xii. 1.] Who is here meant by "My well-beloved"? [Christ, the beloved of the Church, and the true King of Israel.] Where was the vineyard situated? Was that a suitable situation? [Yes; the declivities of hills exposed to the south are the favourite situations for vineyards in the East.] Was it an apt emblem of Canaan? [Yes: see Deut. viii. 7-9.]

Ver. 2. How is the Lord's care of Israel set forth? What was the "choicest vine"? [The *Sorek:* it is described as having small berries, roundish and of a dark colour, with soft and hardly perceptible stones.] For what was the tower designed? [For defence against robbers.] What is here meant by the "wine-press"? [The reservoir where the juice was collected after being pressed out.] Do we read in the New Testament of the same care having been bestowed on a vineyard? [In our Lord's parable of the wicked husbandmen: St. Matt. xxi. 33.] What was the produce of this vineyard? [Wild grapes, bad sour fruit.]

Vers. 3, 4. Was the owner to blame for the evil produce of the vineyard?

Vers. 5, 6. What would be done to the vineyard? Quote any similar passage in the New Testament. [Read Hebrews vi. 7, 8.]

Ver. 7. What was meant by the vineyard? Was the vine commonly used as the emblem of the Jewish nation? [Yes: see Psalm lxxx. 8-16; Jeremiah ii. 21; Ezekiel xv. 8; Hosea x. 1; St. Matthew xxi. 33-41. The vine-stock is also found on the coins of the Maccabæan princes as an emblem of Judea.] Had God protected and tended the Jews? What is here meant by "a cry"? [The outcry raised against the Jews on account of their sinful deeds: compare Genesis iv. 10, xviii. 21; Rev. vi. 10.]

Vers. 8-10. What is the first sin charged against the Jews? [Covetousness: see

Micah ii. 2.] What would become of these great houses? And what of the extensive estates? [They would be cursed with barrenness.] What was a "bath"? [About seven gallons and a half—a miserably small produce.] What was a "homer"? [About eight bushels—ten ephahs. The produce would therefore only be one tenth of the seed sown.]

Vers. 11, 12. What is the next charge made by the prophet? [That of excessive feasting, attended by forgetfulness of God: see chap. xxii. 12, 13.] What was the "viol"? [Probably a large stringed instrument—a kind of harp, but larger than the ancient instrument called by that name.] What is a "tabret"? [A kind of tambourine.]

What would be the consequence of this feasting? [Read vers. 13-15. The past tense is probably put instead of the future to signify the certainty of the prophecy: compare chap. ix. 2 with St. Matt. iv. 15, 16.] How can God be said to be sanctified? [His holiness would be made manifest by the execution of His righteous judgments. He would on their account be acknowledged as the Holy One.] Explain ver. 17. [The places where the ungodly feasts were held would be laid waste, and foreign shepherds would feed lambs there.]

Ver. 18. What sin is here reproved? [A scoffing and obstinate disregard of God's threatenings: see Deuteronomy xxix. 18-20; 2 Peter iii. 3, 4.]

Explain ver. 18. [They draw their sins eagerly towards them: compare Hosea xi. 4. "When the conscience is seared, it grows not only hard and callous, but bold and desperate; sets God at defiance, and dares Him to strike." *Wogan.*]

Ver. 20. What is here condemned? [Sophistical reasoning, with which men encouraged themselves in sins by giving wrong names to them.] Is this ever done now? [Yes; men call intemperance and profligacy by the name of gaiety, covetousness by that of prudence, deceit by that of cleverness; while they call religion a gloomy service.]

Ver. 21. Why is this condemned? [Because our confidence in our own judgment leads first to forgetfulness of God, and then to foolish and sinful actions: see Proverbs xxvi. 12.]

Ver. 22. What is here meant by strong drink? [Wine drugged to make it more intoxicating.]

Ver. 23. Where else is this crime charged against the Jews? [See chap. i. 23.]

Ver. 24. By whom are the wicked compared to chaff in the New Testament? [By St. John the Baptist: St. Matthew iii. 12.] "Their root," "their blossom:" mention other passages where men were compared to trees. [See Ezekiel xv. 6-8; St. Matthew iii. 10, vii. 16-20; St. Luke xiii. 6-9. Contrast Psalm i. 3.]

Ver. 25. What is meant by the "hills did tremble"? [This is an image used in several places to signify the terror produced by the presence or judgments of the Lord; strictly speaking, it is that of an earthquake: see Psalm xxix. 6, cxiv. 4; Jeremiah iv. 24.] Would the transgressors be deprived of burial? Would the Lord's anger cease there? Where else is this denunciation of continued wrath to be found? [See chap. ix. 12, 17, 21, x. 4. Compare Leviticus xxvi. 18, 23, 24, 27, 28.]

Vers. 26-30. How would the Jews be punished? What is an ensign? [A standard used to direct the motions of the army. Quintus Curtius relates that when Alexander the Great found that the noise in his camp prevented the trumpet from being heard, which he used as a signal to set the army in motion, he erected a lofty standard over his tent.] What do you mean by "hiss unto them"? [Call them as by a hiss. St. Cyril states that the metaphor was taken from the practice of those who kept bees; they called them by hissing from the hive to the gardens and fields, and home again. Compare chap. vii. 18.] What nations are here intended? [The Chaldees, who came from a very distant country, and their allies.] Why should not their girdles be loosed? [They would be unwilling to take repose. The girdle bound up the long garments of the East when the wearer was engaged in his business.] Why should their bows be bent? [To signify that they were always in action.] Why is the hardness of the horses' hoofs alluded to? [Because the ancients did not commonly shoe their horses.] Were the Chaldeans famed for cavalry? [Yes; Xenophon, in a military estimate, gave their forces in horses and chariots as double that of any other of the great powers of Western Asia.] To what animals are they compared? Does any similar comparison occur to you? [Ezekiel xix. 23, 25-27.] Why is the roaring mentioned? [Because it was not uncommon to advance to battle with loud cries.] How is the appearance of the land described? Mention a similar passage. [See Jeremiah iv. 23-28.] Will God ever cease from inflicting punishment on the impenitent? [Read Revelation xx. 10.]

Lessons on Scripture Prints.

The following Lessons on Scripture Prints are intended to be used in teaching a junior class of a Sunday-school. The Prints from which the Series of Lessons have been drawn up are the "Cottage Pictures from the New Testament," Oxford and London, John Henry and James Parker; and to be obtained by Members at the National Society's Depository: price 6*s.* the set of Twenty-eight Prints. The Questions, with a few necessary changes in the wording of some of them, will be found well adapted to any other series of Scripture Prints.

Picture XIII.

There are some little children in this picture? [Yes; they were brought to Jesus.] What for? [That He should lay His hands on them and pray.] Why did their friends wish our Lord to lay His hands upon them?

[Because laying on of hands has been from very ancient times a form of blessing. Jacob blessed the two sons of Joseph, laying his hands on their heads.] Who are those three men standing behind our Lord? [Some of His disciples, who rebuked or reproved those that brought the little children to Jesus.] And what did Jesus say? [He was much displeased, and said, "Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of God."] Then the little children were not refused a blessing? [No; Jesus took them up in His arms, put His hands upon them, and blessed them.] This is a very interesting picture to you little children, is it not? And what special lesson does it teach you? [It teaches us the kindness and love of God our Saviour, who, though He made and preserves heaven and earth, yet loves little children, and will have them come to Him.] Ought you not to love Him very much for this great goodness to little ones like you? And have *you* never been blessed by Him? [When we were baptised He blessed us and made us His own children.] How can little children like you show their love to Jesus? [By being humble and gentle, very obedient to our parents and teachers, and loving to one another; by trying to behave well in church, and saying our prayers reverently at home; and by being willing to give up our own will to others.]

PICTURE XIV.

We do not see Jesus in this picture? [No; this picture represents one of His parables.] What is a parable? Who is that man kneeling on the ground? [He is the younger son of the old man with white hair.] His clothes are much torn, are they not? [Yes; he asked his father for his portion of goods, and then left his father's house and went into a far country, where he wasted his substance with riotous living.] Was this right? [No; it was ungrateful to wish to take so much from his father, and very wicked to waste his substance.] What happened then? [When he began to be in great want, having nothing to eat, he recollected how his father's servants had enough and to spare; so he came to his father.] Did he beg pardon? [Yes; he said, "Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. Make me as one of thy hired servants."] Then this is the time represented in the picture? [Yes; there is his father laying his hand on his head, for he received him joyfully.] Who is that man with a robe on his arm coming out at a side door? [A servant, whom the father had desired to bring the best robe and put it on his returning son, and to put a ring on his hand and shoes on his feet; he also ordered a feast to be made to welcome his son home.] And who is that talking to the servant? [The elder son, who had never left his father.] He does not look glad to see his brother? [No; he was vexed that there was so much rejoicing on his return.] Why? [Because the same rejoicing had never been made for him.] But then he had never gone away? [No; his father's love was shown to him every day, so there was no need for a special display of it.] What did Jesus teach in this parable? [That God is willing to forgive His sinful children when they turn to Him, as the father in the picture forgave his prodigal, or wasteful, son.] What can you little children learn from it? [When we have been naughty, to ask pardon at once from God and our parents or friends; and then we may hope to be forgiven.] How should you feel when your brothers or companions have been naughty? [We should wish very much for them to be forgiven, and be very glad when they obtain pardon, and not be jealous at any mark of favour that may be shown them.]

PICTURE XV.

What does this picture represent? [It represents a parable related by our Lord Jesus.] The man who is in front of the picture looks very ill and wounded? [Yes; he fell among thieves, who stripped him of his clothing, and wounded him, so that they left him half dead.] Who are the two men in the background? [The first is a priest, the second a Levite, who, when they saw the poor wounded man, did not try to help him, though he was of their own nation, but passed by on the other side.] Then who is the man who is helping him? [He is a Samaritan.] What is a Samaritan? [One of a neighbouring nation, whom the Jews disliked, and would have no dealings with.] And what did the Samaritan do for the poor wounded man? [He bound up his wounds, pouring in oil and wine.] Whom does the ass belong to? [To the Samaritan; and he put the poor wounded man on it, and brought him to an inn and took care of him.] And did his kindness end there? [No; he paid for the wounded man at the inn, and told the innkeeper to take care of him, and he (the Samaritan) would pay him when he came again.] Then the Samaritan was kinder to the Jew than one of his own nation? [Yes: Jesus would have us be kind to all our fellow-creatures, and not only to those whom we love.] What may little children learn from this? [To be kind to every body, and to those especially who are sick or in distress, even though they may be strangers.] But is it in the power of little children to show much kindness? [Yes, indeed; for though they may not have money to give, they can show kindness by going on errands for sick people, trying to help, as well as they are able, in attending them, in refraining from noise, and many such-like ways, if they only have the wish to be kind.]

PICTURE XVI.

This picture seems to show something like a tomb or grave? [Yes; it represents the raising of Lazarus from the dead.] Who was Lazarus? [One whom Jesus loved. He was the brother of Mary and Martha.] And had he been buried? [Yes; he had lain four days in the grave.] Who are the two women in the picture? [Mary and Martha, the sisters of Lazarus.] And who are the men? [Some Jews who had come to comfort them.] How did Jesus show His pity for the mourners? [When He saw them weeping He groaned, and was troubled and wept.] And what did He say when He came to the grave? [He commanded them to take away the stone.] And what did He say when the stone was taken away? [He thanked God for hearing Him; and then He cried with a loud voice, "Lazarus, come forth."] And what followed? [He that was dead came forth, bound hand and foot with grave-clothes; and Jesus said, "Loose him, and let him go."] Was not this a very wonderful miracle? [No power but that of God could have done such a wonder.] What lesson do we learn from this account? [It shows the great love and sympathy of God our Saviour.] And His great power also. What else does it teach us? [That, as our Saviour is the resurrection and the life, and will at the last day cause all the dead to arise, we must not grieve too much when our friends die, but hope for their blessed resurrection.]

Notes on Scriptural and Liturgical Words, by

Rev. J. Eastwood, M.A.

"You will not find that this study of words will be a dull one when you undertake it yourselves. Only try your pupils; and mark the kindling of the eye, the lighting up of the countenance, with which the humblest lecture on words, especially words which are familiar to them in their play, or *at their church*, will be welcomed by them."—*Trench's Study of Words.*

Conversant (Josh. viii. 35; 1 Sam. xxv. 15). The original word in these passages is usually rendered "walk with;" and *conversant* was formerly used in a similar sense: thus, "while he was yet *conversant* in the world" (*South*, Serm. iii. 190). It now generally denotes "acquainted with, or familiar with."

Cracknel (1 Kings xiv. 3), a kind of cake, so called from the sharp noise made when breaking. The Hebrew root means, *to prick* or *mark with points*, and is rendered in Josh. ix. 5-12, *mouldy, i. e.* spotted with mould. Richardson quotes, "And when the plate is hote they caste of the thyn paste thereon, and so make a lytle cake in maner of a *cracknell*' or bysket" (*Berners' Froissart's Chron.*).

Crisping-Pins (Isa. iii. 22). In 2 Kings v. 23), where the same Hebrew word occurs, it is rendered *bags;* and such is probably the meaning here, for the root means to *cut, carve*, or *engrave;* and Jahn says that the Hebrew women carried conical purses or bags of solid metal with borders of rich cloth at the top. In the two other places where words from the same root occur they are rendered (Ex. xxxii. 4) "graving tool" and (Isa. viii. 1) "pen."

Cubit, from the Latin *cubitus*, elbow (and that from *cumbo*, to lie down, as being the part on which persons supported themselves when reclining at meals), was a measure of length, originally denoting the average distance from the wrist to the elbow. It belongs to a class of measures taken, as was natural they should be in the first instance, from dimensions of parts of the human body. Compare *foot, span, palm, hand-breadth;* French, *pouce* (thumb, or inch); Latin, *ulna* (arm's-length, or *ell*), &c. The Hebrew word means *mother*, and specially *mother of the arm, i. e.* forepart of the arm,—so is well rendered by *cubit*. The cubit of Scripture may be set down at twenty-two inches.

Cunning (A.S. *kennen*, to know) is used in Scripture (as is also the word *craft*) in its original simple sense of *knowing*, or *knowledge*, and not, as it almost always is now, in a bad sense. So Caxton, speaking of the Earl of Worcester, calls his death "a grete losse of suche a man, consideryng his estate and *connyng*." So Sir Thomas More speaks of "St. Austyn, St. Hyerome, St. Basyle, St. Gregory, with so many a godly *connynge* man as hath ben in Cryste's chyrche from the begynnyng hitherto" (*Dial.* fol. 7).

Stray Notes.

"Points such as one cannot help picking up in the course of miscellaneous study."—Charles Lamb's *Essays of Elia.*

"Of all studies, theological studies seem to need most prayer and watching in the midst of them, lest while our intellects are feasting our souls starve; lest we keep touching holy things, and having them in our mouths, and writing of them, while we are not advancing in grace and holiness. After much familiarity with the gospel scheme, pursued without any fervency of spirit, it is hard beyond all expression to recover a feeling for it; when the ground has become hardened by our treading over it, it is indeed difficult to distinguish between the *theory* of faith and the *life* of it."—*Bishop Armstrong.*

"The Jewish history is full of miracles from the time of Abraham to the Babylonish captivity; but after the restoration of that people until the birth of Christ, there was an intermission of them for more than five centuries. John the Baptist was "a prophet, and more than a prophet;" but it is expressly said of him, that he "wrought no miracle." After so long an interval, it was reserved for our Lord Himself to raise the attention of His people by miraculous operations; which, though at all times awful and astonishing, must have struck men with an additional force by the novelty of their appearance."—Newcome's *Observations.*

* * *

MISCELLANEOUS NOTICES AND INTELLIGENCE.

SCHOOLMASTERS AND SCHOOLMISTRESSES' ASSOCIATIONS.

METROPOLITAN.—At the monthly meeting of this Association, one new member was admitted. Previous to the general business a lesson was given to a class of boys from the Yorkshire School by Mr. W. J. Lake, of the Second City School, in the unavoidable absence of Mr. Farnham. The subject chosen by Mr. Lake was somewhat novel for a lesson, viz. "A biography of the late George Stephenson, the eminent engineer." The lesson was handled in such a pleasing manner as to keep the boys alive during the whole time, and called forth the approbation of all present, a hearty vote of thanks being given to Mr. Lake at the conclusion. On Saturday the 16th October, a lecture on "The Atlantic and other telegraphs" was given by Mr. Chappelow, which was but thinly attended. The lecturer was provided with actual specimens of the Atlantic wire, and with other apparatus calculated to interest and instruct the members.

DEVON AND EXETER.—At the monthly meeting, Mr. Noah England, master of the Upton Pyne School, read a well-written paper on "King William III." The essayist briefly referred to the various struggles of the people for their liberty and rights since the "Conquest," and regarded the Revolution as a necessary step for preventing England from being again placed under the power of the Pope.

WENTWORTH.—The members of this Association celebrated the anniversary of its formation by dining together at Brampton. After the usual loyal toasts,—"the Bishops and Clergy," "the Friends of Education," &c.,—the report for the past year was read by the secretary, Mr. Pearson, from which it appeared that the Association was in a prosperous condition. Nine useful papers had been read, and six valuable lessons had been given, by the members during the year.

SHREWSBURY AND SHROPSHIRE.—At the monthly meeting of this Association, a discussion took place on the subject, "Whether or not a child be admitted into any one of our public or National schools without a certificate from his or her previous school." After the discussion, Mr. Hands of Middle read a very excellent paper on the "Natural history of the bee." An interesting conversation followed the reading of the paper. The next meeting is to take place the second Saturday in November, when a lecture on "Meteorology" will be delivered by the Rev. W. Burbury, and lessons given by Mr. Money and Mr. Loughton.

DERBY AND DERBYSHIRE.—At the annual meeting of this Association, held at Derby, Mr. Woodcock of Longford, delivered a lecture on "The teacher's recreations."

SALISBURY.—At the quarterly meeting of this Association, an elaborate and instructive address on the subject of "Prize-schemes" was delivered by the Rev. Prebendary Lear. After dwelling at large on the channels by which in the present day merit can look for its reward, he gave a detailed account of the manner in which the prize-schemes now in existence are generally conducted, and quoted from the recent charge of the Bishop that one was in contemplation for the diocese of Salisbury. Some of the advantages which would result from a well-arranged prize-scheme were stated to be, (1) The supply of a healthy stimulus to existing schools, and a preparation for further competitive examination. (2) An increase in the efficiency of our present parochial schools. (3) The promotion of regularity of attendance. (4) It would tend to retain children longer at school. That this result would follow may be proved by the fact that at an examination in Worcester, in 1854, twenty-seven boys of the age of twelve and upwards were present; while in 1856, from the same number of schools, there were no less than sixty-six of the same age sitting for prizes. (5) Such a scheme seems to open to the child of the poor man an opportunity to gain distinction among his equals, and perhaps to earn by his merit a place of honour for his industry and application. (6) It would partly remove that apathy of parents which is so general a complaint in the way of education. (7) It would create a greater interest among the gentry of the locality in behalf of education. The reverend gentleman then answered the objections to prize-schemes, treated of their expense, and concluded with advising teachers and scholars not to think too highly of mere human helps in the question of education, but that both "with good will should be doing God's service as to the Lord, and not to men." The Rev. T. H. Tooke presided on the occasion, and there were present six clergymen and twenty-six teachers.

EAST KENT.—At the fourth quarterly meeting of the Association, held at Margate, the usual routine of business having been transacted, the Chairman, Mr. R. R. Schartan, in a practical and interesting address, entered into full details of the objects, benefits, and importance of life assurances, showing the difference between proprietary and mutual societies, and warning the members against the specious promises and unsound principles of many of these societies. An animated discussion then ensued upon annuities, endowments, and building societies. Two new members were admitted. The next monthly meeting was appointed to be held at St. George's School, Ramsgate, on Saturday November 6th; the subject of discussion at which will be "On teaching singing in school."

NORTH CHESHIRE.—The thirteenth meeting of this Association was held at Stretton, and presided over by the Rev. Richard Greenall. The first subject for discussion was "Decimals;" in the consideration of which reference was in the first instance made to the manner of teaching them, and to the degree in which it was found expedient to apply them in some of the rules of arithmetic. Their essential importance in obtaining averages was pointed out. The subject of the "Decimal coinage" was afterwards considered. The members were unanimously agreed on the benefits which would result from its adoption, and it was thought very desirable to familiarise the minds of children with the terms which have been suggested, and to give them examples of sums worked on this principle. After dinner, "The possibility and practicability of giving to children specific instruction with a view to their future calling" was considered. There was a concurrence of opinion expressed that this could not be given in the generality of schools; the only cases where it could be attempted with any hope of success were those where the children are destined for one particular calling, or where they are received as boarders in a purely industrial school. Great importance, however, was attached to the teacher's judiciously selecting such subjects for instruction as are best fitted to the habits, circumstances, and modes of thought of children in the lower ranks of life, that they may be thus better qualified for any particular calling in which they may be placed. The next meeting is to be held at Great Budworth; subjects for discussion, "Physical Geography" and "The moral and religious training of pupil-teachers."

Bristol.—The annual meeting of this Association was held at Bedminster. Mr. Betton, master of the school, gave a lesson on "The healing of the leper." Officers were elected for the ensuing year, and the treasurer presented the audited account. The secretary read the report, from which it appeared that the Association continues to receive the support of the teachers of the principal schools in the city and neighbourhood. During the year lessons have been given on the Manufacture of Woollen Cloth, the Elephant, the Atmosphere, Release of St. Peter from Prison, the Solar System, the Potato, Water, Gutta Percha, the Lord's Prayer, on Paper, and Sugar. Essays have been read as follows: the Office of the Schoolmaster, the Educational Theories of the present Century, History and Etymology of the English Language, the Queens of England, the present Position and future Prospects of the Teacher, and Recreation. Discussions have taken place on the formation of a Choral Society, on Prize-schemes, and on Assurance Societies.

Associated Body of Church School-teachers.—The half-yearly meeting of the North Somerset Branch of this Association was held at Frome. Mr. Rowlatt of Evercreech gave an excellent lesson on "The cause of wind," and Mr. Hellier read a valuable paper on "The origin, antiquity, and uses of music." Both the lesson and paper gave great satisfaction. The next meeting will be held in Bath, when Mr. Pulham, of the Earl of Cork's School, Frome, will give a lesson, and Mr. Byles of Bruton will introduce a subject for discussion.

Bath Deanery.—At the quarterly meeting of this Association, Mr. Hellier gave a lesson for criticism on "The geography of Palestine;" and Mr. Bee of Weymouth House read a valuable paper on "The means of retaining children at school for a longer period, and of carrying on their education when they leave school." An interesting discussion then ensued on night-schools, prize-schemes, and other means of promoting the education of the young.

* * *

TESTIMONIALS.—To Rev. S. Æneas B. Hutchison, B.D., an inlaid Marble Inkstand, with an Address on a Card with Ornamented Border, drawn by a Scholar, by the Master and Pupil-teachers of the School, and Twenty-four other Members of the Choir of St. James's, Devonport.

To Mr. and Mrs. Todd, on leaving Oughtibridge National School, Sheffield, a beautiful Timepiece, with a suitable Inscription, and a Work-box, by the Managers, Parents of the Children, and Pupil-teachers. Also, by Mrs. Knight, a Work-basket.

To Mrs. Clark, on her resignation of the Walthamstow Girls' National School, a handsome Tea-urn, by the Pupil-teachers and Children; and *Kitto's Biblical Cyclopædia; Leighton on St. Peter*, 2 vols.; *Kitto's Daily Bible Illustrations*, 8 vols.; *Campbell's Bible, with Notes;* and a *Memoir of the Rev. G. Wagner* (all elegantly bound),—by the Ladies and Friends of the School.

To Mr. John Studdle, a valuable Gold Watch, by a Subscriber to the Stockwell National Schools.

APPOINTMENT.—Mr. T. A. Smith, from Clutton, to the National School of Castle Cary and Ansford, Somerset.

MARRIAGE.—September 27th, 1858, at Radstock, Somerset, by the Rev. H. N. Ward, Mr. T. A. Smith, Clutton National School, to Miss P. M. Milsoun, of Writhlington Parochial School.

BIRTH.—On the 10th October, at Fulham, the Wife of Mr. Edwin Adams, Author of the *Geographical Word-Expositor and Dictionary*, of a Son.

NOTICES TO CORRESPONDENTS.

We cannot undertake to notice rejected communications.

Minutes of Committee of Council on Education.—Letters are continually addressed to the Editor of this Paper asking for information on the minutes and practice of the Committee of Council. To all such inquiries the only reliable answer is to be obtained from an official source. Many of the points raised may be determined by reference to the *Church Education Directory;* and for others which are more doubtful, it is strongly recommended that application be made either to her Majesty's Inspector of Schools for the district, or to the Council Office. In many cases it may be desirable that such inquiries should be made through the school-managers.

The Worcester Prize-Scheme, Chichester Board Report, &c. shall be noticed in a future Number.

London: Printed by Levey, Robson, and Franklyn, Great New Street and Fetter Lane, E.C.

No. CXLV. DECEMBER. 1858.

THE Monthly Paper OF THE NATIONAL SOCIETY.

THE Meetings of the Committee of this Society are now resumed, and have been attended during the past month by the Earl of Romney, the Bishop of Oxford, the Hon. Arthur Gordon, the Rev. Sir Henry Thompson, Bart., the Ven. Archdeacon Sinclair, Sir Thomas Phillips, C. W. Puller, Esq., M.P., and the Rev. John Jennings.

* * *

This present Number of the Paper concludes the series for 1858. The usual Title-page and Index of contents is subjoined. Covers for binding the volume may be obtained at the Society's Depository.

It may be satisfactory to subscribers, and to advertisers in particular, to know that the circulation of the Paper continues steadily to increase. The usual number printed this year has been 8000 a month, while last year the number was 7500. The progress of the *Sunday-school Paper* has also been very encouraging; but it is comparatively little known yet, and subscribers to the *Monthly Paper* would do good service in bringing it under the notice of Sunday-school Teachers.

Those subscribers who propose to have their Paper in future through a bookseller,—the mode most preferred, when convenient,—are particularly requested to give immediate intimation of the change; while those who desire to receive the Paper as usual through the post are reminded that to secure the advantage of the prepaid rate of subscription, the amount, 2*s.* 6*d.*, should be remitted at once, or early in the new year. The subscription is 3*s.* when not paid in advance.

Building Grants.

The Treasurer has been authorised to pay the Grants voted by the Society to the schools in the following places, the several undertakings having been reported as duly completed:

Iwade, *Kent.*
Bures, *Suffolk.*
Rumburgh, *Norfolk.*
Amwell, Great, *Herts.*
Berkswich, *Derby.*
Willesden, *Middlesex.*
Stafford, St. Mary.
Gilmorton, *Leicester.*
Malling, West, *Kent.*
Hereford, St. Martin.
Lakenham, *Norwich.*
Smarden, *Kent.*
Tattersett, *Norfolk.*
Trallong, *Brecon.*
Poynings, *Sussex.*
Haggerstone, *Middlesex.*
Whitchurch, *Hereford.*
Chudleigh, *Devon.*
Hogsthorpe, *Lincoln.*
Gwersyllt, *Denbigh.*
Burton-on-Trent.
Liverpool, St. Paul.
Cottisford, *Bicester.*
Swindon, New, *Wilts.*

Subscription Associations.

On Wednesday, October 27th, a crowded meeting was held in the Town-hall, Durham, in aid of the funds of the Society. The Bishop of the Diocese presided, and was supported by a large number of the clergy and laity of the city, University, and neighbourhood. The Bishop spoke strongly of the benefits which have resulted from the operations of the Society, and urged its claims upon all classes for their support, especially at the present time. Resolutions were moved and seconded by the Mayor of Durham, Rev. J. G. Cromwell, Principal of the Diocesan Training College, William Henderson, Esq., Professor Chevalier, Rev. J. Cundell, and Mr. Dogherty, a foreman in one of the manufactories of the town, who spoke of the evils resulting to the working-classes from the want of education, seen particularly in times of distress or of disagreement with their employers. Rev. Richard Chaffer, and F. S. Warren, Esq., attended on behalf of the Committee. The collection, including a donation of 20*l.* from the Dean of Durham, was very liberal.

The attendance at the meeting included large numbers of working-men, and the strongest feeling of satisfaction was generally expressed by all classes. An allusion made by one of the speakers to the disinterested services of the Rev. Alan Greenwell, the Society's Local Treasurer, unfortunately hindered by illness from attending a meeting the success of which he had so heartily laboured to promote, was most warmly received by all present. It is hoped that this success may cause the same example to be followed in other towns in the north of England. Communications on any proposed meetings will be thankfully received by the Society's Travelling Secretary, Sanctuary, Westminster, S.W.

On the following day the Annual Sermon on behalf of the Berwick and Border Church Societies was preached by the Rev. R. Chaffer; after which the Annual Meeting was held, and attended on behalf of the Society by the same gentleman.

On Saturday, October 30th, the Annual Meeting of the Carlisle branch of the Society was held at the Athenæum in that city. The Lord Bishop of the Diocese was in the chair. The Rev. J. Brunskill and the Rev. R. Chaffer explained the plans and present position of the Society. On the following Monday the same gentlemen attended a public meeting at Whitehaven; J. B. Wilson, Esq., presided. The large grants made to the town, and the small return hitherto received from it, were the subject of general comment, and it is hoped there will be a considerable increase in the local contributions. The Society's claims have also been enforced at Alnwick, Morpeth, and North Shields. Preliminary arrangements are being made for a General Meeting in 1859 at either Gloucester or Cheltenham, at which Vice-Chancellor Sir W. Page Wood has consented to preside; and also for a series of meetings in the Dioceses of Ely and Norwich; and especially in reference to the two latter dioceses, Mr. Warren earnestly asks for communications from the Society's friends in the Eastern Counties. The Society's cause has been pleaded during the past month at the Cathedral and several parish churches in St. Asaph Diocese by Rev. H. P. Ffoulkes and others; at Bristol by the Revs. Canon Moseley and Madan, Rev. J. R. Woodford, and the Rev. the Vicar of Sherborne, and other clergy of the city and neighbourhood; at Dorking, by the Rev. Henry Stretton; in London, by the Rev. Richard Chaffer.

The Society's Local Treasurers are reminded that the present month of December is the close also of the Society's year, and they are respectfully asked not to delay the remittance of their Lists, &c., beyond Christmas.

New Subscriptions.

The following Donations and new Annual Subscriptions have been contributed since the last announcement, and are hereby thankfully acknowledged. The List is made up to the 15th November.

Marlen, Rev. H. J. *Blackburn*	a.	£0	10	6
Whitley, Rev. J. *Wargrave*	a.	0	10	6
Elkington, G. R. Esq. *Pembrey, Llanelly*	a.	2	2	0
Phillips, S. J. Esq. *Cilfig, ditto*	a.	2	2	0
Mereworth, Kent, Collection at		4	4	0
St. Mary's, Aldermanbury, ditto		1	10	0
Arbuthnot, George, Esq. *Hyde-Park Gardens*	a.	1	1	0
Long Marton, Appleby, Westmoreland, Collection at		2	11	0
Gwillym, Rev. R. *Ulverstone*		0	10	0
Northleach, Collection at		2	13	5
Coventry, Moiety of Collection at Trinity Church		7	10	0
Malvern, Collected by the Children of the New Schools		0	13	0
Hampton-Bishop, Collection after Sermon at		2	0	0
Ilfracombe, Collection at		9	4	5
Green, Miss, Contents of Collecting-box, *Uttoxeter*		2	3	7
Brown, Miss C. E. ditto, *Ditchingham*		0	10	0
King's Lynn, Collecting-box at St. John's Schools		0	5	6
Pocock, T. Esq. *Warminster*		1	0	0
Wykeham, Coll. at All Saints Church		5	0	1
Moysey, Rev. Charles A.		10	0	0

Diocese of Durham.

Fenwick, Robert, Esq. *Bishopwearmouth*		1	0	0
Pears, William, Esq. *Newcastle-on-Tyne*	a.	0	10	6
Spencer, Rev. W. *ditto*		2	2	0
Alnwick, Collection after Sermon at		5	1	0
Howick, ditto		2	5	6

Diocese of Winchester.

Leigh, Miss, *Yarmouth, Isle of Wight* (increased to)	a.	1	0	0
Leigh, Miss C. *ditto* (ditto)	a.	1	0	0
Leigh, Miss E. *ditto* (ditto)	a.	1	0	0
Dorking, Collection at St. Martin's Ch.		14	8	0
Goodworth, Clatford, Andover, Coll. at		2	4	0

Diocese of Chester.

Thomas, Rev. W. G. *Burton-Wood, Warrington*	a.	1	1	0
Baird, Rev. J. B. *Newton, ditto*	a.	0	10	6
Wigan, Collection at All Saints Church		9	5	0

Diocese of Chichester.

Barwell, Captain, *Lansdowne Place, Brighton*		1	0	0
Storar, Miss, *Montpelier Place, ditto*	a.	0	3	0
Webster, Lady, *Court Lodge, Robertsbridge*	a.	1	1	0

Diocese of Ely.

Cambridge, Collection at All Saints Ch.		£6	12	0
Cambridge, ditto at Horningsea ditto		3	9	5
Whittlesey National Schools		1	0	0

Diocese of Lincoln.

Nottingham.

Wollaton Church, Collection at		5	10	1½
Cossall ditto, ditto		2	14	9
Trumpton ditto, ditto		5	0	0
St. James's ditto, ditto		11	7	11
Hucknall-Torkard ditto, ditto		3	8	7½
Nuthall ditto, ditto		4	0	0
Clee ditto, ditto		4	2	9

Diocese of Peterborough.

Cockin, Rev. M. *Dunton Bassett, Lutterworth*	a.	1	1	0
Watson, Rev. L. *Sharnford, ditto*	a.	1	1	0
North Kilworth Parochial Association, *ditto*		1	0	0

Diocese of Ripon.

Brooke, Mr. John, *The Rydings, Halifax*	a.	1	0	0
Lord, Miss, *Copley, ditto*	a.	0	5	0
Moore, Mr. William, *Northowram Hall, ditto*	a.	0	10	6
Knowles, Rev. J. D. *Rowden, ditto*	a.	0	10	6

Diocese of Rochester.

Woolward, Rev. A. G. *Ashridge, Berkhamstead*	a.	1	1	0
Kempe, Rev. Reginald, *Hawkewell, Rochford*	a.	1	1	0
Peacock, Miss, *Hertford*	a.	0	10	0
Morgan, D. Esq. *ditto*		0	5	0
Morgan, Mrs. *ditto*		0	5	0
Gilbertson, H. Esq. *ditto*		0	5	0
Haggar, F. Esq. *ditto*		0	10	0
Gopsill, Mrs. *Amwell*		0	10	0
Bently, Mrs. *Wood Green, Cheshunt*		1	1	0
Thompson, Mrs. *Claremount, ditto*		1	0	0
Lipscomb, Rev. F. *Park Street, St. Alban's*	a.	1	1	0

Diocese of St. Asaph.

Castle Caereinion, Contribution from the Parish of		1	5	0
Lanfawr, Collection at		1	0	0
Lysfaen, ditto		0	4	0
Eglwys, Rhôs, ditto		1	0	10
Bistre, ditto		1	2	3
Lanfair, Caereinion, ditto		2	12	6
Diserth, ditto		1	18	6
St. Asaph Cathedral, ditto		10	0	0
Abergele, ditto		4	5	0
St. George, ditto		4	3	8

Remittances from the country, whether of Subscriptions, Donations, or Parochial Collections, should be forwarded to the Receiver, Henry Stretton, Esq., 67 Lincoln's-Inn Fields, either by sending him an order on the General Post-Office, London, or by enclosing a draft on a *London* banker, or by requesting a local banker to authorise his London correspondent to pay the sum on demand, stating to the Receiver (by post) the amount, and the London banker's name.

* * *

Whitelands Training Institution.

On Friday, October 22d, the Bishop of London, accompanied by Mrs. Tait and a few friends, visited this institution to meet Miss Burdett Coutts, who kindly brought with her Lady Falmouth and a small party of her personal friends, to distribute some prizes for common things, which Miss Coutts had again offered to the pupils at Whitelands.

Miss Coutts, Mrs. Tait, and the other ladies were so good as to examine some needlework which had been prepared for their inspection. The means employed for teaching the young women how to cut-out materials to the best advantage were then explained, and some results of that part of their instruction exhibited.

The visitors were then received in the training-room (which had been decorated for the occasion) by the pupils, and the Bishop of London gave to each of the following pupils the prize which Miss Coutts had awarded to her:

Eleanor Cruikshank,	*Slade on the Psalms,* beautifully bound, with the prize-holder's and donor's names inscribed, as a prize for skill in needlework.
Sarah Oborne,	
Mary Bailey,	
Jane French,	
Elizabeth Berry,	
Eliza Dale,	
Isabella Acton,	
Elizabeth Lucas,	
Mary Davies,	*Goulburn's Introduction to the Devotional Study of the Holy Scriptures, &c.,* similarly prepared, as a prize for general usefulness.
Mary Ann Griffiths,	
Fanny Chauner,	
Caroline Atkin,	
Ann Holbeche,	
Mary Dugdale,	
Sophia Solomon,	
Esther Longdon,	
Ellen Pinker,	
Ruth Ann Wright,	

And also to Sarah Oborne an additional prize of a handsomely-bound Prayer-Book and Bible, in consequence of the superintendent's special report as to her skill and usefulness.

The Bishop of London then addressed the pupils. He said that he was very glad to be present to speak on the occasion, and to take part in the distribution of the prizes, that he might press upon the pupils the vast importance of the object for which they were being trained, and the intimate connection which the knowledge of common things had with that object. There were other kinds of knowledge taught, of which he would only say, that too much could not be taught so long as the instruction was sound and adapted to the capacities of the pupils; for in the whole of his experience he had never met with any one who knew too much. Superficial instruction made many think they knew much; but accurate and sound instruction could not be carried too far, and the more people had of it the more did they understand their own ignorance.

But it was about instruction in common things that he was now called to speak. By this he understood that, so far as it was practicable, the pupils at Whitelands were taught all the details of domestic usefulness, the value of keeping accounts, the use of different kinds of materials, the particular way in which servants should perform each part of their duty,—these and other kindred subjects he understood to be taught to the pupils at Whitelands, that they, whether as schoolmistresses or heads of families, might be able to train children or servants in all the details of domestic arrangement.

It was difficult to overrate the importance of this part of the work of the training school. Very shortly all the present pupils would be dispersed throughout the country, and placed in positions of great responsibility. The question, then, would not be so much as to the place of honour in the class-list which each had gained (though that would ever be an important question), but the more important question would be, whether each young woman had been so trained that she could adapt herself, and teach others to adapt themselves, to the circumstances of that lot in life to which they were severally called by God's providence.

If for a moment they looked at other great places of instruction,—at the public schools at Eton, for instance,—and asked the masters to say what boys had done them most honour, they would be told that the names chiefly mentioned, the men of whom they were most proud, were not always those whose intellectual abilities had placed them highest on the class-lists of the school or the universities, but those who, in the active business of life, had proved themselves most practically useful amongst their fellow-men. They would point, for instance, to the name of which Eton was most proud, the Duke of Wellington, to the consummate ability and assiduity with which he applied himself to the work of the subordinate appointments which he held, as well as to the wisdom and faithfulness with which he discharged the duties of the highest station.

To speak still of the soldier's life, he would remind them that the best generals were those who knew best how to discharge, if need be, the commonest duty of the private.

He believed, therefore, that it was difficult to exaggerate the importance of this early training in common things,—meaning by common things the common duties of our ordinary life. If as time went on they were called themselves to be heads of families, they might so order their households as to present to their friends and neighbours a pattern of what a Christian family should be. But it was as schoolmistresses that their influence would be most extensive. He could imagine a family, such as unhappily is found too often, in which the father is vicious, the mother improvident, the children felt to be a burden; the discomfort of the home and the vice of the parent increasing in equal proportion, until the little girls of that family, trained by a Christian-hearted schoolmistress, grew out of childhood, and one by one went home and became so useful and so handy that order and neatness at last prevailed, and a happy home was, under God's blessing, the means of recovering a father from misery and ruin. He alluded to such a scene to remind them, by one of many illustrations of the far-reaching influences of the schoolmistress, that it was impossible to point out any limit of the good which might be effected by her instrumentality, if God's blessing rested upon her.

The Bishop of London then called attention to the fact that the books selected by Miss Coutts as prizes were both of them helps to the study of the Bible, and with great earnestness pressed upon the pupils the devout study of the Word of God as furnishing the true and sanctifying motives of all homely and practical usefulness.

The Bishop of London then asked the Rev. F. C. Cooke, her Majesty's Inspector of Schools, to say a few words to the pupils.

Mr. Cooke said that he had just returned from a general inspection of the training schools, and that he had ascertained that great efforts were being made in all to promote the practical usefulness of the pupils. He reminded them that at every government examination they were required not only to answer certain questions on domestic economy, but also to give proof of their practical skill in needlework.

He begged leave to confirm what the Bishop of London had said, that not only were high intellectual ability and practical usefulness not incompatible, but that in all the tests that he had applied he had invariably found that the pupils who had chiefly distinguished themselves by their practical usefulness had never failed to get good places in the government class-list. He congratulated them upon having these facts so strongly impressed upon them by the Bishop of London and by the ladies of England, as represented on this occasion by Miss Burdett Coutts and her friends.

The meeting was about to be brought to a close when Miss Coutts, at the request of Mrs. Tait, addressed a few words to the pupils on the importance of endeavouring to influence the parents of the children sent to their schools.

Miss Coutts observed, that many of the slovenly and bad habits of children must be traced back to their homes, and there was much which could not be always said with propriety to the children themselves upon these subjects; a teacher, therefore, who by going out of the narrow line of actual duty interested herself in her children out of school-hours, might effect much good by kind and judicious advice to the parents, who generally felt keenly such marks of interest towards the children; and conduct like this on the part of a teacher was always warmly appreciated by the managers of schools. Mr. Cooke had most truly represented the feelings of ladies who were attentive and anxious as to what passed in schools in all he had said in his address, and this amongst other points was one in which they felt the difference between a really good teacher and one who, though capable of giving instruction, has not her heart in the work. Miss Coutts concluded by expressing her pleasure that the Bishop of London had been able to be present, and was particularly anxious to express how thankfully she had heard him point out, in so forcible and effectual a manner, the inseparable connection between "common things" and industrial pursuits of life and the teaching of Scripture,—the true fountain of all holy motives, and the best teacher of diligence in the discharge of the daily duties of life.

Diocesan Proceedings.

YORK TRAINING COLLEGE.

The enlargement of the Training-College in Lord Mayor's Walk, York, having been completed, the event was celebrated on Friday the 19th ult. In order to make the occasion partake as much as possible of the character of a *réunion*, the Principal, the Rev. Canon Robinson, issued invitations to a large number of the patrons and friends of the Institution, as well as to those masters of schools who had formerly been trained at the college. Divine service was held in the chapel at 11 A.M., when the Principal preached an eloquent sermon, in which he set forth Jesus Christ as the great Teacher. Dinner was served up in the hall at 1 P.M.; after which a discussion took place on the subject of a paper read by Mr. E. B. Biddick, the Normal Master, entitled "The professional training of pupil-teachers;" other practical subjects relating to the schoolmaster's profession were also discussed. In the evening a concert was given, when nearly the whole of Handel's *Messiah* was performed. There were about 200 friends and patrons of the college present, including the Hon. and Very Rev. the Dean, the Revs. Canon Harcourt, Canon Hey, T. Myers, T. J. Bartlett, G. H. Philips, W. Short, R. M. Bresher, &c. The band and chorus were composed of the students, the instrumentalists being assisted by a few amateur performers. Mr. Williams (formerly a student at the college), officiated as conductor; Mr. E. Robinson (the senior student) very ably led the band; and the Rev. J. C. Buncombe presided at the organ. The chorus numbered about 70 voices, and they rendered the choruses in a very superior style; the solos were also creditably sung by some of the students. The room was tastefully decorated with evergreens and drapery; and every arrangement was made to secure the comfort and convenience of the audience, who expressed themselves highly pleased at the success of the entertainment.

CHICHESTER DIOCESAN ASSOCIATION.

The educational portion of the Annual Report of this Association states that grants to the amount of 191*l.* have been voted during the year. In three cases the grants have been in aid of supplying or enlarging a class-room or teacher's residence; and the report adds, that this kind of assistance will be further called for to improve the school-buildings erected "before the educational movement of the last twenty years set in."

Some aid has been given towards the expenses of Diocesan Inspection, which, as now carried out in the diocese, with the examination of scholars on books and subjects notified beforehand, is believed to be a sure pledge that the efficiency and character of its elementary schools will be maintained and improved.

The management of the training colleges at Chichester and Brighton is confided by trust-deeds to special committees. From the reports of these committees it appears that at Bishop Otter's College at Chichester fourteen students had been in training during the year, five of whom were Queen's scholars. Seven out of eight that were admissible to the government examination obtained places on the class-list. Four students had been appointed to schools, and uniformly good reports were received of the conduct and efficiency of former students. In March, when the report was made, *four* only out of fourteen in training belonged to the diocese; while "the supply of students bears no proportion to the ever-increasing demand for schoolmasters." The assistance of school managers is asked to seek out suitable persons for admission into training. The report states, that owing to the small number of students and a falling-off in subscriptions, the financial position of the College is not encouraging.

The Committee for managing the Brighton Training College for Schoolmistresses present the Chichester Association with a report showing just grounds of confidence in the condition and prospects of the college.

The students have increased from 34 to 45, a larger number than the new building was constructed for. These students generally stand higher in point of attainment than those previously admitted, and are mainly Queen's scholars, and likely to secure for the college the usual pecuniary allowances from the Committee of Council.

The official visit of her Majesty's Inspector was made in Whitsun week, when a report favourable to the new arrangements of the college, by which the superintendent was relieved of the instruction of the students, was made. While due economy has been regarded, the general health of the students has been maintained and improved.

Fourteen students passed the Government examination, and five failed. The expenses of providing the necessary beds and furniture for the increased number of students leaves a balance of 100*l.* to be provided to cover the expenditure for the year. The Committee are under an obligation to the Committee of Council on Education, who awarded a grant of 2300*l.* towards the building, to level the site and provide suitable fencing. Subscriptions are much needed for this purpose.

DIOCESE OF WORCESTER.

The following is the Educational Prize-Scheme of the Coventry Church-Extension Society, referred to in the account of the Society's proceedings noticed at page 270 of the October Number of this Paper. As the Scheme has now stood the test of three years, it may be of service where Prize-Schemes are in contemplation.

Number and Value of Prizes.—First Class: 10 prizes of 2*l.* each in cash. Second Class: 20 Bibles, of the value of 1*l.* each. Third Class: 30 Prayer-Books, of the value of 10*s.* each. The examiners are empowered to award a less number of prizes, should the candidates fail to exhibit a sufficient amount of proficiency. (N.B. Individuals will be at liberty to add to the number of any or all of these prizes.) Fourth Class: A certain number of certificate-cards of merit will be given year by year, in such proportion as the examiners may think fit. Fifth Class: The examiners will draw up a further list of such children as have not gained prizes or cards, which list will be printed with the list of successful candidates. A testimonial, on application, will be given by the Committee to masters or mistresses from whose schools candidates have obtained prizes.

Regulations.—Candidates for the Third Class, or Prayer-Book Prize, to be boys or girls (not being pupil-teachers or paid monitors) who can produce certificates: 1. That they have attended for one year, and are still attending, some parochial school of the Church of England within the Archdeaconry of Coventry, exclusive of the borough of Birmingham. 2. That their character and progress in religious knowledge are satisfactory. 3. That their age does not exceed fourteen years on the day of examination. N.B. A year's attendance at school will be understood to mean that the scholar has attended not less than 176 days in the year. In the computation, Sunday-attendance at school may be included. The Prayer-Book Prize given in this class cannot be obtained a second time. Candidates who gain certificate-cards of commendation in this class may either compete in it another year or enter for the second-class prize. The certificates of attendance and of character and religious conduct must be signed by the teacher of the school, and countersigned by the clergyman of the parish to which the school belongs. If a child removes from one school to another, certificates must be produced from each school attended during the period for which attendance is required.

Candidates of the Second Class, or Bible Prize, must produce certificates: 1. That they have attended school for two years. 2. That their character and progress in religious knowledge are satisfactory. 3. That they have either been successful candidates or received certificate-cards of commendation in the third class. N.B. The Bible Prize given in this class cannot be obtained a second time. Candidates who gain certificate-cards of commendation in this class may either compete in it another year or enter for the first-class prize.

Candidates of the First Class, or 2*l.* Prize, must produce certificates: 1. That they have attended school for three years. 2. That their character and progress in religious knowledge are satisfactory. 3. That they have either been successful candidates or received certificate-cards of commendation in the second class. N.B. The 2*l.* Prize given in this class may be gained by the children in each successive year until they leave the school.

Subjects of Examination.—Candidates for Third Class, or Prayer-Book Prize, will be expected to write a fair round hand; to spell correctly; to write out any portion of the text of the Church Catechism; and to answer questions relating to our blessed Lord's life, illustrative of the Apostle's Creed; to work the first four rules of arithmetic, simple and compound; and to be able to name the counties of England and Wales, and principal towns in each.

Candidates for the Second Class, or Bible Prize: The meaning of the Church Catechism, with Scriptural proofs, to the end of the Lord's Prayer; the Book of Genesis; the first seven chapters of St. Matthew; arithmetic, as far as reduction and practice; a general knowledge of the geography of England and Palestine.

Candidates for the First Class, or 2*l.* Prize: The meaning of the whole of the Church Catechism, with Scriptural proofs; the Old Testament, to the end of the book of Judges; one of the Gospels, or the Acts of the Apostles; arithmetic generally; the geography of Europe; parsing a simple sentence. N.B. The Gospel of St. Luke is selected for the examination of 1859; the Gospel of St. John for 1860; the Acts of the Apostles for 1861; St. Matthew for 1862; and so on.

The Times of Examination.—The examinations will be held annually during the season of Lent, on some certain day to be named by the archdeacon, in such places within each rural deanery as may seem needful and convenient to the different rural deans or inspectors of each deanery.

Mode of conducting the Examination.—1. The examiners will be appointed yearly by the archdeacon. In no case shall an examiner propose questions which will have to be answered by the children of his own school. (N.B. This regulation, although not embodied in the rules, has been acted upon during the last two years.) 2. The examination will be on paper, and the questions (drawn up by the examiners) will be forwarded to the respective rural deans in the week previous to the examination. In the case of a rural dean declining to superintend the examination in his deanery, the archdeacon is empowered to appoint a clergyman to supply his place. 3. The papers of the candidates will, on the day following the examination, be forwarded to the examiners, in order that they may be examined and the prizes adjudged. 4. No candidate will be entitled to a prize who in the opinion of the examiners has not exhibited a sufficient amount of proficiency.

Special Prizes.—Special prizes, offered by individuals, will be competed for in the afternoon of the day of the general examination. With a view of limiting the labour of the examiners, and of confining the subscriptions to proper subjects, it is intended that no subjects shall be proposed but the following: Scriptural knowledge, Liturgy, Catechism, grammar, English history, arithmetic, sewing, and knitting. English history will be limited year by year to particular periods. Prizes may also be offered for writing and general neatness of exercises. Certificate-cards of commendation will be awarded to such unsuccessful candidates for the special prizes as the examiners may think deserving of them. No child shall compete for more than one special prize, or be allowed to obtain the same special prize more than once, or be considered eligible who has not attempted, although perhaps unsuccessfully, one of the papers of the general examination.

Distribution of Prizes.—The prizes and cards will be given to the successful candidates at the Anniversary of the Church Extension Society. Schools obtaining prizes may, however, at the request of the managers, receive the prizes and cards through the rural dean, on application to the honorary secretary, prior to the anniversary.

Conditions of Prizes for Sewing, Knitting, &c.—First Prize: The children are to work a shirt-sleeve of seven inches in length, and eight inches in breadth, the sleeve when doubled being four inches in width. The gusset is to be three inches square. The piece for the wristband is to be five inches in width and three in depth, when doubled to be one inch and a half in depth. The wristband is to be of linen at two shillings per yard, and the remainder to be of long cloth at eightpence per yard; both to be well scalded. The children will, on the day of examination, find the whole ready cut out, the threads drawn ready for back-stitching, and in every respect prepared for sewing; but the button-hole will be cut by the lady superintending the examination when the candidate may require it. The shirt-sleeve must be commenced at the wristband, which must be finished first. In this competition any child will be allowed to turn down, fix, and prepare the work herself; and the highest prize of 1*l.* will be awarded to the child who shall do this best. (N.B. Notice must be given of the candidate's intention to compete in regard to fixing the work herself.) Second Prize: For the hemming, whipping, and sewing on a broad tape, half a yard long, one breadth of muslin one yard wide and one inch and a half deep. Third Prize: For the running with darning-cotton the heel of a woman's thread stocking, of the price of one shilling per pair. Fourth Prize: For knitting the heel of a worsted stocking. Divide the stitches in half, leaving the seam-stitch for the middle of the heel; knit it in rows, and every row on the inside of the heel must be turn-stitches; the heel should be twelve turn-stitches long. Then knit the nine middle stitches in rows, like the heel, taking up one of the others with the last stitch of every row, till they are all taken off. When the heel is finished there are nine stitches left. Two pins are only required.

The time allowed for each of these competitions will be two hours and a half of the afternoon of the day of the general examination. No child can compete for more than one prize, and none will be considered eligible who have not attempted, although perhaps unsuccessfully, the morning's paper of questions.

The names and schools of the candidates are not to be affixed to their work. The arrangements for distinguishing the work of each candidate will be in the hands of the examiner at each place, and will be such that those who have to decide upon the prizes will know *neither the name nor the school of the candidates.*

No child will be permitted to compete for these prizes unless the name has been sent in to the secretary at least a month prior to the examination.

One of the ladies' committee will attend at each place of examination, but no one else except the clergyman inspector.

The prizes will be adjudged by the committee of ladies; but the whole work will be previously sent to a professed sempstress, who will classify it, and assist in the final deci- n. The sempstress, who will not be connected with any school, will be selected by the s' committee.

Committee of Council on Education.

The Right Hon. C. B. Adderley, Vice-President of the Committee of Council on Education, granted an interview on the 12th of November to a deputation from the Associated Body of Schoolmasters, who presented the following Memorial from their Association, addressed to the President, Vice-President, and Lords of the Committee of Council on Education.

The Memorial of the Associated Body of Church Schoolmasters in England and Wales
Humbly showeth

That your memorialists are fully sensible of, and duly appreciate, the great boon conferred upon teachers generally and on the community at large by your Lordships' excellent Minutes, and assure your Lordships of their most hearty wish and readiness at all times to assist, as much as possible, in carrying out your Lordships' plans and wishes, as conveyed in the Minutes passed from time to time by your Lordships in council. But finding in the practical working of your Lordships' plans certain regulations which are prejudicial to the interests of teachers and pupil-teachers, and as a consequence to the full development of the real objects sought by your Lordships' Minutes, your memorialists most humbly beg to draw your Lordships' attention:

First, to the Minute dated 15th of June 1855, which withholds a portion of a teachers' augmentation and gratuities for parts of a year, if such teacher quits the charge of his school before the expiration of the school year. Your memorialists are prepared to show that this Minute acts most unfairly on those teachers who have faithfully discharged their duty in their schools and to their pupil-teachers; or, on the other hand, most injuriously affects the interests of the pupil-teachers to a very great extent: they therefore humbly pray that your Lordships will in future grant to teachers changing their situations all sums due as augmentation and gratuities for fractional portions of the year. Besides which they humbly submit, that the payment for the instruction and training of pupil-teachers, inadequate as it really is to the time and labour necessary to be devoted thereto, should be recognised by your Lordships as a remuneration for services faithfully rendered.

That secondly, your memorialists would also venture most respectfully to solicit your Lordships' kind consideration of the Minute regulating the payment of male pupil-teachers; for while your Lordships' Minutes recognise a difference of payments between male and female teachers in the augmentation grants, as also in the annual amounts awarded to Queen's scholars, yet there still exists the anomaly of equal payments to male and female teachers during the period of their apprenticeships. The small stipend offered to male pupil-teachers, and the possibility of its being withheld, have a tendency to debar many promising youths from undertaking that office, especially as in manufacturing and commercial districts many other kinds of employment, affording in some instances more than twice the emoluments of pupil-teachers, are easily obtained; and this, coupled with the fact that in those situations they generally receive their money weekly, induces them to prefer such employment, and leaves us no alternative but to present for the important office of pupil-teacher candidates of inferior qualifications; while even of these it is found extremely difficult to secure an adequate supply. Your memorialists, therefore, humbly yet earnestly petition your Lordships to increase the stipends of male pupil-teachers, and to adopt some such regulations for their quarterly payment as are acted upon in the case of the allowances made to Queen's scholars, feeling assured that such a step would be attended with the best results to the schools throughout the country, in still more efficiently advancing the great work of education, for which your Lordships' Minutes have already done so much.

Signed on behalf of the Associated Body.

HENRY JAMES, *Central School, Sheffield, President of the Body.*
JOHN HENRY HAY, *Kennington-Oval School, London, Treasurer.*
JOHN ULLATHORNE, *Brandon-Hill School, Bristol, Secretary.*

The deputation consisted of the schoolmasters whose names are appended to the memorial, and Mr. Hare of Ravenstone, the late secretary. They all took part in a prolonged conversation which ensued, the substance of which, as communicated by the deputation, may be stated as follows:

Mr. Adderley, with regard to the first point, said the object of the Minute which prevented teachers from receiving fractional parts of a year's remuneration was to check the frequent change of schoolmasters, which had been found to be so injurious to the education of the country. He took it that the object of the rule was good; but agreed that some consideration might be due to those teachers who had remained for some years in the same schools, and thought that, should such teachers desire to change their situations, exceptions might be made in their favour. As to the next point,—the difference of payment to male and female pupil-teachers,—he admitted the labour of males to be generally more valuable than that of females; but in this case the difference might perhaps be arranged, so far as the public money was concerned, by diminishing the payment to the females.

The deputation observed, that although female pupil-teachers were better paid in proportion than males, they were by no means too well paid, and that reducing their remuneration would not increase the supply of male candidates. They begged to refer Mr. Adderley's attention to the forcible remarks of the Rev. F. Watkins, in his report for 1857-8, where he alludes to the memorial of the "Associated Body," and expresses his hearty concurrence therewith.

In reply, Mr. Adderley said, the deficiency of supply existed only in large and rich towns, not in villages; and if the difference of payment were to be made by augmentation of the allowance to males, it should be borne by the managers of schools. There would be a great evil in preventing local exertions. And no doubt when parents saw the respectable positions in society attained and occupied by schoolmasters, it would by and by render the office in greater request. If it were desirable to pay the stipends of pupil-teachers by instalments, there was nothing in the regulations of the Committee of Council to prohibit local managers from doing so. If done by Government, however, the clerks in that office would have to be multiplied by four, and the expenses would be so much increased that the annual sums voted by Parliament, already very large, would be found quite inadequate to meet them.

* * *

Examination Papers.

GENERAL EXAMINATION OF TRAINING SCHOOLS.—CHRISTMAS 1857.

A Candidate is not permitted to answer more than one question in each section.

MALES—First Year.

MECHANICS.

SECT. I.—1. A wheelbarrow without the wheel weighs one cwt.; the load put on it weighs three cwt. The centre of gravity of the loaded barrow is six inches from the axle. If I take up the handles four feet from the axle, what weight shall I have to lift?

2. Explain whether I should shorten my hold on the wheelbarrow if I come to an obstacle.

3. A beam 20 feet long rests upon two walls 15 feet apart. The centre of gravity of the beam is 8 feet from one end. How can you place the beam so that one wall shall have to bear twice as much of the weight as the other?

SECT. II.—1. Describe the system of pulleys, in which one string runs through all the pulleys, and show how to calculate the power of such a system.

2. Three weights of 4, 5, 6 lbs. respectively are suspended over the circumference of a circular hoop by three strings, knotted together at the centre. On this centre the whole is suspended, and the hoop is horizontal. Show how to determine with a rule and compasses the angles between the strings.

3. A uniform beam 3 feet long, weighing 6 cwt., rests with one end against a wall, while the other is supported by a cord 5 feet long, which is fastened to a point higher up in the same wall. Find the position of the beam and the pressure which it exerts on the wall.

SECT. III.—1. On a uniform straight lever weighing 6 lbs., and 6 feet in length, weights of 1, 2, 3, 4, 5 lbs. are hung at distances of 1, 2, 3, 4, 5 feet from the end. Where must the fulcrum be placed to secure equilibrum?

2. The arms of a bent lever are 3 feet and 5 feet long, inclined at such an angle that the perpendicular from the end of the short arm upon the long one produced is 1½ feet long. At their extremities weights of 7 lbs. and 6 lbs. are suspended. Show how to find the position of the arms when the lever is in equilibrium.

3. A Roman steelyard, whose total weight is 10 lbs., has its centre of gravity at a distance of 2 inches from the fulcrum, and the thing to be weighed is supported by a pan, hung at a distance of 3 inches on the other side. Find the distances from the fulcrum at which the constant weight of 5 lbs. (which is not included in the 10 lbs.) must be placed to balance 10, 20, 30, and 40 lbs., placed successively in the pan.

SECT. IV.—Write full notes and supply instances, to be afterwards worked by your scholars, for a lesson on (1) the single movable pulley, (2) the compound wheel and axle.

SECT. V.—Write full notes, and supply instances, to be afterwards worked by your scholars, for a lesson on "the bent lever."

MALES—Second Year.

ARITHMETIC.

Books of Logarithmic Tables are allowed to be used with this Paper, provided they contain no introductory treatise on logarithms.

SECT. I.—1. Prove the rules for multiplying and dividing by the aid of logarithmic tables.

2. Find the logarithms of ·0075, ·004, and ·00003, and calculate, by means of them, the result produced by multiplying the two former numbers, and dividing the product by the latter.

3. Find the value of

$(2.25)^{10}$, of $3375^{\frac{1}{3}}$, and of $19683^{\frac{1}{9}}$.

Sect. II.—1. If $2^{2x}\cdot 7^{3x}=1882384$, what is the value of x?

2. In how many years will a sum of money treble itself at 8 per cent compound interest?

3. Find the amount of 100*l.* at the end of eight years, compound interest 6 per cent per annum, the interest being due every instant.

Sect. III.—1. Find the present value of a debt of 173*l.* 12*s.* 10½*d.*, due three years hence, at 5 per cent per annum compound interest.

2. Find the amount of an annuity of 350*l.*, payable quarterly, which has remained unpaid for seven years, interest being reckoned at 4 per cent per annum.

3. Find the present value of an annuity of 150*l.* for ever, payable monthly, interest being reckoned at 3 per cent per annum.

Sect. IV.—1. Explain clearly the method of teaching compound proportion.

2. Show how you would explain to a pupil-teacher the best mode of handling circulating decimals.

3. Give the steps, and explain the process, of teaching division of fractions. Give such instances to illustrate your instruction as might require to be worked in real life.

MALES—Third Year.

HIGHER MATHEMATICS.—PROBLEMS IN PURE MATHEMATICS.

Sect. I.—1. Describe a circle touching two given circles.

2. Describe the largest triangle on a given base with a given vertical angle.

3. Compare the areas of regular pentagons and regular octagons described about and within the same circle.

4. Find the spherical excess in a spherical triangle whose sides are 75° and 60°, and the included angle 45°.

5. Differentiate $u=\log.\dfrac{1+\sqrt{1-x^2}}{1-\sqrt{1+x^2}}$,

$$u=\sin.\ (\epsilon^{x}-\epsilon^{-x}).$$

6. Find the value of

$$u=\frac{x-a+\sqrt{2ax-2a^2}}{\sqrt{x^2-a^2}},\ \text{when } x=a,$$

$$u=\frac{\sqrt{x^2+a}-\sqrt{a^2+x}+\sqrt{a^2-x^2}}{\sqrt{a^3-x^3}},\ \text{when } x=a.$$

7. Find the maximum and minimum values of

$$\frac{\sin.\ x+\cos.\ x}{\tan.\ x+\cot.\ x}.$$

8. Construct the largest possible isosceles triangle of a given periphery.

9. Trace the curve whose equation is

$$y^3=ax^2-a^2x$$

10. Integrate $\dfrac{du}{dx}=\dfrac{1}{(1-x)\sqrt{1-x^2}}$.

11. Find the area of a segment of an ellipse cut off by a line, through the focus, perpendicular to the major axis.

12. Find the surface of a segment of a sphere cut off by a plane which bisects the radius at right angles.

Sect. II.—Explain what is meant by the analysis of a geometrical problem; and make out a list of ten deductions fit to be given to a pupil-teacher who has just finished the third book of Euclid, and show how you would teach him to work them.

FEMALES.

ARITHMETIC.

You are not allowed to answer more than one question in each section; but when there are two sums in the same question, both should be worked.

Sect. I.—1. Explain the terms "multiplicand," "multiplier," "product," and "factor."

Reduce 3 roods 23 poles 14 square yards to square feet.

2. What is meant by *direct proportion*, and what by *inverse proportion?* How do you decide to which rule a question belongs? Illustrate your answer by an easy example in each.

3. Explain what is meant by a decimal system of coinage. Point out clearly the advantage of such a system in matters of business, and illustrate your answer by examples.

Sect. II.—1. A man bought 12 pieces of cloth: 3 of them measured 24 yds. 2 qrs. 2 nails each; 5, 17 yds. 1 qr. 1 nail each; and the rest 29 yds. 3 qrs. 1 nail each. What was the total length?

How much in the pound does an insolvent pay whose effects amount to 827*l.* 14*s.*, and his debts to 2136*l.*?

2. Find by practice the value of 5 cwts. 2 qrs. 8 lbs. at 3*l.* 4*s.* 2*d.*, and of 711 at 1*l.* 17*s.* 4½*d.*

3. Make out a bill for the following articles:

16	yds.	superfine broad cloth,		at	27*s.*	6*d.*	per yd.
18	,,	second	ditto	,,	14	9	,,
13	,,	brown	ditto	,,	11	10	,,
14½	,,	scarlet	ditto	,,	24	4	,,
62¾	,,	black kerseymere		,,	9	8	,,

Sect. III.—1. How many acres are there in a field 387 yards long and 275 yards wide?

2. Add together $\frac{5}{9}$*l.*, $\frac{3}{8}$*s.*, $\frac{3}{7}$*d.*

3. If $\frac{1}{8}$ of a ship be worth 73*l.* 1*s.* 3*d.*, what part of her is worth 233*l.* 16*s.*?

Sect. IV.—1. Add together 27*l.* 2 fl. 7 cents 6 mils, 18*l.* 27 mils, 8*l.* 17 cents, and 3*l.* 25 cents 6 mils.

2. Divide ·001 by 6. Find the value of ·625 of a year, ·3 of a cwt., ·08 of 1*l.*

How many French mètres, each equal to 39·371 English inches, are there in 30½ English yards?

3. Divide 38*l.* 2 fl. 6 cents 8 mils among 49 persons.

Reduce to decimal coinage, and find the difference of 37*l.* 1*s.* 6*d.* and 11*l.* 18*s.* 6*d.*

Sect. V.—1. A person invests 2340*l.*, and makes 2587*l.* of it. What does he gain per cent?

2. If 3*l.* 10*s.* are given for the loan of 100*l.* for a year, how much ought to be paid for the use of 312*l.* 10*s.* for 1 year 35 weeks 5 days?

3. Define "interest," "principal," "rate per cent." At what rate per cent will 1016*l.* amount to 1250*l.* in 5 years 5 months?

4. What is the interest on 439*l.* 11*s.* 3*d.* for 197 days at 3½, 4¾, and 5 per cent respectively?

Sect. VI.—1. What is meant by "book-keeping"? Describe the books that are used for *single entry.*

2. What is meant by *balancing* an account, and when is the balance entered

and when *By?* Give examples.

3. What is meant by *double entry*

upon what principle the system is f

PAPERS AND CORRESPONDENCE.

[*The Committee of the National Society are thankful for any communication likely to assist School-managers and Teachers, or otherwise promote the cause of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

To the Editor of the National Society's Monthly Paper.

NIGHT-SCHOOLS.

SIR,—We are all agreed upon the benefit of night-schools for men and elder lads during the winter months. I write, though late, in the hope of soliciting information from some of your correspondents on the best means of obtaining the largest amount of success, and on the principles on which evening-classes have been conducted to the satisfaction of their promoters, especially in rural districts. My own experience leads me to the conclusion: 1st. That the clergymen of the parish should at least be the superintendent, if not actually engaged in the teaching of the classes. 2d. That a payment should be required of at least one penny a night, on the principle that what's not worth paying for is not worth having. 3d. That it is absolutely essential to progress to provide work for the three evenings at home (supposing you have your night-school open three times a week); for the aim and end of our night-schools is, I conceive, to teach the young men of our parishes how they may spend their leisure-hours most profitably, which are now, too often, so recklessly wasted in gossiping in the village-streets or sheer idleness, if not worse,—in the noisy carousing of a public-house or cider-shop.

It is upon this last point that I would venture to court inquiry through your pages. What are we to give our young men who attend the night-school to do on the three spare evenings at home? We can't improve them in their reading then, because they can't be taught to read well without hearing their teacher read before them. We can't teach them to write then, because constant supervision of fingers, elbows, pen, and paper, is indispensable to success, with adults especially, in writing. But there are the slates, the table-books, the Testament, and that never-failing source of interest—alphabets of loose letters; with these implements we may work the memory, and in some degree call out the reasoning powers of our adult pupils, at their homes. They like committing to memory too. What a noble result it would be of one winter's night-school if three or four of our Lord's parables—say "the Sower," "the Tares" or the "Talents," the "Prodigal Son," and the "Good Samaritan"—were impressed on their memories! Let them have a time-table for home use; let them have half an hour to learn tables—weights and measures; half an hour to work out sums prepared for them; a third half-hour I would give them words to guess, to teach them to spell; and the fourth half-hour to commit their parable to memory. Add, as a variety, "thinking-lessons" for those who can write fairly,—*e.g.* write down the names of all the different parts of a plough, of all the birds you can think of, of all the trees you know; and I think we shall be at least putting our scholars in the right direction. I had almost omitted to remind those who may read these hints of two very useful books for night-schools, *Secular Early Lesson-book for Adult Schools*, by Rev. C. W. Jones, Bury St. Edmunds, for school use, and *Rough Rhymes for Country Lads*, for home use; the *Sunday Picture-books* of the S.P.C.K., with their large type, would make good reading books, though a little expensive. I hope some of your friends will kindly forward you the results of their experience in evening-schools; they will confer a benefit on many of the clergy, as well as on, sir, yours, &c.

JAMES COLEMAN, *Rector of Chapel Allerton, Somerset.*

SIR,—The interest taken at present by the clergy in night-schools is, I conceive, sufficient excuse for my asking you to solicit information, through the correspondence department of your Paper, on the subject. The vast majority of clergy have very little practical knowledge of the best means of working adult schools, of the particular books most suitable for them, in fact, of their general conduct. I, for one, confess myself of that majority; and, finding myself cast unexpectedly in the midst of a school of seventy-five working colliers when I looked, in my most sanguine moments, for thirty or forty, I should have been delighted if, in my perplexity, I could have turned to the pages of your Paper, which, as in every department which it has taken up, has rendered most valuable information, so would be certain to do also in this. Could you open a department for information on this, the great Church movement of the present day?

For instance: I cannot ask volunteers who have been pent up in offices all day to teach on more than two nights in the week. Only two hours can be given on each night—from seven to nine. Here is a very scant measure of time, requiring to be very homœopathically doled out indeed to allocate a portion to each of the "plain roast and boiled" dishes—*i.e.* to the three R's, with history, geography, common things, and holy Scripture. (The *entrées*—Bacon, Blackwood, Hooker, natural philosophy, political economy, *et hoc genus omne*, now the *sine quibus non* of the training schools—must of course by the simple clergy and their simple pupils be consigned whither all sensible schoolmasters will consign them, so far as teaching them to clodhoppers, colliers, and puddlers is concerned, so soon as they leave their "colleges," viz. to oblivion.) What, then, is the time-table generally adopted for a school of the kind, divided into three classes? Especially how is Scripture to be taught, taking into consideration (1) how likely it is to pall on unspiritual minds if it occupy a long time; (2) the great variety of intellectual development among the pupils—much greater than in a school of children; (3) the great variety also, even among those of equal intellectual capacities, of "scholarship"—*i.e.* of capability of reading, and consequently of that experience in both scriptural and ordinary subjects which reading naturally confers; and (4) along with all these, the fact that all the school, if all are to learn, must be in the same class, so far as I can see?

It speaks well for the education of the country that in this new and missionary parish, out of seventy-five collected at random from the neighbourhood, and from a population of not more than 1800 or 2000, none are without a knowledge of their letters, over thirty can read as well as can be wished, about twenty-five can read very well, though not so readily as those just mentioned, and all the rest, with the exception of about four or five, can read monosyllables, some dissyllables, well.—I am, &c.

RICHARD K. BOLTON, *Newbold Parsonage, Chesterfield.*

OUR VILLAGE SCHOOLS: EVENING INSTRUCTION.

SIR,—A year ago I asked four questions through the medium of the *Monthly Paper*, and was greatly disappointed that no notice was taken of them by any of your numerous and able correspondents. I was grieved, not on my own account, but because I thought our village-schools deserved and required the attention of the friends of education.

The last of my questions (see *Monthly Paper*, December 1857, p. 335) would have raised a discussion on the subject of "Scarcity of Situations," which has lately occupied a considerable space in the pages of the *Monthly Paper*. If pupil-teachers are to be sent out as hitherto, the "disappointed ones," in a few years, will be counted by hundreds. "A remedy" for this "should be pointed out," and, if practicable, at once acted upon. Nor is this the only evil. The pupil-teacher system does not meet the actual wants of small country parishes. How are the master and pupil-teacher employed in these small schools? They are not idle, nor unworthily engaged; they are labouring among fifty or sixty children of tender years, most of whom are withdrawn from their care at a very early age. These children go to work with some who have had less schooling than they, and with many who never attended a well-conducted school; they lay aside their books,—it is not to be expected that they have any thing like fixed principles,—and so, by daily intercourse with their fellow workboys and lads, they soon become like them. I am sure that many earnest teachers have been deeply pained to see the great change that takes place in many once-promising boys. The intelligence that began to beam in their countenances disappears, the eye becomes dull, and the speech coarse, and perhaps profane. What, then, is to be done? Are these poor boys to be left to themselves at this point? It is the opinion of many persons practically acquainted with the working of small agricultural parishes that our only hope is in an efficiently worked evening-school, from Michaelmas to Lady-day. But who is to work it? The master of the day-school cannot: he has his one pupil-teacher to attend to. If, with the assistance of the 10*l.* granted by Government, funds could be raised to pay a master to conduct the evening-school, there could not be found in our villages a man qualified to till the mental soil. Now, if a stipendiary monitorial system, as suggested by "An Old Trainer," were introduced into small village-schools, the master might be left at liberty to conduct an evening-school, five evenings in the week, for six months in each year; and boys who have left the day-school should at once be received as members of the evening-school, and by judicious management might be induced to attend many years.

As her Majesty's Commissioners are about to commence their inquiries, and will "consider and report what measures, if any, are required for the extension of sound and cheap elementary instruction to all classes of the people," I, in all humility, earnestly entreat those who desire to raise the spiritual and social condition of the agricultural labouring population to suggest to the commissioner some such scheme as the following (if only for a few years as an experiment) for all schools where only one pupil-teacher is allowed under the present system: 1st, Two stipendiary monitors, in different years, and one probationer: in a mixed school a girl and boy, if the managers desire it. 2d, The monitors to be apprenticed for a term of four years, to commence at the age of twelve. 3d, The payments received by the two monitors not to exceed those now made to the one pupil-teacher of the same years. 4th. The master to give the monitors extra instruction, not during ordinary school-hours—an hour and a half daily from Lady-day to Michaelmas. 5th, The master to receive the 10*l.* now offered to assistant-masters for evening-schools, also a sum (say 3*l.*) on account of extra instruction given to the monitors. 6th, If any monitor be really a clever boy, apt to teach, and anxious to become a teacher, provision may be made for him to remain longer at school and to compete for a Queen's scholarship.

Doubtless your readers will find many defects in what I have suggested; I feel my own inability to deal with the subject. I shall, however, feel very thankful if my feeble attempt induces wiser heads and more earnest hearts to take up the matter. It must be the desire of government and the tax-payers to get the best possible return for money expended; but I am confident, under the present system, we have in our villages the appearance without the reality, the shadow not the substance of education.—I am, &c. O. W. G.

Physical Education a Help to Mental, Moral, and Religious Training.

Brighton, November 3d, 1858.

Sir,—The teaching of physiology in schools has been advocated very earnestly of late by some enlightened philanthropists, who have felt convinced that the desideratum, a sound mind in a sound body, is of vital importance to the temporal and spiritual well-being of the community. There seems to be, however, a disinclination on the part of patrons and managers of schools to entertain the idea of introducing physiology as a branch of their educational system. This disinclination may arise from an idea that physiology, however popularised, would fail to have any practical or really useful effect upon the pupils, especially in schools for children of the lower classes. In the present low condition of even elementary education in those schools, it certainly does appear, at the first view, almost a hopeless task to think of imparting any thing with so gigantic a name as a *science;* I hope, however,—indeed, I believe,—that at no distant day all difficulties and objections on this point will give way, and that the paramount importance of imparting instruction on these subjects will be recognised and acknowledged as a necessity by which to constitute a complete system of education. A knowledge and a practice of sanitary laws cannot be made too general. In the lower schools especially such knowledge is needed; for in the homes whence these scholars come health is totally disregarded from a lamentable ignorance of every thing relating to the preservation of it.

But my chief object in addressing you now is to call your attention and that of your readers to an institution which has been recently established under the name of the Ladies' Sanitary Association. The following is an extract from the prospectus:

> ". . . . They propose to effect their object, 1. By establishing institutions in which schoolmistresses and pupil-teachers belonging to any schools for the working-classes can attend gratuitously a course of theoretical and practical instruction in all subjects relating to the preservation of health, in order that they may impart this branch of knowledge to their pupils. By these means school-girls—the future wives and mothers of the working-classes—will obtain information which, though necessary to all, is at present possessed by very few. Clergymen, medical men, and all who are interested in sanitary reform, are earnestly solicited to use their influence to establish such institutions in connection with branch associations in their various localities. 2. By compiling and publishing interesting, simple, and practically-written tracts on all subjects relating to the preservation of health." (See Advertisement, no. 4577, p. 293.)

In order fully to appreciate the importance of a healthy physical condition in relation to intellectual powers and general mental activity, let any one who is engaged in teaching, or who has been an observer of the process, call to mind the aptitude of those of the pupils who have a more healthy appearance than the rest; and, on the other hand, the dull slow perception of the poor sickly children, whose dwarfed capacities bear a close affinity to the stunted condition of their ill-developed frames;—these unhappy specimens of humanity, neglected in early infancy, dwelling probably in a close, crowded, ill-ventilated space, with all the concomitant evils that ignorance and apathy combine to produce; whilst the more healthy child most probably is better circumstanced as to local and personal advantages, which chiefly accounts for the difference noticeable between them. Should such teachers as I have been addressing not have been able to trace these appearances to their true cause, or rather if they have made no effort to do so, I would say that they are in need of some of the instruction which this association can afford them; and I say so in no unkind spirit, for they should not be ignorant of those things they ought to teach.

I hope I have said enough to induce many of your readers to try at least how far they can acquire and impart these saving truths,—saving in the fullest and highest sense of the word; for it is our duty as Christians to preserve our bodies from preventible disease, and that as one means to glorify God. Hear the words of Lord Shaftesbury in which he concluded that ever-memorable address at the Liverpool congress: "All that society can do it ought to do to give man full, fair, and free opportunity to exercise his moral, intellectual, physical, and spiritual energies, so that every one may be able to do his duty in that state of life to which it has pleased God to call him."—I am, &c.

A MEMBER OF THE LADIES' SANITARY ASSOCIATION.

PUPIL-TEACHERS.—LETTER-WRITING.

St. Mark's College, Chelsea, S.W., November 20th, 1858.

SIR,—My office in this College brings under my notice a large number of letters from pupil-teachers. With your permission, I will venture to point out some of the conventional forms which are frequently neglected in these letters. If I appear to dwell on points with which every body may be supposed to be already acquainted, the numerous breaches of these forms which I meet with must be my apology.

Of handwriting little must be said here. Although a "schoolboy-hand" is hardly suited to a young man of eighteen years of age, yet it ought not to be abandoned until it has become a really good hand of its kind, otherwise its successor will rarely be worth much. All long tails to letters, flourishes, and attempts at ornamental writing should be rigidly excluded.

The paper on which a letter is written should be suited to its subject. I have before me two business letters from ex-pupil-teachers, one on paper of a pink tint with a convolvulus or bind-weed pattern running all over it, the other with serrated edges of a rich blue colour. These might perhaps be suitable for the correspondence between two young ladies at school, but certainly not for the purpose for which they were used. The ruled leaf of a copy-book is, I think, equally objectionable.

The superscription of a letter is a point often neglected. The place from whence it is written, the post-town, and, if in London, the postal district, should be clearly given, so that the receiver may at once see the full direction by which to address his reply. The date, both month and year, ought always to be put; and all this should be written *at the head* of the paper, where one naturally looks for it, and not given in the body of the letter, or under the signature, or squeezed down into the corner that properly belongs to the name of the correspondent. Sometimes persons think that a previous letter has contained their full address, or that their correspondent has heard it in conversation, or once knew it, and that it is therefore unnecessary to give it in full again; and so they content themselves with writing "Thorpe, Monday," or "St. Mary's School, Wednesday," or "London, December 1st;" thus giving a vast amount of unnecessary trouble to the receiver, who has perhaps to look through several bundles of old letters to find the proper direction, unless he prefers to throw the labour on the ingenious and painstaking Post-Office clerks.

Now for the beginning of the letter itself. The forms for this are too numerous to permit of my attempting to give more than those most generally called for among the class for whom I write. Those who wish to ascertain the proper method of addressing peers, privy-councillors, &c., must refer to the *Secretary's Assistant. Madam* to a lady, *Reverend Sir* to a clergyman, and *Sir* to a layman, are the safest forms where the parties are not acquainted with each other, or where any doubt exists in the writer's mind as to the degree of intimacy he is entitled to use. In this as in other relations of life it is better to err on the side of reserve, though this should not be carried so far as to appear absurdly punctilious. *Dear Sir* marks a certain amount of acquaintance, and *My dear Sir* should perhaps be reserved for equals who are on tolerably intimate terms. *Dear Mr. A.* is, I think, very well suited to a student addressing a layman who stands or has stood in the position of a master. *Dear A.* is only justified by long and intimate acquaintance. *Reverend and dear Sir* is usual in addressing a clergyman with whom the writer is connected, though not on equal terms. *Dear and reverend Sir, Honoured Sir, Respected and dear Sir, Very dear Sir,* &c., though not absolutely bad in themselves, are not recommended. In addressing a firm, write *Gentlemen,* or *Dear Sirs,* not *Dear Gentlemen.* Letters should not start afresh in the middle with "And now, reverend Sir," &c. *Sir* can rarely be introduced with good effect in the body of a letter.

In a letter to a superior, avoid any thing approaching to "slang;" and be very careful how you attempt to be jocose or witty, or what is called "dry,"—a quality much aimed at by many young men, and frequently with very unpleasant effects.

I will say no more about the body of the letter, which does not properly fall within my province, but proceed to the subscription. This should always be carefully worded; and in this perhaps more than in any other part of a letter mistakes most frequently appear. The device of usually wording a letter so that the subscription should follow on without any break, as "That our expectations on this subject should be gratified is the earnest wish of, sir, your very obedient humble servant," is now rarely practised, and is not well adapted to formal business letters; and *I am, I remain, Believe me to be,* or *I have the honour to be,* are now the forms most generally used, the latter being best adapted for formal communications to government officials, &c. After any one of these should always come the form with which you began, *Dear Sir,* &c., followed

Your faithful Servant, Your attached and faithful Servant, Your obliged and faithful

Servant, &c. The word *humble*, formerly much used in this place, has of late gone out of favour. *My dear Sir* seems to call for *Yours very faithfully*, *very truly*, *very sincerely*, &c. All these are merely courteous expressions of esteem and good will; but the word *affectionate* carries its full meaning, and must never be used unless felt. This remark applies also to *grateful*.

Let the signature be plain and legible, remembering that in writing, as in speaking, a proper name is always the most difficult of all things to make out. Avoid a scribbling style of signature smothered in flourishes.

We have still the address to consider. The name, but not usually the residence, &c., of the person for whom the letter is intended should be written inside, below your own signature, but to the left of it. Never omit *Mr.* or *The Rev.* in this place, as I have seen some persons do; and never write *The Rev. Mr. A.* If you do not know the initials of a clergyman, write *The Rev. — A.*

Take care that the outside direction of the letter is written fully and clearly, the postage-stamp fixed on in the proper place; and in London letters never omit the initial letters of the postal district: these are said to save as much as forty per cent on the labour of sorting. Especially avoid any attempts at originality by inverting the address, writing brief messages or small jokes on the envelope; and, above all, let me, in conclusion, beseech pupil-teachers and students not to bring contempt on the class to which they belong by addressing each other as "Esquire," "Q. S. 1st class," "C. S. 3d class," "C. M. T. C. Z." (whatever that may mean), and other absurdities far too common.—I am, Sir, your faithful servant,

ALFRED CHARLES KING, *Secretary of St. Mark's College.*

The Editor, National Society's *Monthly Paper*.

HINTS TO VILLAGE-TEACHERS.

[Continued from p. 253.]

7. *Use of Books.*

Let books be used for their right purposes. Thus, first of all, the book of books, the Bible, should never be used as a mere reading-book, still less as a mere spelling-book; it should, in fact, never be used without the portion read being made to some extent a means of religious instruction. This applies also to portions of the Bible printed as separate books,—parables and miracles,—which are often put into the hands of those who are far too young to consider them any thing but difficult reading-books, and from the former of which especially it is by no means easy for the teacher to draw instruction which they are competent to understand.

Books on geography should be thus used: the lesson should be carefully read to the pupils, all the places looked out on the map, the hard words spelt, their meaning taught; and then they may be set to learn it by heart, or, still better, so to get it up as to answer in their own words every question that may be put to them upon it.

School children are apt to hold their lesson-books far too cheap, and to use them very roughly. In the case of Bibles, this is positive irreverence; in that of other books, it is a careless and wasteful habit. They should be trained to give out and take in books quietly, not throwing them about, or heaping them together clumsily; while in use, to hold them flat, either on one hand, placing the other behind them, except when required for turning over the leaves, or on the open palms of both hands (not planting both thumbs inside in the middle of the book, and wrenching it outwards); and to shut them silently, without the loud clap, which boys delight in and ignorant teachers allow. Any defacing or injuring of a book should receive prompt punishment.

All school-books should be covered,—it preserves them so very much,—the Bibles and larger reading-books with brown holland, the smaller with stiff paper. The name of the school, number of copies in the set, and date of being taken into use, should be written inside the cover. Any book which is torn or has loose leaves should be put aside till it can be repaired; it should not be given out a second time imperfect.

During the Midsummer and Christmas holidays, the holland covers should be washed, clean paper covers put on when necessary, and the books thoroughly mended and set to rights. A little paste and gum, skilfully used, and a strong needle and thread, will renovate a set of books amazingly. By attention to these matters, much expense is saved, and tidy habits, together with a proper respect for books, fostered in the children.

REGULARITY OF ATTENDANCE PROMOTED BY SCHOOL-FEES.

SIR,—On looking over the September Paper I noticed a part of the report for the diocese of St. Asaph to run thus: "In some schools, on the same principle, the full payment for the whole period of absence has been demanded. These plans are stated to promote regularity and steadiness of attendance in the scholars, and to be very successful." Allow me, through the medium of your valuable Paper, to add my testimony to the efficiency of this admirable plan. I tried it in my last school, and found it to work well the whole of the time I was there; and I sincerely regret I am not in a position to enforce it in my present school. If school-managers would but be induced to give it a fair trial, I am sure that no one would regret it. As stated in the report, I found it to promote regularity of attendance, the school-funds were increased, and, on the whole, the parents seemed to me to be more satisfied, and to lay a greater stress upon the education and attendance of their children than is usually done. The following is what I would recommend to be inserted among the rules of the school: "The payments of the children continue to be made during their occasional absence (holidays excepted); after absence no child is received into the school again until all that is due has been paid." Many difficulties, I know, will arise in every parish, and present themselves in as many different forms; but I believe they may be all overcome by a steadiness of purpose in the teacher to carry out the same. Hoping that you may be induced to give this a corner in your next Number, I am, &c. M. HANDSCOMBE.

TEACHING THE HISTORY OF ENGLAND.

SIR,—In answer to the remarks made on teaching history by "An Inspecting Rural Dean," allow me to state briefly how history is taught in my school. In form, all the lessons are given orally, and that partly for the want, mentioned by your correspondent, of an historical class-book, which would give in a cheap form vivid pictures of bygone times. To counterbalance the disadvantage of the children not seeing and reading names and dates, the black-board is extensively used, and the heads of the lesson and all important names and dates are written thereon, so that this information enters the mind by the eye. As to the matter, upon entering my school about a year ago, where history had never been taught before, I began by giving sketches of the lives of great men,—Wellington, Nelson, Washington, Clive, &c. These lessons were reproduced next morning as an exercise in composition; and I sometimes was surprised at the amount remembered. These lives were then linked together by giving an abstract of the reigns of the Hanoverian sovereigns. The next course was to give a series of lessons on important events,—the rebellion of '15 and '45, the revolution of '88, the Great Rebellion, and the Reformation. This plan having so far proved very successful with me, I can recommend it to my brother-schoolmasters.—Yours, &c. T. B. C.

Notes and Queries.

CORRESPONDENTS' ANSWERS TO INQUIRIES.

USED POSTAGE-STAMPS THE CONDITION OF ADMISSION TO A SCHOOL.—SIR,—Should you think the following, taken from "The Fourth Report of the Postmaster-General," a sufficient answer to your correspondent, you will perhaps be good enough to insert it: "An advertisement occasionally appears requesting that defaced postage-stamps may be sent to the advertiser, on the pretence that a certain number will enable him to procure admission for a child into some specified charitable institution. Thinking it possible that there was a fraudulent purpose in view, I have several times directed inquiry to be made; but have always found that there was no truth whatever in the alleged object, and generally that the whole proceeding was the work of an unknown person, actuated apparently by a silly desire to give useless trouble."

SUNDAY-SCHOOLS.

[*The Committee of the National Society are thankful for any communication or Notes of Lessons likely to promote the work of Church Education; but they do not necessarily hold themselves responsible for the opinions of the Editor's correspondents.*]

[This portion of the Number of the *Monthly Paper* is published as a separate Paper, under the title of the *Sunday-school Paper*. For the mode of obtaining copies see standing Notice at the back of title-page.]

CHRISTMAS.

The Birth of Christ: a Subject for Meditation.

Advent is over; Christmas is here. The holy song chanted on the night of the Saviour's birth by the angels above the fields of Bethlehem will rise to-day from every region of the earth. It will be sung in stately cathedrals and in village-churches, in lowly homesteads and by sick-beds. Wherever Christ's name is named, there is Christmas joy to-day. Anthems and carols are sung, churches are dressed with green boughs, and holy solemnities are kept. Christian homes too are decked and made bright, and Christian families collect together and rejoice. Every nation has its own way of showing Christmas joy. In England our children sing carols and receive presents. Every body has a kind Christmas wish for his neighbour; and the rich show their thankfulness to God for the blessings of the day by dispensing gifts to the poor. In northern countries, where, through the long dreary winters, the horses and cattle are kept entirely within doors, a double allowance of food is given to each, that they may share in man's joy. A sheaf of corn too is set upon a pole, that the little birds may eat freely and be glad. In Germany a bright Christmas-tree is set up in every house, telling of the Light of the World kindled this day for all. In India, where Christmas-day comes in bright hot weather, I have been told that nosegays of fresh flowers are placed in the churches on the stands for books, one for every worshiper. These pleasant customs are all good, if they are the genuine fruit of Christian joy within. Only we must take care, each one for himself, that our joy is Christian, and that in our happiness we do not forget the great and glorious event which is its cause. After Christ was born, and the angels had rejoiced, and the shepherds had worshiped and gone to proclaim the good news, "Mary," we are told, "kept all these things and pondered them in her heart." We should strive to do the same: to keep in mind the lowly manger and the heavenly Child; to ponder over man's need and God's wondrous goodness. I will tell you of a little girl who was enabled so to fix her thoughts on the last Christmas-day she spent on earth.

Agnes White was born in a small country village, towards the south of England, and was sent early to its school. It was a homely quiet place; its children had but few pleasures, and most of them were gathered round Christmas time. You shall hear how they spent it. When the Advent collect gave notice that Christmas was coming, copies of the carols for the year were given, one to each of the singers; first they learnt the words, and then the tunes, thinking all the time of the happy day that was coming. School broke up on the 23d of December; but the elder boys and girls were allowed to bring green boughs and holly the next day to dress up their schoolroom. Very gay they generally made it, with some pretty new device every year,—a star bright with red berries, or a short text in letters covered with green leaves. Every picture and map had a bunch of bay or ivy above it, and what boughs were over ornamented the hat-pegs outside the door. This was pleasant work for the boys and girls; and when it was over they sang through their carols, and ran home till the evening, their mistress telling them to be sure and put on plenty of warm things when they came again. At seven o'clock they met at her door, glowing with their run in the frosty air, the boys with gay worsted comforters round their throats, the girls muffled in cloaks or in their mothers' shawls. She arranged her little party, and, taking the youngest by the hand, walked with them to Squire Wilmot's house. They crept quietly before his dining-room windows, and then began their liveliest carol. The shutters were soon thrown back, and the windows opened in spite of the cold. The ladies and gentlemen listened and thanked them. Elder wine was sent them, and biscuits handed out of window. Wishing their friends a merry Christmas, the singers hastened away to the parsonage. They were expected there; the windows were open already, and two little girls' heads peeping out for them. The carols over, the children were brought into the warm room, all gay with holly, and were feasted with cake and good things. They were very happy there a little time; then the young ladies gave every child a present as they went away, the boys running straight home, the girls keeping by the mistress's side till she had seen each safe within her own cottage-door. And Christmas-day itself, how delightful it was! No hard lesson at the morning-school, but Christmas hymns and texts, and looking at pictures of Bethlehem and the holy Child; and the church, the same, and yet how different in its festal dress! and home, so happy, with elder brothers and sisters returned for the day; and the Christmas dinner;—such a feast for all, and so enjoyed by every one!

Eight of these bright seasons had Agnes White known since, at five years old, she first went to the village-school of Hadley. The ninth found her stretched on a bed of sickness, worn and wasted by suffering. She had taken cold a few weeks before, inflammation of the lungs had followed, and she was plainly approaching her end. But not in vain had the good seed been sown in her young heart. You shall hear of her last Christmas on earth.

Her kind schoolmistress, Mrs. Best, was unable to go and see her till after the afternoon service. She then hastened to her bed-side. Agnes was alone. A coloured view of Bethlehem was pinned to her bed; her Bible was in her hand, open at the second chapter of St. Luke; and the book-marker which had fallen from it bore the words,

"Unto us a Child is born."

"A happy Christmas to you, my dear child," said Mrs. Best, "and as many of them as God sees fit to send you. But are you not dull all alone?" "O no, mistress," was the answer, "not dull. I heard the carol-singing last night; it was a good way off; but I knew the old words, and I said them over till I went to sleep. I could not rest much, I never do now; but I shut my eyes, and then the stable at Bethlehem came before them; and the Child Jesus in the manger." "And what then, dear child?" said Mrs. Best. "Then," said Agnes in a low voice, "I prayed, 'By the mystery of Thy holy Incarnation, by Thy holy Nativity, good Lord deliver us.'" Mrs. Best was silent a little, and then she spoke again. "And how has to-day passed, dear?" "The children brought me their presents to look at this morning, and this one for me, from the vicarage," said the little girl, pointing to the picture of Bethlehem. "Look: that is where Jesus Christ was born, and those are the fields where shepherds watched their flocks by night. It is so pretty to look at! And mother has read me the morning lessons and some of the prayers. O mistress, it has not been a dull Christmas, though I did fret at first at not getting to church or going out carol-singing." "Perhaps," said her kind friend, "you have thought more about Jesus Christ and His love to us than you did when you were strong and well." Agnes paused a minute, and then whispered, "I hope I do." As the good schoolmistress went home, she said to herself, "That pretty lamb will not see another Christmas in this world; but she has made a good use of this one. It will be well for her by and by that her heart has been so fixed upon her Saviour."

That Saviour called her to Himself even sooner than her friends had expected, before that very Christmas season was over. She broke a blood-vessel on New-Year's eve, and expired before midnight. After lying quietly for a little time her lips moved; her mother bent down, and could just distinguish the words of the angels' song, "Glory to God in the highest." They were the last she uttered, and in a few minutes all was over.

After morning service on the Feast of the Epiphany, the mortal remains of Agnes White were laid to rest in the village-churchyard whose paths she had so often trodden on her way to the house of prayer. A simple stone marks the spot, bearing the name and age, the date of her death, and the words,

"Glory to God in the highest."

❧

Correspondents' Answers to Inquiries.

Sir,—"A Constant Reader," in your last Number, inquires, "What are the duties of the superintendent of a Sunday-school?" I trouble you with this line to say, that your correspondent's inquiry is satisfactorily answered in No. 13 of the Winchester Sunday-school Tracts, price 1½*d.* each, or 1*s.* the packet. Your Sunday-school correspondents will find the above tracts full of original and important matter on Sunday-schools and Sunday Bible-classes. A second series of tracts, in continuation of the former, is just now in course of publication. Messrs. Jacob and Johnson, Booksellers, High Street, Winchester, would forward the packet containing the first series to any one sending them the order to do so, accompanied with thirteen postage-stamps.—I remain, &c.

Anthony Crowdy,

Honorary Secretary to the Sunday-school Committee of the Winchester Diocesan Board of Education.

Notes of Lessons for Sunday-school Teachers.

NOTES ON THE PROPER LESSONS.

It must be remembered by those who use these Notes, that it is impossible, in the limited space allotted to them, to give more than a few of the less obvious or more important questions occurring in the first lesson for each Sunday morning. Other questions should be added at the discretion of the teacher.

THIRD SUNDAY IN ADVENT.

Isaiah xxv.

To what is this chapter supposed to refer? [First, to the redemption of Israel by means of the overthrow of Babylon; secondly, to the redemption effected for us all by the Lord Jesus Christ.]

Ver. 1. What is said of the Lord's counsels? Are they planned long before their accomplishment?

Ver. 2. What was to become of Babylon? Where else is this predicted? [See Jeremiah li. 37.] Has this prophecy been fulfilled? [Yes; Babylon is entirely desolate, there is not even a ruin standing there; but the whole is a collection of heaps, resembling natural hills, excepting that no green thing grows on them.] How long was this written before Babylon was destroyed? [About 180 years before it was taken by Cyrus; but its total ruin took much longer, perhaps 300 years, to accomplish.] Is there any prospect of its being rebuilt? [No; it has now lain waste nearly 2000 years; and the country is so thinly populated that no great city could well be founded there. Besides this, the prophet's words are plain.]

Ver. 3. What would be the effect of this judgment? [Other nations would fear God.]

Vers. 4, 5. Does God protect the weak? Does He abase the strong? Quote other passages to the same effect. [See 1 Sam. ii. 4-8; St. Luke i. 51-53; 1 Cor. i. 26-29.] Explain the former part of ver. 5. [As the intense heat of the sun is reduced by a cloud passing over it, God would take away the tumult and violence of the enemy.] Mention other passages where a "branch" is made the symbol of men's fortunes. [See Job viii. 13-18, xv. 31-33; Psalm lxxx. 10, 11; Isaiah iv. 2, xiv. 19.]

Vers. 6, 7. What mountain is here intended? [Moriah, on which the temple was built. Probably it is put for the whole city of Jerusalem: see chap. ii. 2, 3.] What is meant by "wines on the lees"? [Good old wines which have been kept long enough for the lees to settle. It is said, however, that new wine was often kept for some time on the lees of old wine, in order to improve its flavour.] To what do these verses allude? [Perhaps, in the first instance, to the joy which would follow the return of Israel to their own land. Secondly, and more certainly, to the admission of all nations to the privileges of Christ's holy Gospel.] When did the Lord make this feast? [First, on the day of Pentecost: see Acts ii. 38, 39, 41, 42.] What is here meant by the covering and the vail? [The obscurity in which the knowledge of God and His truth was kept hidden: compare 2 Cor. iii. 12-16.]

Ver. 8. Has this verse also a double reference? [Yes; in the first instance, to the restoration of the Jewish state, when the people would be victorious instead of being given over to death, and would, therefore, no longer be reproached. Secondly, to the resurrection and the joys of heaven.] By whom is it quoted in the New Testament? [St. Paul quotes "Death is swallowed up in victory" (1 Cor. xv. 54) as applicable to the resurrection. St. John foretells in the Revelation that "God shall wipe away all tears from His people's eyes:" Rev. vii. 17, xxi. 4.]

Ver. 9. Will the Lord's people then rejoice in Him? Ought we to wait patiently for the Lord's time? [See St. James v. 7, 8.]

Explain ver. 10. [God would not only continue to protect His people with His hand, but would give them complete victory over their enemies.] Where was Moab? [To the east of the Dead Sea.] Did the Moabites take part in the Babylonish invasion? [See 1 Kings xxiv. 2. Perhaps Moab is put poetically for all the enemies of Israel, and symbolically for Satan and his emissaries.]

Vers. 11, 12. Who is said to spread forth his hands? [Probably God, in token of the entire subjugation of His enemies: compare Jeremiah xl. 8-40. There *may* also be an allusion to the spreading forth of Christ's hands on the cross.] What would become of the enemy's strongholds? Can you give any other instance of a promise of temporal deliverance for Israel being blended with prophecies of the spread of the Gospel and of the end of the world? [See Joel ii. 27-32, and the Notes on that passage in the Number for October.]

FOURTH SUNDAY IN ADVENT.

Isaiah xxx.

What is the subject of this chapter? [The destruction of Sennacherib's army: see 2 Kings xviii. xix.] What was the character of the people at the time of his invasion? [They had recently turned from idolatry, but were more inclined to rely upon Egypt and upon their own devices than to trust in the Lord.]

Vers. 1-3. Explain "cover with a covering." [They desired to place the Egyptians before them as their protectors.] How did they add sin to sin? [They added distrust of God to the sins which had provoked Him to punish them.] Are there any allusions in the history to intercourse having taken place with Egypt? [Rab-shakeh charged it upon them (2 Kings xviiii. 21); and we find Tir-hakah, king of Ethiopia or Upper Egypt, coming out against him (2 Kings xix. 9).] Were the Egyptians any help to them? [No; the land was ravaged, fenced cities taken; and when Heze was delivered the Egyptians had no share in the work.]

Vers. 4, 5. Where was Zoan? [It was a city near the mouth of one of the more easterly branches of the Nile.] Where else is it noticed? [See Numbers xiii. 22; Psalm lxxviii. 12. The situation of Hanes is not known.] How would the Jewish ambassadors feel towards the Egyptians? Was that the common character of the Egyptians in their dealings with Israel? [See 2 Kings xviii. 21. Both Hoshea, king of Israel, and Zedekiah, king of Judah, were ruined by entering into alliance with Egypt: see 2 Kings xvii. 4; Ezekiel xvii. 15.]

Ver. 6. What were the beasts of the south? [The beasts sent southward to Egypt burdened with presents.] Why is Egypt called a land of trouble and anguish? [Probably on account of the sufferings which the Israelites formerly endured there: see Exodus i. 13, 14.] Were serpents plentiful in Egypt? [Yes; its heat and the mud of the Nile rendered them abundant.]

Vers. 8-11. What character is here given of the Jews? How was it to be kept in memory? What was a seer? [Seer was the old name for a prophet, derived from his seeing visions: see 1 Sam. ix. 9.] Were the people willing to hear the true word of God? [No: see also Micah ii. 6-11.] Is it common for sinners to wish the truth kept back and smooth things prophesied? What is meant by "cause the Holy One of Israel to cease"? [That His name should not be mentioned.]

Vers. 12-14. To what are the devices of the Jews compared? Of what are Eastern wells made? [Chiefly of mud; very often they are faced with brick, but are liable to swell from the wet, and fall to pieces.] What is a sherd? [A broken piece of pottery: the English word is connected with the verb "to share."]

Vers. 15-17. Which was the true way of safety? Would they be able to flee from their enemies? To what is their desolate condition compared?

Vers. 18, 19. Why would the Lord permit them to be thus afflicted? Would He deliver them?

Vers. 20, 21. Were they to retain the ministrations of the prophets in the time of their trouble? Did Isaiah prophesy to them during Sennacherib's invasion? [See 2 Kings xix. 6, 20.]

Ver. 22. How would they treat the ornaments of their images? Had not Hezekiah already put down idolatry? [Yes; but it is not impossible that images might still be kept in secret.]

Vers. 23, 24. Would the Lord make their land fruitful? What is "winnowing"? [Separating the grain from the chaff.] What is the winnowing-shovel used in the East? [A light wooden frame about a yard in diameter, wrought with hair or palm-leaves.]

To what does ver. 25 allude? [The abundance of fruitful rain.] What is here meant by the "towers"? [Probably this is a poetical expression for "mighty men."] Mention any other passage where prosperity is signified by bright light. [See ch. lx. 1-3.]

Vers. 27, 28. Mention any other passages where the name of the Lord is put for Himself. [See Psalm xx. 1; Proverbs xviii. 10.] Is the destruction of Sennacherib elsewhere compared to a blast? [See 2 Kings xix. 7.] Is God's turning away of his violence elsewhere compared to guidance by a "bridle"? [See 2 Kings xix. 28.]

Ver. 29. Would the Jews rejoice in their deliverance? Mention any other events which they celebrated with songs. [The destruction of Pharaoh: Exodus xv. 1; and of Goliath and the Philistines: 1 Sam. xviii. 6.]

Vers. 30, 31. How is the destruction of Sennacherib described? How is it described in the narrative? [As the work of an angel: see 2 Kings xix. 35.] Are the two accounts consistent? [Yes; for the Lord sent forth the angel: the language of Isaiah is, however, poetical.]

Ver. 32. What is here meant by the grounded staff? [The symbolical rod with which the Lord smote the Assyrians.] Explain the verse. [It probably means that the Lord would pursue the Assyrians with His wrath until they were driven out of the land; and that, in every scene of their sufferings, there would be rejoicing on the part of the Jews. "Battles of shaking" perhaps means battles in which the Lord would shake the rod of His anger.]

Ver. 33. What was Tophet? [A place near Jerusalem, where the Canaanites, and afterwards the idolatrous Jews, burnt their children in honour of Moloch. It was situated in the valley of the children of Hinnom, and is used as an emblem of destruction both here and in the New Testament, where it is used to signify the torments of the wicked in the next world.]

Christmas Day.

Isaiah ix. 1-7.

When was the prophecy delivered? [At the time when Ahaz was grievously troubled by the confederacy between Rezin and Pekah, who had planned to take the kingdom of Judah from the house of David. They invaded Judah, carried away many captives, and besieged Jerusalem: see 2 Kings xvi. 5, 6; Isa. vii. 5, 6.]

Ver. 1. Where were Zebulun and Naphtali located? [To the north and west of the Sea of Galilee.] When did the Lord afflict them? [See 2 Chron. xvi. 4.] Where was Galilee? [To the west of the Sea of Tiberias. It was the northern portion of the kingdom of Israel.] Why is it called "Galilee of the nations"? [That part of Galilee which lay near the Sea of Tiberias is said to have had many Gentiles in its population.] When were Galilee and the country beyond Jordan afflicted? [See 2 Kings xv. 29; 1 Chron. v. 26.]

Ver. 2. To what does the rest of this lesson refer? [Chiefly to the coming of the Lord Jesus Christ.] Where are the latter parts of ver. 1 and ver. 2 quoted? [See St.

Matt. iv. 15, 16.] How are the two verses connected? [That part of Israel which was most grievously afflicted in the prophet's time had the largest share of our Lord's ministry.]

Ver. 3. Is there any other translation of a part of this verse? [The reading in the margin is "increased the joy *to him*," which seems better than "*not* increased the joy."] To what is the joy of Christ's coming compared? What did the angel say when he announced our Lord's birth to the shepherds? [See St. Luke ii. 10.]

Ver. 4. Explain "staff of his shoulder." [Probably the staff which strikes the neck or shoulder.] What was the "day of Midian"? [That in which Gideon defeated the Midianites: see Judges vii. 19-25.] Why is it especially referred to? [Because the suddenness of the deliverance, the small force, and the unlikely means by which it was effected, showed that it came from God.] Whose yoke has Christ broken? [That of sin and Satan: see Rom. vi. 17, 18; 2 Tim. ii. 26.]

Ver. 5. Is the Lord's deliverance like a common victory? What is supposed to be literally referred to? [The burning of the armour of the vanquished enemy.] To what may the passage be spiritually applied? [The destruction of Christ's enemies at His second coming: see Rev. xx. 7-10.]

Vers. 6 and 7. Of whom is this spoken? [Of the Lord Jesus Christ, the Son of God, the Son of David, the King of Israel, and the King of kings.] How far does His government extend? [See St. Matt. xxviii. 18.] Was Christ born as a child? On what day do we commemorate this great event? Why is He called "Wonderful"? [From His wonderful nature, He being both God and man, and from the wonderful works which He performed.] Why is He called "Counsellor"? [He is the wisdom of God and the Teacher of the truth.] Is He the Mighty God? [See Rom. ix. 5.] Why is He called "the Everlasting Father"? [Because He is the Possessor and Giver of immortality: see 1 Tim. vi. 16; St. John xi. 25, 26.] Why is He called "the Prince of peace"? [Because He makes peace between God and man, and His government tends to peace on earth: see Eph. ii. 14-17.] Will His kingdom continually increase? Will it be governed with justice? With whom did the scheme for our redemption originate? [With the Lord of Hosts, God the Father: see St. John iii. 16.] Ought we not gladly to submit to Christ's government? Ought we not to praise God for having sent His Son into the world?

SUNDAY AFTER CHRISTMAS DAY.

Isaiah xxxvii.

As this chapter is the same with 2 Kings xix., it is unnecessary to repeat the Notes already given for the Thirteenth Sunday after Trinity. A special application may, however, be made to the sudden overthrow of Christ's enemies and the exaltation of His Church at His second coming.

SUNDAY AFTER THE CIRCUMCISION.

Isaiah xli.

Ver. 1. Why are the islands addressed? [As the abode of idolaters.] Does God elsewhere call His adversaries to controversy? [See Micah vi. 1, 2.]

Vers. 2, 3. Who is meant by "the righteous man"? [Cyrus, the deliverer of God's people: see chap. xliv. 28, xlv. 1-4.] Was Cyrus celebrated for justice? [Yes; he is said, in Diodorus Siculus, to have gained the whole empire of Asia by moderation and kindness.] Explain "called him to His feet." [Called him, as it were, to the foot of His throne to receive his commission as God's servant.] What nations were especially given to him? [Those subject to Babylon, and those who dwelt in Asia Minor.] Where does Cyrus himself write "The Lord God of heaven hath given me all the kingdoms of the earth"? [See Ezra i. 2.]

Ver. 4. Who is "the first, and with the last"? Where is Christ called "the first and the last"? [See Rev. i. 11.] Is He eternal? Did He in the beginning form the whole scheme of the world's history?

Ver. 5. Are the isles poetically represented as accepting the Lord's challenge?

Ver. 7. Why are the carpenter and the goldsmith connected? [One made the wooden image, the other overlaid it with gold.] How was the "god" kept in his place?

Vers. 8, 9. In what did Israel differ from the heathen? Whence had Israel been called? What is meant by these terms? [Probably Egypt and its princes.]

Vers. 11, 12. What would become of Israel's enemies? Will the same doom attend the enemies of Christ? [See 2 Thess. i. 7-10.]

Vers. 14-16. Why is Israel called a worm? [From their weakness and the contempt in which they were held by the Babylonians.] To what farming operations are the victories of Israel compared? Where else are they compared to threshing? [See Micah iv. 13.] Of what was the threshing-instrument composed? [Of three or four wooden cylinders, armed with stones or iron and joined together by a framework. They were drawn over the corn by oxen.] Where else are the nations said to be carried away like chaff before the Lord? [See Dan. ii. 35.] Have we any record of Israel's victories? [Not till the time of the Maccabees. Jews, however, enlisted in the Persian armies. The reference may perhaps be to the future victories of Christ.]

Vers. 17-20. Were the Jews to be protected on their return to their own land? What is the shittah-tree? [A species of acacia which grows to the height of above twenty feet. It furnished the shittim-wood used in the tabernacle: see Exod. xxv. 10, 23, xxvi. 15.] What is the oil-tree? [The olive.]

Vers. 21-23. To what test does God here bring idols? [He shows their inability to predict the future.] Did not heathen soothsayers and oracles profess to foretell distant events? [Yes; but their language was commonly extremely ambiguous, so as to suit any event.]

Ver. 25. Whence did Cyrus arise? [From the province properly called Persia, almost due east of Palestine. This is meant by the rising of the sun. The road to Persia would, however, enter Palestine from the north. Or reference may be made to Media, which was more northerly than Persia.]

Ver. 27. Who is here meant by "the first"? [God: see ver. 4. He alone would call Zion, or the people of Israel, to behold future events.] Who brought good tidings to Jerusalem? [Those who told of the overthrow of Babylon and of the restoration of the Temple and city. Also the angel who brought tidings of the birth of Christ: see St. Luke ii. 10.]

Ver. 29. Are images worthless? Is it as foolish to pray before images of Christ or Christian saints as it was to pray before the images of the heathen?

* * *

Lessons on Scripture Prints.

The following Lessons on Scripture Prints are intended to be used in teaching a junior class of a Sunday-school. The Prints from which the Series of Lessons have been drawn up are the "Cottage Pictures from the New Testament," Oxford and London, John Henry and James Parker; and to be obtained by Members at the National Society's Depository: price 6*s*. the set of Twenty-eight Prints. The Questions, with a few necessary changes in the wording of some of them, will be found well adapted to any other series of Scripture Prints.

Picture XVII.

There are a great many persons in this picture. Do you know who that is riding on the ass? [Yes; it is our blessed Lord.] What buildings are those in the background? [They represent some part of Jerusalem; the Temple is one of them.] From whence was our Saviour coming? [From Bethany, where Lazarus lived, whom He had lately raised from the dead.] And whither was He going? [To Jerusalem.] Who are all those people about Him? [A great multitude accompanied Him from Bethany, and others came out of Jerusalem to meet Him.] They seem to have branches of trees in their hands? [Yes; those who came out of Jerusalem took branches of palm in their hands, and others cut down branches from the trees and strewed them in the way.] There seem to be clothes laid in the way also? [Yes; a very great multitude spread their garments in the way.] Why did they thus strew garments and branches in the way? [Because that is the way in which honour is shown to kings and great men in eastern countries.] What exclamations did the people make? [They praised God for all the wonderful things that they had seen, and said, "Hosanna, blessed is He that cometh in the name of the Lord!"] What is the meaning of "Hosanna"? [It means "save now." By this they confessed their belief that He was Messiah, or Christ.] Why did our Lord ride upon an ass? [In early times riding upon an ass was considered a mark of honour and dignity.] There are two men in the background who do not look happy: who are they? [Some of the Pharisees and chief-priests, who were sore displeased when they saw the honour that was done to our Lord.] Why were they displeased? [They would not believe that Jesus was to be their King and Saviour, and were angry at any favour shown Him by the people.] There is a little child in the picture strewing flowers in the way? [Yes: there were doubtless many children in this procession; for we are told that when they came into the Temple the children also cried "Hosanna!"] Were not those children greatly blessed? [Yes; it was a great privilege to be among the first to declare their Saviour.] Are you little children now permitted to praise God? [Yes; we must praise Him in our hymns at home, and when we go to church we join in the psalms and hymns as we are able.] What must you do besides joining with your voices? [We must try to think what the psalms and hymns mean in our hearts; praise God with our souls as well as our voices.]

Picture XVIII.

Our blessed Saviour is here represented sitting at table. Who are those sitting with him? [His twelve Apostles.] Is this after the entry into Jerusalem? [Yes. When they came to Jerusalem, our Lord sent two of His disciples to make ready a supper; and when the hour was come, He sat down with the twelve.] They look very sad? [Our Saviour told them at this time that one of them should betray Him to His enemies, and they were exceeding sorrowful.] Then our Lord knew beforehand that one of them should betray Him? [Though He was man, yet He was also the Son of God; and the Father gave the Son to know things past, present, and to come.] Which of the Apostles betrayed Christ? Where is Judas in the picture? [Sitting near to

Christ, and he has a bag in his hand.] Why has he a bag? [Because he was intrusted with the bag that held the money of our Lord and His disciples; and he was a thief.] For what did he betray his Master? [For thirty pieces of silver.] What else did our Lord say at this supper? [He took bread, and blessed and brake it, and gave it to His disciples, saying, "Take, eat; this is My body, which is given for you. Do this in remembrance of Me."] And did not He give them wine? [Yes; after supper He blessed the cup, and gave it to them, saying, "Drink ye all of this; for this is My blood of the New Testament, which is shed for many for the remission of sins. Do this as oft as ye drink it in remembrance of Me."] And do Christians now keep this holy ordinance in obedience to Christ? [Yes; whenever the Holy Communion is celebrated, this command is obeyed.] But little children are not allowed to partake of the Lord's Supper? [No; the Church does not judge it necessary for them until they are older.] Is there not an ordinance of the Church to which they must first be admitted? [Yes; Confirmation, or the laying on of hands by the bishop.]

PICTURE XIX.

What is the name of the place where our Saviour is represented in this picture as at prayer? [It is a garden called Gethsemane.] There are some buildings in the background? [Yes; part of Jerusalem. Gethsemane was on the Mount of Olives, very near Jerusalem.] The picture seems to represent the night-time, for there is the moon in it. [Our Lord went to Gethsemane at night, immediately after the Last Supper.] For what did He go there? [He often went there with His disciples; but on this occasion He went to pray to God, being sorrowful and very heavy.] What made our Blessed Lord so sorrowful at this time? [The knowledge that His sufferings and death were now very near.] Is there any other reason? [The burden cast upon His soul of the sins of the whole world.] Who are those three men asleep? [The apostles Peter, James, and John, whom our Lord took with Him into the garden.] How could they go to sleep when their Master was so full of grief? [Their eyes were heavy. Perhaps they were allowed to sleep because, as Jesus Christ was now bearing the sins of the whole world, God may have seen fit that He should have no man to help or comfort Him.] Did He have any help? [There appeared unto Him an angel from heaven, strengthening Him.] What did our Lord say in His prayer? [He kneeled down and prayed three times, saying the same words, "Father, if Thou be willing, let this cup pass from Me; nevertheless not as I will, but as Thou wilt."] How great His sorrow must have been! [He was in an agony, and His sweat was as it were great drops of blood falling down to the ground.] Who are those men in the background? [A band of men and officers sent to take our Lord, and led by Judas Iscariot, who betrayed Him.] What do you learn from this picture? [First, the exceeding great love of God our Saviour, who suffered so much to save us; and secondly, I learn in all my griefs to pray to God for help, after our Lord's example.]

PICTURE XX.

When Judas and his wicked band took our Lord prisoner, where did they lead Him? [They took Him before the high-priest, where the scribes and elders were assembled.] Is that what is represented in this picture? I suppose that is the high-priest on a raised seat? [Yes, and some of the scribes and elders around him.] What happened here? [The high-priest asked our Lord of His disciples and His doctrine, and many appeared as false witnesses against Him; but Jesus held His peace.] What followed? [The high-priest adjured Him to say whether He were Christ the Son of the Blessed; and Jesus said, "I am."] And did the high-priest believe Him? [No; he rent his clothes, as the manner of the Jews was to show grief and horror; and they all pronounced Jesus guilty of death.] What did they then do? [The men that held our Lord mocked Him and blindfolded Him and smote Him on the face, and others struck Him with the palms of their hands.] This is a very sad picture. How fiercely the high-priest seems to look at our blessed Lord! Is it not very wonderful and very awful to think that wicked men should have been suffered to treat their God so? What should this picture teach you to do? [To love with all my heart God our Saviour, who suffered so much for me and all mankind.] And if you love Him, what will you do? [Try to keep His commandments.] What should this picture make you *hate?* [Sin, which caused all the sufferings of our blessed Lord, and made the sacrifice of His death necessary for the salvation of mankind.]

NOTES ON SCRIPTURAL AND LITURGICAL WORDS, BY

REV. J. EASTWOOD, M.A.

"You will not find that this study of words will be a dull one when you undertake it yourselves. Only try your pupils; and mark the kindling of the eye, the lighting up of the countenance, with which the humblest lecture on words, especially words which are familiar to them in their play, or *at their church*, will be welcomed by them."—*Trench's Study of Words.*

CRUSE is the translation of three different words: in 1 Kings xiv. 3, it means a *bottle;* in 2 Kings ii. 20, a *pan, dish,* or *platter;* and in the seven other passages where it occurs, the word in the original is from a root meaning, *to be wide* or *ample.* The English word is connected with *cruet* and *crock.*

CURATE is used in the Prayer-Book in its literal sense of "one who is intrusted with the *care* (Latin, *cura*) or *cure* of souls," and is applied to all the parochial clergy as distinguished from the bishops. This, which is the correct usage, is retained in France, where *curé* answers to our *incumbent,* and *vicaire,* as the name strictly implies, denotes what we usually mean by *curate.* Piers Plowman calls them *curators:*

"For persons [*i. e.* parsons] and parish preestes
That sholde the peple shryve
Ben *curatours* called."—*Vision,* 14,485-7.

Abp. Grindal (p. 452, Parker Society) speaks of "*cured* benefices;" so also in the *Coventry Mysteries* (Shaks. Soc. p. 71) their incomes are thus portioned out:

"So xuld [*i. e.* should] every *curate* in this werde [*i. e.* world] wide
Zeve [*i. e.* give] a part to his chauncel i-wis;
A part to his parochoneres that to povert [y] slyde;
The thryd part to kepe for hym and his."

CURIOUS, used several times to denote something wrought with, or requiring, nice care and art. In Psalm cxxxix. 15 ("*curiously* wrought in the lower parts of the earth") the word is the same which is usually translated "embroidered;" the adjusting and formation of the different members of the human body being by a bold and beautiful metaphor compared to the arranging the threads and colours in a piece of tapestry (*Taylor's Concordance*). Bacon (*Ess.* xxvi.): "Some, whatever is beyond their reach, will seem to despise or make light of it as impertinent or *curious.*" So Jer. Taylor: "Give me grace that I may be a *curious* and prudent spender of my time" (*Holy Living*).

DAMNATION occurs eleven times, and *damned* three times, as translations of words connected with the Greek word *krinō,* "to judge, pass sentence, condemn." Another passage in which the kindred word *damnable* occurs is 2 Pet. ii. 1, which literally means "heresies of perdition, or destruction." In the commonly misunderstood sentence in the Communion Office taken from 1 Cor. xi. 29, "eat and drink our own *damnation,*" this latter word is used in its simple sense of *judgment,* as may be seen in the margin, and by examining the whole passage. There the words rendered *damnation, discerning, judged,* and *condemnation,* are all in the original parts or derivatives of one and the same word mentioned above: and so Wiclif admirably rendered them into the language of his day by words connected with one and the same English verb, thus: "He that etith and drynkith unworthili etith and drynkith *doome* to him, not wiseli *demynge* the bodi of the lord..... And if we *demyden* wiseli ussilf we schulen not be *demed,* but while we be *demed* of the lord we ben chastisid that we be not *dampnyd* with this world." And that by *dampnyd* he means simply *condemned,* we may learn from his applying the term to our blessed Lord in Matt. xxvii. 3: "Thanne Judas that betriede him saygh [*i. e.* saw] that he was *dampned.*" The fact is, the Apostle is referring to temporal *judgments,* "divers diseases and sundry kinds of death," as being the consequence of unworthily communicating; the object of such *judgments* being, not *damnation,* but that men might be driven to *judge* and examine themselves, and repent and forsake their evil ways, in order to escape what is now usually meant by *damnation.* In illustration of this, which was once the ordinary meaning of the word, as it is also of the Latin word from which it is derived, take the following passages:

"*Dampned* was he to die in that prison."
Chaucer, Monk's Tale.

"Againe in some partes of the lande these seruing men (for so be these *dampned* persons called) do no comon worke," &c. (*More's Utopia,* fol. 22). "The statute of the third yeare of King Henry the Seaventh beginneth thus: that all vnlawful chevisances and vsury be *damned,* and none to be vsed vpon paine of forfeiture of the value of the money so chevised and lent" (*Quaternio,* p. 197). In this sense also it is frequently used by Shakespeare.

DARLING (diminutive of *dear*) would hardly be used now in any religious writing; but it occurs in Psa. xxii. 20, xxxv. 17, where the original has a feminine word meaning, "mine only one," the masculine form being usually rendered "only, only-begotten." Wiclif uses the word, Rom. i. 7: "To alle that ben at rome, *derlyngis* of god, and clepid hooli."

DEAR, like the Latin word *carus,* has two meanings, "costly or precious," and "beloved or endeared." In the former sense it is used in the Prayer-Book version of Psa. cxvi. 13 and lxxii. 14, where it is not meant that the death or blood of the saints is well-pleasing to God, but that He accounts it precious, and will not let it go for naught.

* * *

MISCELLANEOUS NOTICES AND INTELLIGENCE.

Notices of Books.

GROOMBRIDGE AND SONS.—*A Manual of Domestic Economy, with Hints on Domestic Medicine and Surgery,* prepared by the Committee of the Home and Colonial Society. Fourth Edition. 162 pages 12mo, cloth boards, price 1*s*. 6*d*. *Contents:* The House; Furniture; Cleaning; Grates and Fuel; Food, animal and vegetable; Condiments and Economical Cookery; Beverages; Clothing and Washing; Domestic Animals; Domestic Expenditure. General Management of Sick-room; Fever; Eruptive Fevers; Skin Diseases; Croup, &c.; Domestic Surgery; Domestic Remedies; Poisons.

JUDD AND GLASS.—*A Catechism of English Grammar,* by J. Moody. 84 pages 12mo, limp cloth, price 1*s*. This book contains the elements of English grammar by way of question and answer.

HOULSTON AND WRIGHT.—*The Useful Teacher,* by the Author of "The Reason why," &c. 160 pages 12mo, cloth cover, price 1*s*. This book is intended as a handbook on English Grammar, English History, and Geography, Political and Mathematical. It contains a concise analysis of each subject, divided into short chapters, with questions appended to each.

ALLMAN AND SON.—*Text-Book of Elementary Chemistry,* by J. P. Bidlake. 269 pages 12mo, cloth cover. This book contains information on all the subjects usually explained in elementary treatises on chemistry.

TALLANT AND ALLEN.—*Elementary Notes on the History of France,* by Mrs. Edmonds. 108 pages 12mo, paper cover, price 1*s*. This book contains a short account of the reign of each king, with a list of his family, and a notice of the contemporary English sovereign.

BOOKS, ETC. RECEIVED.

The Small Boy's Mythological Primer, in Rhyme. Wyand and Son. Price 6*d*.

The Elements of Inorganic Chemistry, by C. Bachmaster. Longman and Co.

Sunday-School Teachers' Magazine and Journal of Education. November 1858. Vol IX., Fourth Series. Houlston and Wright. No. XI. Price 6*d*.

The Day Star: a Monthly Magazine. November 1858. Vol. XIV., No. 169. Ward and Co. Price 1*d*.

The Way of Life made Plain, by John Kirk, Minister of the Gospel, Edinburgh. Ward and Co. Price 8*d*.

School-Pieces, with References to Music, selected by the Rev. W. J. Denman. Wertheim and Macintosh. Price 3*d*.

Elements of English History, Sixth Edition, Fourteenth Thousand. Rivingtons.

Chorley Wood Association for promoting Industrious Habits among the Labouring Classes: Report of Meeting.

England: a Patriotic Song, by William Ridley. Cocks and Co. Price 2*s*.

SCHOOLMASTERS AND SCHOOLMISTRESSES' ASSOCIATIONS.

BENEVOLENT INSTITUTION.—At the monthly meeting it was resolved that the annual meeting take place at the St. Martin's Schools, on the 29th December, at three o'clock; also that a special meeting of the committee should be convened for the 18th ult. to consider the propriety of enlarging the rule relating to temporary relief. At that meeting it was resolved to recommend the annual meeting to alter the rule relating to temporary relief by adding at the end the words, "and in special cases to non-members or their families." Also that a grant of 4*s*. per week for thirteen weeks should be allowed to a disabled aged schoolmistress, who had laboured in Cambridgeshire and Pimlico for more than thirty years; and that a gratuity of five guineas be presented to the secretary. Notice was also received that the Lord Bishop of London had consented to accept the office of president of the institution. A hope was expressed that all holders of subscription-books and collecting-cards would use their best exertions to get in the subscriptions both from old and new members prior to the 13th instant, that a favourable balance-sheet may be prepared for the annual report.

METROPOLITAN.—The monthly meeting in November was well attended; and a very excellent lesson to a class of boys was given by Mr. W. M'Leod on "The common pump." Like all Mr. M'Leod's lessons, the subject was really practical; the models used were such as could not fail, from their simplicity, to make the boys well acquainted with their working; and the simple style and manner of Mr. M'Leod are always such as to ensure attention, not only from the boys, but from those whose object it is to listen with a view to reproduce the lessons in their schools. On Saturday the 20th the Rev. Sanderson Robins, of St. Peter's, Isle of Thanet, delivered a most practical and interesting lecture to the members on "Industrial schools." At the request of the secretary, backed by the members present, Mr. Robins agreed to its publication.

SOUTH STAFFORDSHIRE AND NORTH WORCESTERSHIRE.—At the annual meeting of this Association there was an influential gathering of honorary members as well as teachers. W. O. Foster, Esq., M.P., presided. A paper was read by Mr. Talbot, and favourably received, entitled "A system of schools adapted to towns and populous districts." The paper suggested, among other advantages, the closer approximation of National schoolmasters with the grammar schoolmasters, and that a middle class of schools and masters should be established. It further suggested that for this class masters should have a certificate from the Bishop of the diocese, and a middle-class certificate from one of the Universities. After a discussion and some remarks from the chairman, in which the question arose whether the coal and iron masters' prizes reached the class for whom they were intended, the meeting adjourned to dinner, at which upwards of sixty members and friends were present. The chairman, the vice-chairman (the Rev. H. Sharwood), Archdeacon Hone, and others, addressed the company assembled. Mr. Sluter, the secretary, whose labours for the Society were highly spoken of, read the report, from which it appeared that weekly classes for drawing, chemistry, &c. were well attended; that lectures had been given by Rev. J. W. Green and Rev. W. Laing; that there were fifty-eight male and ten female members of the Association. The singing of the National Anthem closed the proceedings.

NORTHAMPTON AND ASSOCIATED BODY.—On November 6th, at the close of the monthly meeting of the Northampton Schoolmasters' Association, at which a paper on "Prizes and rewards" was read by Mr. Graves, the Northampton district meeting of the Associated Body was held, when officers for the district were elected for 1859, and the following nominations for general officers were made, viz. for president, Mr. Talbot, Messrs. Chance's Schools, Smethwick, Birmingham; treasurer, Mr. Marshall, Bow, London; secretary, Mr. Williams, York.

SHREWSBURY AND SHROPSHIRE.—At the usual monthly meeting, Mr. Morey of Pontesbury gave a very excellent lesson, with models, to a class of boys, on "The common pump;" and the Rev. W. Burbury of Shrewsbury gave an "Introductory lecture on meteorology." Both the lesson and lecture afforded great satisfaction.

DEVON AND EXETER.—At the monthly meeting in November, Mr. Harris, master of the Reformatory School, Brampford Wood, read a paper on "Curwen's method of teaching singing." He maintained that the effect produced upon the ear by any note does not depend upon its absolute pitch, but upon its relationship to the key-note; and therefore advocated a movable *Do*. He did not, however, recommend this system for professional singers, but merely as the only one in which any sensible progress could be made by children attending National schools. At the close of the discussion, the treasurer and secretary presented the second annual report of the Association, from which it appears that papers have been read during the past year on Rewards and Punishments, Teaching Grammar, Compulsory Education, Writing and how to teach it, School Discipline, Absurdities in English Grammars, the Formation of the Coal-measures, King William III. A library also has been established, mainly through a grant of books, &c. obtained from the Committee of Privy Council. Twelve members have joined the Associated Body of Church Schoolmasters, and six the Schoolmasters' Benevolent Institution. The funds of the Association are in a healthy state, and the number of active members gradually increasing. The members cannot but express a regret that the Committee of Privy Council should have withdrawn the Tabulated Reports, especially as a deserving teacher could always refer to them (when in search of a situation) for the inspector's reports on his late school. In this they are joined by the managers of the Exeter Schools, who are about to address a memorial to the Privy Council on this subject.

FRANT DEANERY.—At the quarterly meeting held at Wadhurst, the subject considered was, "The expediency or otherwise of competitive examinations." A considerable difference of opinion was expressed; eventually it was agreed to resume the subject at the next meeting. After the meeting the members present dined together at the vicarage, where dinner was kindly provided for them by the Rev. John Foley.

EAST KENT.—At the usual monthly meeting, held at Ramsgate, Mr. G. Stoney opened the discussion on "Teaching singing in schools" by a few remarks on the uses of vocal music in schools, both as a means of relaxation and discipline. The attention of the meeting was then directed to the various systems of teaching singing from notes. Martin's system was highly approved, and the members were generally in favour of teaching from the old notation in preference to that of the Tonic Sol-fa system.

* * *

TESTIMONIALS.—To Mr. THORPE, on the occasion of his leaving the St. Peter's Boys' School, Ipswich, for the St. Thomas's Boys' School, Portman Square, an Electro-plated Teapot and Cream Ewer, a small Purse, with Address, from the Members of the Congregation and Sunday-school Teachers; and a Writing-Desk, &c., from his Pupil-teachers and Scholars.

To Mr. WILLIAM HELGIS, Master of the Parochial School, Faringdon, Berks, *Warren's Select Extracts from Blackstone, Brown's Course of Drawing, Dawes's Phenomena of Industrial Life, &c.*, and *Sheriff's Book-keeping*, by the Rev. J. F. Cleaver; also a handsome Bible, with Common Prayer, by the Rev. R. Hope Hooper.

BIRTH.—On the 11th November, at St. Helier's, Jersey, the Wife of Mr. HENRY LE BOEUF of a Daughter.

* * *

NOTICES TO CORRESPONDENTS.

We cannot undertake to notice rejected communications.

"M. A." is thanked for his kind suggestion.

Burnham Local Board Report and Report of the Hants and Wilts Education Society received.

"B. T. J." The examination papers and other instructions you will find in the *Church Education Directory*.

London: Printed by Levey, Robson, and Franklyn, Great New Street and Fetter Lane, E.C.

in which
or whom
members
arwood),
he secre-
which it
that le-
fty-eigh
Anthe

e of the
paper or
g of the
and the
Talbot,
, Lon-

of Pon-
ommon
r me-

e of
teach-
es not
refore
ssional
y chil-
secre-
s that
Gram-
rdities
brary
Com-
hurch
e As-
sing.
oulc
way
hool
dress

lered
ffer-
cert
here

ed
cal

National society for promoting the education of
the poor in the principles of the establish-
ed church: Monthly paper.. 110897 v.5

DATE	NAME	DATE

LIBRARY, SCHOOL OF EDUCATION

Stanford University Libraries
3 6105 005 036 608

Basement